

*Rev John A. Broadus D.D.*  
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8

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# THE COMMISSION.

Vol. 6.

MARCH, 1861.

No. 9.

## "SLOW AND SURE."

We know there are those even in this enlightened age, and in this christian country, who object to the Missionary work on the ground of its slow progress. We know further, that even amid the churches which regularly contribute to the furtherance of this object, there are those who have but little faith in the certainty of its ultimate success. My object in this article will be to show, that the missionary cause, like every other great work, is slow in its progress, but certain and enduring in its results.

The restless mind of this fast-going age, is impatient of slow results. Every thing is expected to move with locomotive speed. Fortunes must come in a day, and empires spring to maturity in a week. Christian missions must in like manner stride, yea, leap to its grand consummation. And since this cause, professing as it does to be divine in its purposes and resources, has moved so slowly in the past, these objectors therefore conclude that the whole scheme must be, either a falsehood in its claims, or a failure in its means. Say they, the Almighty would not permit the triumphs of his cause to be so long delayed; therefore, this slow-moving missionary work is not divine, and can never succeed.

Let us look at this objection and see whether it possesses any real force. The difficulty with these objectors, grows out of the vain attempt to bring the

progressions of the divine purpose, within the measure of their own minds. What though the establishment of the Redeemer's kingdom on the earth be delayed many thousand years, does that prove it will be delayed forever? Not at all. What though this cause proceed by steps, almost imperceptible to human observation! Does that prove that it does not move at all? By no means. This much is certain, whether we perceive it or not, the great centre wheel of God's Providence is moving; and that too with a power that makes millions of other wheels dash round their axles, all contributing to one infinite and unfailling end. The motion of these smaller wheels I can perceive, as I do the smaller wheels of a watch, some going faster and some slower; but the great centre wheel of redemption, like the big wheel in a watch, seems scarcely to move at all. There is a motion in connection with the heavenly bodies, that is imperceptible from the very vastness of its range and its velocity. When carried on a Rail Road car at the rate of thirty miles an hour, I can perceive that, and think it very fast travelling. But when carried on the surface of the earth round its axis, at the rate of more than one thousand miles an hour, and then dashed forward on the earth's orbit, at the rate of more than sixty-five thousand miles an hour, I am utterly unconscious of any such motion. Why? The very vastness thereof defies all perception. So the apparent slowness of the missionary work, may originate

from our incapacity to comprehend the vastness of the divine procedure. A thousand years in our sight, seem a long time, but in God's sight they "are but as yesterday when it is past, and as a watch in the night."

Look at this objection further. Time is necessary for every great achievement. If God required six days to create the world, certainly time must be requisite in every great work in which man is to be a party. It required nineteen hundred years for God to complete his Revelation to man, as we have it in the original Hebrew and Greek Scriptures. And yet this is no revelation to those who do not understand those original languages. How long a time it will require to translate these Scriptures into all the babbling tongues of earth, I know not. Revolutions are not the creations of an hour, but the outbursting of fires that have been kindling and heaving for centuries. Long had the principles of the Reformation been unfolding in the hearts of God's people, before it was consummated in the labors of Martin Luther. Redemption, the greatest of all God's great works, is not to be achieved in a century, and the missionary work, which is the outgrowth of redemption, must require time.

Nor is the slowness with which this work progresses any valid objection to its divine authority. It is a law of nature, that that which is to endure is of slow progress. See this illustrated in the vegetable, the animal, and the moral kingdoms. The mushroom that springs up like Jonah's gourd in a night, withers in a day; while the oak which is to stand for ages, is a thousand years in reaching its maturity. The youth who like a water sprout, reaches physical growth at fifteen, will be short-lived; while the young man, who expands and develops gradually until he is twenty-three, will probably live to be three score years and ten. The eve of a battle will see ramparts go up in a

night, to be levelled again in a day. But such monuments as the Chinese wall, the Egyptian pyramids, and St. Peters, at Rome, being destined to long continuance, required scores of years for their erection. View the moral world all over, and this is its record. Societies and empires of hasty growth, have vanished speedily; while the slow in progress alone have endured.

Christianity therefore which is to endure when every thing else has passed away is slow of progress necessarily. Four thousand years were necessary to prepare the world for the reception of the Messiah. Eighteen hundred and sixty years has the leaven of the gospel been at work upon the world of mankind, and yet it seems barely commenced. How many ages it will require the Apocalyptic angel to finish his circuit I can not tell. But this much is certain, the work can not proceed faster than the providence of God throws up a high way for the aggressive armies of his church. As the light penetrates farther athwart the empire of darkness, and the facilities of the church increase, we may expect the gospel to travel faster. But a great deal of preparatory work must be done, before the time comes that "a nation will be born in a day." When the world becomes more fully prepared for the universal prevalence of the gospel; when knowledge becomes more generally diffused; when the energies of the church become more fully developed; when the Bible shall be translated and distributed among all nations, when Science, Art and Government shall all be sanctified to the dissemination of the "truth as it is in Jesus;"—then, "a little one shall become a thousand, and a small one, a strong nation,"—then "the Lord will hasten it in his time."

The slowness with which this work proceeds, affords no just ground for doubt, or discouragement. Think not because the reign of Christ lingers for years, that therefore it will linger for-

ever. God has said, (and what stronger security can we ask.) "The kingdoms of this world, shall become the kingdoms of our Lord and Saviour Jesus Christ." Such is the positive pledge of Jehovah. "God is not a man that he should lie, neither the son of man that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" The Redeemer's triumph may seem to linger long, but it will not linger forever. Scoffers may come, "walking after their own lusts, and saying, Where is the promise of his coming?" The Lord will fulfil that promise in his own time. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Brethren, be not discouraged. Though you may toil in this work for years without gathering much fruit, the harvest-time is coming. The cotton crop, which for weeks makes no perceptible progress upwards, is sending out its roots and growing downwards. Presently, the life giving principle will turn to the top, and hasten it to full maturity. Misfortunes and disasters may for awhile retard the progress of the great spiritual temple of God; so that its walls seem not to rise perceptibly for years, be not discouraged. The workmen are not idle. Those walls are being widened at the base; new materials are being gathered; breaches are being repaired; unsound timbers and ill-fitting stones, are being displaced by those adapted to perpetuity and beauty. Presently you will see those walls gradually going up with increased rapidity, and with a solidity that will defy the storms of earth and hell.

From these considerations, we conclude that the missionary work, though

*slow, is sure. It is no falsehood.* The Almighty Jehovah has enstamped his own truth upon it in all its parts, and the demonstrations of eighteen hundred and sixty years of its progress, have added their attestations to its divine power. *It is not a failure*, but a divine cause, having in itself the elements and assurances of complete success. Though Satan still holds dominion over a large portion of the earth's inhabitants, his dominion is gradually vanishing beneath the diffusion of christian truth. We can not realize fully the conquests of Christ's kingdom, because its trophies lie chiefly in the spirit land. The dominions of Satan are temporal, those of Christ are eternal. Death sweeps away the hosts of Satan, to rise no more; but death only transfers the hosts of Christ to a brighter and better land. The fires of the last conflagration will destroy every vestige of Satan's vast empire; but out of the ashes of that fire, the kingdom of Jesus Christ shall emerge in immortal beauty, to enter upon a new career of ever-widening, ever-brightening glory. J.

#### THE POWER OF THE GOSPEL TO SUSTAIN THE BELIEVER UNDER ALL THE TRIALS AND DISCOURAGEMENTS CONNECTED WITH THE PRESENT SERVICE OF GOD, AND WITH EFFORTS FOR THE ESTABLISHMENT OF CHRIST'S KINGDOM IN THE WORLD.

The service of God, though the only source of true happiness, is, nevertheless, far from being exempt, in the present life, from discouragement and trial. Such happy immunity *would* pertain to a life of godliness, were we to contemplate it exclusively, in its own character of essential excellence and purity, free from the corrupting elements which mingle with its current, as it flows through this evil world, and from the imperfections with which it is necessarily associated, in the

present condition of man, its fallen subject. In view, however, of such impediments to the effectual operation and perfect development of Christian principle, the life of the Christian, instead of being one of unalloyed enjoyment, is chequered with the vicissitudes of alternate hope and fear, of sorrow and joy, of weakness and strength, of defeat and triumph: so that as the scales of his experience alternate in their vibrations, he is the subject of exultation or discouragement.

He whose mind has been formed by the Spirit of God to a habit of devout contemplation, and a character of holy susceptibility, will feel with correspondent sensibility, the depravity of his nature, and the miseries of our sin-ridden world: and this sensibility of his nature—valuable and much-to-be-desired as it is—holding him in closer contact, and more intimate communion with the evil of sin, both as existing in his own heart, and throughout the world, will, of itself, in many cases, prove a source of depression and discouragement.

Sin has, indeed, blighted and ruined the happiness of man. Our curse-stricken earth yields no fruits to satisfy the longings of his soul, or any spot on which his troubled spirit can find rest. His days on earth are "few" and "full of trouble:" and in addition to the afflictions common to our fallen race, the Christian suffers many, which are peculiar to his profession, as a disciple of Christ; so much so, in fact, that it becomes necessary for him, according to the terms of the Gospel, to accept of affliction and trial in this world, as a condition of future and everlasting happiness. God has chosen His people "in the furnace of affliction." The design of the Gospel is, not to deliver men immediately from the toils of life, but to support them under their pressure, and to employ them as an instrumentality in their preparation for the heavenly glory. "Many," therefore,

"are the afflictions of the righteous;" and it may serve as a back-ground, from which we may view, in higher relief, the adaptation of the Gospel to their necessities, if we consider some of those circumstances in their character and history, which often afflict their souls and try their faith.

The condition of the Christian, in this world, is often one of extreme hardship. It is not the Gospel, but a cynical and surly philosophy, which teaches men to contemn the blessings of Divine Providence. Infinite wisdom bestows no blessing which is not adapted to the happiness of man, and worthy of his acceptance and gratitude. Comfortable mansions, plentiful boards, good apparel, and indeed all the accompaniments of wealth are real blessings, from which he, possessing them, may derive much enjoyment; especially as furnishing him the means of an extensive benevolence. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

From these sources of enjoyment, however—so often, and to such an extent possessed by the ungodly,—the faithful servant of God is, in many cases, entirely cut off. His condition, on the contrary, is often one of extreme hardship and bitter trial. Temporal calamity falls heavily upon his head. The cloud of adversity overshadows his dwelling. Disappointment embitters his cup. Vexatious cares harass and lacerate his soul. Fortune fails; children die; enemies reproach; friends forsake. Burdened with sorrow, sick of earth, and sighing for heaven, in a spirit of mingled impatience and faith he cries, "O! that I had wings like a dove; for then would I fly away and be at rest."

How many of the people of God are, this very moment, pining in want! How many are languishing on couches of incurable disease and hopeless affliction! How many are weeping in solitude and in silence! How many

others are toiling in patient labor, and enduring sacrifice, that they may do the will of God, and promote among men the knowledge of Christ! Home and friends they resign; poverty and affliction they embrace, that they may serve the Lord; and, by the sacrifice of their lives, promote the glory of Christ and the salvation of men. Exiling themselves from earth, and consecrating themselves to their mission of mercy, in consuming toil they spend their lives, hoping for repose only in their graves.

But the believer's *spiritual* condition is to him a consideration of much more importance than whatever merely affects his present life; and this is not unfrequently a source of much disquietude. He knows, upon the authority of Him "who cannot lie," and who, in the last day, "will judge the world in righteousness," that he "*must be born again*"; and that "*without holiness no man shall see the Lord*." He has become acquainted, to some extent, with the deceitfulness of the human heart, and the many "refuges of lies," into which unwary souls are decoyed; and he is warned in the faithful admonitions of the Lord Jesus, that many shall say, Lord! Lord! who shall never enter into the Kingdom of God. The fearful words shake his heart, "Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in, and shall not be able." True religion—as has been said—creates in the believer a peculiar sensibility to spiritual subjects; and this sensibility manifests itself in a fear of deception in what relates to the interests of his soul, and in a jealousy of his own heart. Feeling deeply the necessity of his soul's salvation, and convinced, at the same time, of the magnitude of the work, and the danger of deception; conscious, too, of his many infirmities, it is not without many an anxious sigh, he struggles on in his way to heaven. When he thinks of the feeble and in-

distinct pulsations of the Divine life in his soul, of his want of communion with God, his discouraging success in the attainment of holiness, and the preparation of his soul for the presence of God and the society of heaven, his heart is ready to sink; and he fears he will never reach that distant goal. Many, indeed, are spiritual invalids all their lives. They are enveloped in a cloud, intercepting, to a great extent, the beams of the Gospel, and blinding them to the beauties and glories of the spiritual landscape which it spreads around them. What heart-piercing groans have escaped the burdened Christian, as beset with infirmity and assaulted by satan, he has been ready to despair of ever reaching the Celestial City! Who can tell the pains and terrors of the spiritual conflict! What anxieties have been felt, and what tears have been shed by many of the true children of God! What strong cries by those travailing in soul with eternal life! What fears have agitated and appalled their hearts, lest, after all, they should be found destitute of Christ! In this respect, perhaps, as much as any other, it is true of the Christian, that through much tribulation he must enter into the Kingdom of God.

The principles of the Gospel are essentially principles of benevolence; and he may well doubt his own conversion who is not interested for the salvation of others, and does not feel his heart warmed with a desire to communicate to them the blessings which he professes to have experienced himself. The condition, therefore, of a world lying in wickedness, and especially of the impenitent around him, will be, to the Christian, a source of solicitude, and not unfrequently of depression of spirits. Convinced, as he is, of the realities of the Bible, what a scene for painful reflection is presented to his mind, in the condition of man—perhaps his dearest kindred—devoting

themselves, with insane avidity, to "the things which are seen and temporal," rather than to those "things which are not seen and are eternal." He looks upon the man of ambition, of large capacity, of exalted achievements, and of wide-spread fame; and he sighs as he reflects upon the doom of those who seek only the honor which "cometh from man" rather than that "which cometh from God." He sees the rich man, wedded to his gold, knowing no higher portion than earth, and worshipping no other God than Mammon. Without a change—for which, perhaps, he scarcely feels himself allowed to hope—the Christian knows that the unhappy man will soon be torn from his possessions, and be lifting up his eyes in the torments of hell. With feelings of interest and affection, he looks upon the interesting and promising young man, or the beautiful and amiable young female. They are the ornament of their circle, and the pride and solace of their friends. But they are devoted to the world. They love not Christ; and the Christian feels the awful conviction, that, unless they repent, however loved and admired, their joys and hopes will soon expire in the darkness of an eternal night. O!—he sighs—that they could be convinced there is a better portion than earth! that they would come to Christ, and secure for themselves eternal life!

God's government of the world, the mystery of His providence and His fearful judgments are, not infrequently, to His people, a source of solemn and indeed painful emotion. When God communicated to Abraham his purpose respecting the bondage and affliction of his posterity in Egypt, preparatory to the revelation "a horror of great darkness fell upon him"—as the medium, perhaps, best adapted to the communication of so mysterious and afflictive a message. Moses trembled at the "terrible" display of the Divine glory on Mount Sinai. Daniel "fainted"

amid the revelations he received from God, respecting the sovereign display of His power and the dread operations of His providence among the four successive kingdoms, and preparatory to the introduction of His own "Everlasting Kingdom;" and such was Paul's anguish of soul when he discovered that the Jews were rejected of God, that, for their sake, (whatever may be the true import of his language,) he could have wished himself "accursed from Christ."

With kindred emotions the people of God, not unfrequently reflect upon the mystery of His providence and the sovereignty of his dispensations. What an insoluble problem is the introduction of sin into the world. Our hearts are ready to sink when we reflect upon the small number of the human family, which—we have reason to fear—has, as yet, escaped the ruins of the fall. Where alas! is the teeming population of past generations! Where are the countless millions who have peopled the earth, and lived and died in ignorance of God! What has become of the multitudes, who, in those "times of ignorance" when God abandoned the nations to their delusions, descended into their graves! Where are the myriads, that in the shock of sanguinary conflict, have fallen upon the plains of Ancient Asia! Where now, are the embattled hosts of Xerxes; the brave of Salamis, and Thermopyle; the wise and the eloquent of Greece and Rome? Each one of all this mighty multitude was heir of an eternal destiny. Each of these once living bodies enshrined a gem, compared with which ten thousand worlds, with all their material glory, were but a contemptible bauble. Where now, are these once priceless gems? *Appalling question.* Responding to our fears, rather than our hopes, we are tempted to ask—why, should not Almighty Power, in union with Infinite Goodness have spread over all His dominions one universal scene of moral beauty and loveliness? Why

among his creatures should not every mind have shone with the knowledge of God, and every heart glowed with His love? But we shrink from the precipice. These are the sins in which infidelity founders. This is the rock on which the wisdom of the world is split and wrecked.

In his zeal, too, for the establishment of the kingdom of Christ in the earth, the desires of the Christian often outrun the purposes of God and the operations of His spirit. The lagging wheels of salvation's chariot try his patience: and—as if God had pleasure in staying His own work, and arresting the rising tide of salvation, often—when, as yet, he has scarcely struck his first effective blow upon the kingdom of darkness—in all the rich verdure of his promise, falls a Brainard, a Spencer, a Martyn.

They who are laboring earnestly for the promotion of the kingdom of Christ will often feel themselves tried with the partial and disproportionate means which are employed for the attainment of the great ends of evangelical benevolence. The heartlessness of some, and the parsimoniousness of others, will vex their souls. When they consider what streams of blessing might be poured through the dark places of the earth could they command, for this purpose, the thousands wasted in extravagance and folly—and that many professing the love of Christ hold locked in profitless detention, the means which would send to the hungry and perishing the bread of life, it may certainly be regarded as a pardonable infirmity, if, for a moment, their hands should grow weak, their spirits flag, and their steps falter.

Nor is it less a source of discouragement that in a cause, which, more than any other should command the union of its friends, such union should often be found least to exist. While the Christian philanthropist is pleasing himself with the reflection, that brethren, with one mind, and one heart, are

combining all their energies in one united effort, for the conversion of the world, he is suddenly dismayed with divided and jarring counsels and separate and isolated action. He is grieved at the defection of some, and the folly of others. He sees mingling with the work of God in some cases, elements of weakness, in others, elements of impurity. He sees pride affecting humility, smiling self-complacency, (like a flower growing on a grave, or a sunbeam resting on the concealed crater of a volcano,) pretending to goodness and piety, and bigotry—usurping the name of zeal—with her destructive torch scorching the land, blighting its verdure, and consuming its precious fruits. As he looks upon these scenes of confusion, suicidal impolicy and diotrephetic strife, his heart finds relief as he sighs,—how long before this time, if the cause of Christ had not have been of indestructible vitality, would it have perished under the blows of its defenders? So long as we believe that the love of Christ is the great principle, the subduing power by which the world is to be renovated and reclaimed to God, we must feel, with deep conviction, that these are not the means, nor these the men, by which this happy event is to be consummated.

Much too, in the general condition of society, and in the aspect of the political horizon will be calculated to discourage the heart of the Christian patriot. He cannot feel free from apprehension when he sees profanity and infidelity abounding in the community, looks upon the rising flood of sensuality and vice, hears the sound of the angry surges of political tumult, and beholds the dark billows of faction breaking over the land.

Under the pressure of such accumulated discouragement, it will not seem strange, if at times, the Christian should feel, at least, a temporary depression of spirit, and be ready, in a moment of despondency to cry—*alas what can I*

do? It will be well for him, if he can at all times escape a tincture of the impiety of the Jews in the time of Ezekiel, who, in a spirit of atheistic effrontery muttered the complaint against God: "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" or of the unbelief of the heartless spies, sent out by Moses, who returned with the discouraging report: "The people be strong that dwell in the land, and the cities are walled and very great."

Such are some of the discouragements and trials connected with the service of God, as well as with the general condition of man, in this present mortal state; and, in view of such trials, it is evident that the Christian must either sink under their weight, or he must find his relief in an unhappy state of insensibility—must cease to feel pain, only because feeling itself shall cease; or he must derive his support from the gospel. Beyond these, there remains no other alternative.

Will he betake himself to the world for relief? Its pleasures, alas, will soon pall upon the senses. The flowers he admires, will soon wither in his hands. The voice of music will soon fall heavily upon his dull ear, and his trembling feet refuse longer to comply with the giddy mazes of the dance. The excitement, in which he has found such happiness only, as consists in the a temporary forgetfulness of his misery, will soon abate, as age shall begin to benumb his faculties and freeze the warm current of life. Soon will he find that his laden granaries cannot feed a hungry soul, nor his lands and coffers enrich him who feels himself destitute of the favor of God. Gold cannot arrest the approaches of death, or appease the clamors of a guilty conscience. When he is old and afflicted, when his hold upon earth is breaking, and eternity is opening upon him, what alas, can the world do for poor, dying, guilty man? Then will he find, if not

before, it smiles only to deceive, and charms, only to destroy.

In vain, therefore, would the Christian look to the world for help or hope. The relief he needs is foreign to earth. It is not by attempting to extinguish religious sensibility, or to abate his spiritual sorrows by worldly enjoyment, that he will find the support he need. Such means would only increase and exasperate the malady they were intended to heal. *It is from the world the Christian needs to be delivered.* To seek relief from the world, would be to commit himself for protection into the hands of his enemy. Others may find relief from trouble in the excitement of worldly employment, the pleasures of art, or of science, and the solace of mortal friendship. But the streams which are necessary to refresh and invigorate the fainting Christian, must flow from a higher source. The balm which his heart claims, grows not in Nature's garden. It is a plant of Paradise.

Vain too, are the pretensions of philosophy. Philosophy, proud but empty name! Long has she deceived the world with her officious pretensions, and her meretricious smiles. Under the semblance of virtue, the pretext of piety, she conceals a spirit of deadly antagonism to God; arraiging his attributes, and implicating his moral character, with respect to the existence of evil, and the responsibility of man. She either stupefies men into the delusion, that they suffer no evil, that all is good; or else, by teaching them, in a spirit of fatal necessity, that evil is inevitable and must be patiently endured, cauterises the wound she cannot heal. She degrades men into brutes, or freezes them into stones. Pretending to bestow liberty—she is herself the slave of sin. The resignation which she teaches to the calamities of life, she herself does not feel—for it is morally impossible for man to be resigned to evils, without some reason to satisfy his understand-

ing and conscience with respect to their existence. This reason philosophy does not supply. She is equally ignorant with the dupes she professes to teach. "Professing to be wise," they are involved together in the inextricable mazes of folly, delusion, and ruin.

But what cannot be found in the lessons of philosophy or the enjoyments of earth, the help of man or the solace of mortal friendship, is found in the gospel of Jesus Christ. The gospel possesses power to sustain the Christian under all his trials, and encourage him in all his efforts. Comprehending in its scheme of mercy every possible event; overlooking no circumstance, however minute, which enters into the history of God's people, or the progress of his cause, its principles furnish in every case appropriate relief; applying the proper corrective to whatever is wrong, supplying the antidote to all evil, and harmonizing every discordant element into one blessed unity of purpose, of action, and of influence.

Amidst the littleness and inanity of the things of earth, the gospel elevates the mind of the believer to rightful conceptions of God, and of his own character and destiny. Life is, indeed, a very vanity: and in view of its brevity and futility, its short-lived joys and its many sorrows, terminating soon in sepulchral darkness and corruption, the dissatisfied and puny child of humanity may well exclaim, "Wherefore hast thou made all men in vain?" But "life and immortality are brought to light" in "the glorious gospel of the blessed God." Imparting interest to life, and hope in death, it redeems the one from its vanity, and disarms the other of its terror. Possessed of its sacred and sublime truths, it becomes "CHRIST to live," and "GAIN to die." It imparts dignity to our joys, and sanctity to our sorrows. It discloses to us an object of action worthy of the dignity of our nature, and commensurate with the desires of our souls. Actions the

most trivial, in the light of its revelations, become pregnant with eternal consequences. Life—a mere floating bubble—becomes the germ of immortality. A tear becomes a precious seed, expanding into harvests of life. The creature of a moment, the child of vanity, becomes heir of an immortal destiny. A worm assumes an angel's magnitude, and brightens with an angel's glory; and he who, destitute of the gospel, would be left to sigh and pine amid the dissatisfaction and peevishness of earth, to drink at fountains of mortal enjoyment, only to experience the humiliating conviction of their insufficiency to satisfy his thirst, to lament, in a word, that all below the sun "is but vanity and vexation of spirit," is enabled to rejoice in the hope of the glory of God.

Whatever may be the trials of the Christian, the gospel provides for his relief and comfort. It teaches him to recognize in all the events of God's providence the designs of a paternal kindness, and the operations of an infallible wisdom. His trials are all disciplining him to a vigorous and perfect virtue, developing the resources of his piety, disclosing to him fresh views of the unfailing love of God, conforming him to the image of Christ, and maturing him for the enjoyment of those pleasures which are at God's right hand forevermore. They are, indeed, a purifying process, consuming the dross of mortality, refining and brightening his character, and thus preparing him for the presence of God, and an association with the spirits of just men made perfect in heaven.

The Christian may indeed be poor. His life may be one of daily toil. His condition may be one of indigence, scarcely furnishing him the means of a precarious subsistence. But it is consecrated to his acceptance by the voice of God, and the blessings and promises he connects with a spirit of contentment, under the allotments of his pro-

vidence, and he becomes reconciled to his humble and trying condition, as he learns from the gospel that God "hath chosen the poor of this world, rich in faith, and heirs of the Kingdom he hath promised to them that love him," as it discloses to his view "an inheritance incorruptible, undefiled, and that fadeth not away, reserved for him in heaven;" and reminds him of his *Lord*, who, that he might be rich, submitted himself to a condition of poverty much greater than his own. The treasures of earth may be denied him, but he thinks, with a satisfaction—which the miser's coffers could not buy—of that treasure which "moth and rust cannot corrupt, nor thieves break through and steal." His homely fare and his coarse vestments he will soon exchange for the fruits of Paradise and the robes of immortality. Looking by faith, beyond this mortal scene, to the "things which are unseen and eternal," he is willing to wait for his "good things" until he gets home to heaven.

Does the believer languish upon a bed of affliction? Are wearisome days and restless nights appointed to him? Sweet Mercy comes to his couch of pain administering her healing balsams. Love bathes his fainting soul in her tide of redeeming sympathy; and Hope smiles and points to heaven. The pale and wasted invalid feels his heart revive, and a glow to warm his pallid cheek, as his hopes repose upon that happy land, where the inhabitant never says "I am sick."

To his people, when laden with sorrow, when the billows of tribulation are breaking over their heads, the compassionate Redeemer addresses the gracious words, "when thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shall not be burnt, and the flame shall not kindle upon thee."

In the chamber of death is seen the

mourner's friend. As the bereaved and weeping bend over their shrouded dead, in a voice of mingled majesty and love he says, "I am the resurrection and the life." "Thy brother shall rise again." That voice breaks the power of death, and dispells the gloom of the grave. As we stand over the graves of our departed friends, "we sorrow not as others which have no hope." Believing that "Jesus died and rose again," we are assured that "them also which sleep in Jesus will God bring with him." "In their graves they shall hear his voice," and "come forth to the resurrection of life." That voice shall awake them from their sleep, not pale and wan, marred and corruptible, but radiant with the smile of immortality, and shining in the glory with which the Lord Jesus shall adorn them in that eventful and triumphant day. Then recovered—not from dreary and interminable deserts; delivered—not from dangerous seas; reaching each other—not from antipodal regions, but reclaimed from the power of death, redeemed from the darkness of the grave, and purified from the ghostly corruption, the saints will meet—no more to part. Ye sacred treasures of the tomb! The darkness of a deep and heavy sleep is now resting upon your eyelids. Your senses are all sealed in the deadly torpor of the grave. Unconscious and impassive you lie in the remorseless in-ertion of the tomb. But you shall live again. Your graves are perfumed with the fragrance of the gospel, your bodies embalmed with the hope of immortality. The process of corruption now transpiring in the dark and fearful laboratory to which you have been committed, is not less a process of regeneration to life and immortality. That process will soon have been completed, and you shall awake to sleep no more. Then, oh! ye Loved Ones! shall we see and possess you again; and in proportion to the keenness of the pang which separated us, our impotence and helpless-

ness as we beheld the triumph of the Destroyer, and the dismal darkness, the cold absorption, the appalling noisomeness, and dread extinction to which we were compelled to resign you, in the grave, will be the sweetness, and volume, and power of the joy we shall experience, when you are restored forever to our embrace. Blessed gospel! such are the triumphs of thy grace. Mighty Jesus! such are the trophies of thy power.

Not less does the gospel promise comfort for the believer under the trials of soul he experiences from a conviction of his guilt and misery, as having sinned against God, the consciousness he feels of his unworthiness, and his sorrows and fears with respect to his spiritual condition. To "the mourners in Zion," the "poor and contrite, trembling at the word of God," it unlocks its treasures of grace, and supplies the richest consolation. "Comfort ye! Comfort ye! my people, saith your God." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Does the believer mourn the incurable depravity of his heart, the deadly power of indwelling sin? A voice of sovereign power proclaims, "I will put a new spirit within you; I will take the stony heart out of their flesh, and I will give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their God." God mercifully remembers his promises—"When the poor and needy seek water, and their tongue faileth for thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will open rivers in

high places, and fountains in the midst of valleys. I will make the wilderness a pool of water, and the dry land springs of water."

Does the believer feel a painful conviction of sin? How sweet the "faithful saying," "Jesus Christ came into the world to save sinners." Is he burdened with guilt? "Behold the Lamb of God that taketh away the sin of the world." "The blood of Jesus Christ, cleanses us from all sin." The odors of Calvary revive his fainting soul. The physician who probes his wounds, distills, at the same time, into those wounds, the healing balm of the atonement.

The promises of the gospel creates a sun, which flings its light into the habitations of sorrow, and penetrates, with its healing beams, the deepest recesses of the afflicted soul. While this sun is pouring its sweet radiance upon the believer's soul,—while basking in the light of those great truths—"all things work together for good to them that love God, to them who are the called, according to his purpose;" "our light afflictions, which are but for a moment, work out for us, a far more exceeding and eternal weight of glory;"—while bathing his soul in these streams of truth and grace; the believer becomes reconciled to affliction, and accepts it as a consecrated pledge of immortality. He is comforted under his trials, from a sense of the sympathy and compassion of his redeeming God, and the assurance of that home "eternal," where the anxieties and turmoils of this present life, shall terminate in the repose and blessedness of heaven.

Perhaps not more, under any other circumstances, than in the embarrassment and perplexity he may experience, respecting the mysteries connected with the purposes and government of God, does the gospel prove its power to sustain and comfort the believer. As he reflects, with solemn and painful emotion upon the apostacy and ruin of

our fallen race, and the partial success which has attended the ministry of the gospel, he finds rest and comfort for his soul, in those views of the Divine sovereignty, which, amid the obstinacy and unbelief of the Jews, solaced the heart of the afflicted Redeemer:—"I thank thee, O! Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight." Amid the unbelief and impiety prevailing around him, his heart reposes upon the bosom of a sovereign God. "The counsel of the Lord," he knows, "shall stand." He knows, with Paul, "there is a remnant according to the election of grace:" and he also knows, according to the words of the Lord Jesus, that "all whom the" Eternal "Father hath given him, shall come to him." He acknowledges, with Moses, and with Paul, the sovereign right of God, "to have mercy upon whom he will have mercy:" and in committing into those hands, to which they rightfully belong, and which alone are capable of such a charge, the administration of God's government, and the dispensations of his mercy, he finds a resting place for his soul—where alone, it can be found—at the foot of the Divine throne.

Equally does the christian find a source of support and satisfaction, in all the mysteries of God's providence, and the incomprehensible depths of his judgments, in his assured conviction of the **RIGHTEOUSNESS** of God. This is the **ETERNAL ROCK**, on which rests the whole weight of the Divine government, and all the perfections of the Godhead. On this **ROCK** rests the believer's soul in confidence, in peace and in joy. "The Judge of all the earth," he knows "will do right." "This righteous Lord, loveth righteousness." "Clouds and darkness are round about him, but righteousness and judgment are the habitation of his throne." Angels may fall,

and man may ruin himself and his race, but they neither frustrate the will, nor sully the righteousness of God. High above the reach of man or angel his glory is safe; resting upon the Eternity of his Being and the Immutability of his Counsel. This conviction of the inviolable righteousness of God, diffuses peace and renovation through the believer's heart, and inspires him to tread his way, with confidence and courage, in the service of his God.

The benignant gospel soothes, too, with its words of grace the impatience of the christian zealot, and tempers his fiery zeal with heavenly knowledge. It teaches him the important lesson that it is his duty to **WAIT**, as well as to **DO**. It assures him of the ultimate, and the timely triumph of the kingdom of Christ. God—it reminds him—has not forgotten his promise. However untoward may be appearances to the eyes of men, his purposes slumber not, nor does his work pause in its progress to find consummation. It is in fact advancing by the very causes which seem to retard it. Elements of weakness and defeat, become, in the hands of God, elements of power and success. Do good men die? They die not until their work is done. The Lord has accomplished all he ever intended through their instrumentality. The time has come for them to serve him, not by their life, but by their death. Remaining longer on earth, they would be in the way. Men may refuse their help, in promoting the cause of Christ. In heartless prodigality the money may be expended upon one party of pleasure which would feed and clothe the needy orphans of half a city. This may be done, and the authors of such extravagance may thus prepare for themselves a solemn reckoning when they shall be called to give an account of their stewardship. But they cannot retard the cause of Christ. "The earth is the Lord's and the fullness thereof." Not one farthing shall be wanting from the

treasury of the Lord, which is necessary to the accomplishment of the least of all his purposes. He who, when he pleases, can maintain his cause without the resources of man, can equally, when he pleases, lay these resources under contribution. "The earth," at his bidding, shall "help the woman." If men will not serve God with their wisdom and piety, he will serve himself with their folly and wickedness. Heresiarchs may arise and oppose the Lord and his people. Demagogues may cry—*See! I am the man!* But they would not appear were they not needed. The fidelity of Paul was not more necessary, in the economy of redemption, than the treachery of Judas. God may abandon men to their demoniac passions. But they can only do what "his hand and his counsel hath determined before to be done." The land may be inundated with blood. But "it shall be well with the righteous." The cloud and the storm are the chariot of salvation. The agony of earth is the birth of heaven. All events, and all agencies are converging their power to the point of the world's regeneration, and the introduction of those "new heavens" and that "new earth," which shall be the everlasting abode of "righteousness."

This then is the sum of the Christian's encouragement, under all the trials connected with the service of God; that—in *his own hands, and under the banner of his own Almighty protection,*—THE CAUSE OF GOD IS SAFE AND THE HAPPINESS OF HIS PEOPLE IS CERTAIN.

W. H. J.

## Our Missions.

### CANTON—CHINA.

*Letter from Rev. C. W. Gaillard.*

CANTON, CHINA, Nov. 13th, 1860.

*Rev. James B. Taylor:*

DEAR BROTHER—I intended writing you by last mail, but was too unwell to do so. I am now in good health and moving on as usual, and the Lord con-

tinues to cheer us in our work. October 14th, I baptized four persons, three men and one woman; a fifth came before the church, but was not received. November 4th, I baptized five, two men and three women, one of the women is 74 years of age. She first heard the Gospel at bro. Roberts' chapel, and attended there for some time, till she learned that my chapel was much nearer to her, and she then attended my chapel. Nov. 5th, I baptized one man. He intended to come before the church on Saturday, but could not leave his employer on that day; so he came before the church on Sunday and was baptized Monday at 6 A. M. We selected this early hour in consequence of the tide being too low at a later hour. There are a few others who seem to be seeking to enter.

From the Journal of August, I see that a brother J. W. Johnes has been appointed missionary "to China." If he has all China for his field, he will surely have a large field. I received a letter from this brother before his appointment; he said that he expected to come to China, but that his mind was not then fully made up as to what part of China he would go, though he felt inclinations for Canton, and could be ready to sail in October.

If brother Johnes is a good old landmark Baptist, I shall be glad to welcome him to Canton. But if he is one of the modern affiliators, I prefer his going to some other part of China.

The Baptist force in Canton, so far as missionaries number, is rather weak at present. Brother I. J. Roberts has gone to the North to try and teach the rebel chief the way of the Lord more perfectly. May the Lord be with him. Brother Graves, with the approbation of the mission, has been in the country some two months, and desires to spend most of his time there. Brother Schilling, of course, cannot speak the language yet. But our native strength is gradually increasing; we have some

good assistants, and a prospect of some others, and some of those who are not assistants, both men and women, are quite zealous; and the best of all, the Lord is with us; and we feel strong in his might, and therefore say, old land-mark or none.

We have, for several months, been preaching at night, Sunday, Tuesday, and Thursday nights, and expect to continue it till the end of this year. But it is too much labor for the body, and we will not do so next year except it may be occasionally.

Our health and spirits both good.

May the Lord be with you, and bless you in your work.

Yours in Christ Jesus,

C. W. GAILLARD.

*Letter of Rev. R. H. Graves.*

PERSECUTION IN THE INTERIOR.

Canton, Nov. 26th, 1860.

MY DEAR BROTHER TAYLOR:

Your letter of the 24th has lately reached me. It seems to be a proof that God's hand is leading us in our steps, in that, at the very time when I was trying to get into the interior, you write, asking if the time has not yet come for making such an attempt. I wrote you last mail, giving an account of my unsuccessful attempt to settle in the country. We have since had further proof of the malice and hatred of the gentry. I sent letters to two inquirers in the country. These were intercepted by the *Kung Kuk*, who summoned the two men before them, and reprimanded them for having anything to do with this strange doctrine. But as they were both men of some influence, the gentry did not dare to lay hands on them, but vented their malice on the poor man who rented the house to me. They at first were going to drown him, but finding the water too shallow in this dry season, they commuted his punishment to a fine of 50 taels (about \$66). As he had not the money to pay they sold all that was in

his shop, his rice, which is just cut, and his furniture and house. He is still imprisoned, as the amount of the fine is not yet raised.

I went to see our Consul about it, but he says that the Chinese have authority over their own subjects and that he cannot interfere. Our treaty provides, in general terms, for the protection of Christianity, but is worth about as much as a piece of blank paper. Besides, the Consul here says, we have an abundant field in Canton, and there is no need of going to the country. The English treaty is rather fuller than ours, and we may be able to claim protection under that. But we must not look to man. The cause is God's, and we must look to Him for our help.

FARTHER ATTEMPTS AT SETTLING  
INTERIOR.

Our brother Luk has gone to *Shin Hing Fu*, a large place, and the former capital of the province, to try to secure a house for me there. If it be God's will that we should settle there, I hope he will be able to rent a house. If unsuccessful, I think of hiring a boat and going from place to place, until God shall open a door for us to settle.

NEED OF MORE MEN AT CANTON.

You ask if it would be wise to send another man to Canton. I say yes, by all means. I have no doubt but that by the time he learns the language the way will be open for a station in the country. I see that brother Jones has been appointed to China. I hope that you will send him to Canton. Brother Gaillard says he wrote to you not to send him here unless he is an "Old Land-mark" man, but I hope you will send him anyhow.\* Send us any men who are willing to come whose hearts are filled with love to our Lord Jesus, and who are willing to endure hardness and self-denial for the sake of bring-

\* Neither the Board nor its Secretaries ever enquire, of applicants for appointment, their sentiments upon this subject.

P.

ing men from darkness to light—from idols to the true and living God.

Yours in Christ,

R. H. GRAVES.

*Letter from Rev. J. G. Schilling.*

CANTON, CHINA, Nov. 27, 1860.

*My Dear Taylor:*

Your kind favor of August 23d, has reached us. As you have seen from previous letters, though you supposed we might still be on the restless ocean, we really were comfortably located at Canton, keeping house. You join with us in thanks to our Heavenly Father for his loving kindness and goodness towards us. We are now among the people for whose salvation we have come to this land. I love the work very much, and feel truly glad that, as I trust, that the Lord has called me to labor in his vineyard as a Missionary; but I am sorry to say that I do not much like the people.

#### WICKEDNESS OF THE PEOPLE.

Skeptics have tried to bring Christianity into disrepute, by saying that heathen people are as good, if not better, than professed Christians; but ah, how far are they mistaken. The people of my native country are sinners, many of them very bad, yet there is a sense of right underlying all their feelings which cannot be found in any heathen people. The religion is so mysterious and fanciful, that a just sense of right cannot be inculcated founded on it. There must be a foundation to every good structure, but there is no foundation in this people, on which to build right principles, and from which correct actions will proceed. The gambler, with the deepest humility, and most profound sanctity will worship his God, holding his lottery ticket in his hands, and piercing them with the burning incense stick. This is his religion, and he is, or pretends to be a believer in it. The prostitute has her Goddess to which she brings her offerings, sends her peti-

tions, and then she can go on in her wickedness with perfect impunity.

#### THE SYSTEM OF HEATHENISM.

A little reflection on the theory of heathenism would soon lead to a pretty good idea of its practice. This is a system devised alone by men, originating in that "heart which is deceitful above all things, and desperately wicked," from which "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," and the result is what might be expected. As a corrupt tree cannot bring forth good fruit, so this evil system, begotten in sin, cannot produce any good. The force of the Apostle Paul's description of the heathen cannot be fully appreciated by others than those who live among such a people.

The practical of this can easily be given, even from my own limited observation and hearing. But a few nights since a thief was discovered on brother Gaillard's premises. A day or two after this, I saw eight or ten men, with chains around their necks and hand-cuffed, in the charge of officers—another night, two small lamps were stolen from the chapel in my yard, and the same night thieves broke into a Chinaman's house,—the next day I saw a man escorted by four officers, one of them holding his cue,—another night several murders were committed. Of course I hear of, and see but a moiety of the wickedness that is committed. The licentiousness of this people is unbounded, as they know no restriction except what their limited means may lay on them.

These are the Chinese, the people that a noted infidel brought forth to prove that a nation without Christianity is better than one with it. Well did he to take a people then almost entirely unknown, for I expect, if there is any difference between heathen people it will be found against the Chinese.

#### NEED OF PRAYER.

The Missionary in a peculiar manner

feels his impotency among this people, and all Christians who feel interested in the work of missions and especially the salvation of this people must cry mightily to the Lord. It is not enough to give money and send men here, but they should be sustained by the prayers of Christians. China—the Chinese—will be especially remembered. Remember that they are the hardest people to reach in the world. The reason, we can give in a word, utilitarianism, for this is a part of Chinese nature, and because of it they cannot understand anything of the missionary work. They do nothing, I expect feel nothing, but from a sinister motive; nature and circumstances combine to produce this result. It is absolutely necessary for a Chinaman to be versed in domestic economy, so they are naturally qualified for it, and their continual practice makes them adepts in it. They very naturally think everybody else the same, and to a great extent the merchants, and even the English government have showed this spirit.

#### STUDYING THE LANGUAGE.

I am, of course, doing nothing yet but studying the language, and it seems to me that I have made but little progress, considering that we have been here for nearly four months. It is stated by some one that the colloquial here is not hard to acquire. Such person must certainly have had a better faculty for acquiring the language than I have, for I would much prefer to learn the written language, to the colloquial.

The native assistant, Aping, preaches four times a week, and I attend the services. The congregations sometimes are large, and always quite good in size. Pray for us, that souls may be converted.

Our health is good,—the weather is now quite cold,—everything is pleasant.

Your brother in Christ,

J. G. SCHILLING.

#### IJAYE—AFRICA.

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

IJAYE, Nov. 22, 1860.

*Rev. J. B. Taylor:*

DEAR BROTHER—Your kind favor of August 27 reached me, and as no other opportunity will soon occur, I now reply. We are in the midst of conflicting armies, but the Lord has continually preserved us. The Ibadans have troubled us very much lately—frequently coming for several successive days. The report that Oquinulla and the 3rd Balogun were dead has proved to be false. Three very fierce conflicts have occurred before this town since I last wrote. In the first, most of the veteran Ijaye warriors being gone over the river Ogun, the Ijaye army gave away, and the chief barely escaped; but the Egbas protected their retreat, drove back the enemy, and thus, through the mercy of God, saved the town. Stimulated by this slight success, they came again the following day. The fighting did not commence until about 4 P. M., when they were formed into three large companies of about 10,000 each, under the 1st, 2nd, and 3rd Baloguns, and made a most desperate assault. The Egbas resisted them with the most determined valor, and so did the Ijayans. For two hours the conflict appeared to increase rather than diminish, but night put an end to it. The Ibadans were driven back several hundred yards. When I say that the fires of these two hosts were concentrated into a point of a few hundred yards, you may imagine what a volcanic scene it presented to the eye of the beholder. The smoke not only covered the plain, but a large part of the town. It was the fiercest and longest contested battle that has been fought during the war.

Another collision occurred yesterday evening. The darkness intensifying the long streams of fire which issued from the guns, gave rather an *infernal* aspect to the whole scene, especially as a great fire was kindled in the grass on

the left while the battle was raging. The enemy were driven as usual.

The Ijaysans have obtained a great victory over the Ogun. A great multitude were slain in the flight of the enemy. It is said that the horsemen used their lances until their arms became swollen and painful with exertion.

The enemy's only hope is now in the Dahomians; but a letter from the town of Accra has informed the Bashorum that the Ashantees are preparing to invade their territory if they should leave on a campaign against any town or country. It is therefore very doubtful whether they come against Abeokuta.

I am still in the enjoyment of good health. My wife, also, has enjoyed unusually good health this Autumn. We have nine children in our family, and between teaching and providing clothes for them, together with her domestic cares, she has her hands quite full of work now. Since sewing is so injurious to her health in this country, and she has so much of it to do, I have sent to New York for a "Sewing Machine."

The eldest son of the Bashorum died here this morning. As no carpenter could be had, I made a coffin for him. He will be buried this evening.

Though we often feel weak through the flesh, yet we have ever felt the influence of the Great Comforter upon our hearts, and have never had any desire to be elsewhere, except the Lord should plainly show that it was his will for us to go.

I would like to write more, but the messenger hurries me. Sue sends much love. She would write, but wants time just now.

Yours in Christ,

R. H. STONE.

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

IJAYE, Nov. 29, 1860.

*Dear Brother Taylor:*

Another opportunity for writing has occurred, and I add a few lines more.

We are now enjoying a respite from that disagreeable confusion which necessarily surrounds one who is in the midst of conflicting armies. The enemy have not returned since I last wrote. It is said that they now desire peace, but it is generally supposed that their object is to obtain the removal of the Egbas, and suddenly attack the town. Of this report, I suppose brother P. can inform you more correctly. The report of the defeat of the enemy over the river Ogun is false. Who deceived the chief does not appear, but I suppose he was a spy or traitor. The armies are encamped near each other, and frequently come in collision. I suppose the enemy desire to make a road for Dahomy on that side of the town.

We both are in the enjoyment of good health. We are not able take much physical recreation, but frequently go out to walk in the town, and to visit and talk with the people in their houses. The public mind is too much occupied with the war to be much interested in the gospel at present. I frequently invite them to come and hear the gospel in the chapel, and endeavor to show that they have evidence of the truth we preach in our remaining with them during such times of distress. Several days since a man brought me his Ifa god, but it does not yet appear whether he is sincere. He, and several others, are attentive listeners to the word.

Several days ago I sent three children to brother P. Including our cook, we have now six children living with us, but I am about to send one of them—Laleye, the chief's son—to Abeokuta. Two other children come to school from their homes. The man hurries me, and I must close. Continue to pray for us. Our flesh is weak, but the Lord has ever comforted us in our souls.

Yours affectionately,

R. H. STONE.

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## MONROVIA.

*From from Rev. A. P. Davis.*

MONROVIA, Dec. 5, 1860.

*Dear Brother Taylor:*

I am at Monrovia, as you will see by the above, on my way to the Association to be held with the Clay Ashland church.

Your very welcomed favor was received yesterday, and was read with interest and satisfaction. Its contents is much the breathing of my own soul, both in regard to the church betaking itself to a position of self-dependence, and "the whole country" being "brought under the power of the gospel," &c., &c. I, at times, have been brought to wonder, as you seem to have anticipated, what it is that prevents my success; as I make it a standing rule of my life to do nothing in conversation, or in contracts, or visiting places, or give countenance to any cause that would interfere with my influence as a minister. I often have to lay aside the state of my feelings in regard to the above subject, and take the command and promises as the rule of my action.

Brother John B. Davis, the first fruit of my labor among the Bassas, is dead. He died last October. He continued practically firm in the faith and practice of Christianity to the day of his death. He stood not only high with the church, but also with the government. His services were eagerly sought as interpreter, and he was often sent to settle difficulties between it and its allies.

I received brother Poindexter's letter on the subject of the church relying more upon itself, which was also followed by one from you on the same subject.

Brother Yates' "Circular," a very interesting document, has been sent to all the churches, I believe—a copy of which the Board, ere this, has received.

The number of Congoes brought into

this Republic lately, constitute a very important additional field of labor. Many of them voluntarily visit our church and Sabbath School, (which is in a flourishing condition;) and so interesting is that people, I consented to take twenty in the day school. Of this I have fully apprised brother Yates.

I find it important to be present in school as much as possible, as I teach many little things besides the nature, use, and power of letters. I am in school every day that I am not called off to some distant point.

Brother Yates has taken twelve Congo boys for the Day's Hope Institution, a part of whom I have seen, and judging from those I saw, they are very sprightly boys and give much promise and hope. He wrote me fully on the subject as soon after his having taken them as possible, as it was proper that he should have acted immediately, the choice being offered to him to select them for the school. I most heartily concur in his action, and as I told him in reply to his letter of information, his action only carried out the order of the Board.

Brother Yates does not occupy the pulpit, it is true, but I believe he is performing, in his present position, a service as important, and I doubt not that he is doing greater good than some who have access to the pulpit. He is much beloved and respected in the sphere of his work, by the brethren in the mission, as far as my knowledge goes, save a few cases not worthy of notice. If life is spared, you will hear from me again. May your prayers and anxieties, &c., for our prosperity be abundantly answered and fulfilled.

Farewell,

A. P. DAVIS.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

## GRAND CAPE MOUNT.

*Letter of Rev. J. J. Fitzgerald.*ROBERTSPORT, GRAND CAPE MOUNT, }  
November 7th, 1860. }

REV. A. M. POINDEXTER.

Dear Brother,—It is with pleasure that I now acknowledge your favor of May 18th, and brother Taylor's of June 27th, neither of which reached me till the 26th of September. The death of our little Edwin, on the previous day, and the illness of my wife, who has not been able to sit up more than three or four days at a time for the last two months, will be deemed, I hope, a sufficient excuse for my silence.

## BAPTISMS.

With regard to calling out the benevolence and self-reliance of the churches in Liberia, it has been a subject of much thought in my own mind, and will receive my sanction and aid. The Lord seems still to be gracious, and we are enjoying a sweet and heavenly time. In addition to twenty baptized some time ago, I shall baptize ten more next Sabbath, no preventing providence.

The church seems to be in a living revival state, and her children are continually crying to be received into her arms. Pray that the Holy Spirit may still move on the hearts of poor sinners, and that many more may seek and find life eternal.

## RETROSPECT.

In retrospecting the last four months, I have the pleasure of feeling that I have not been idle and that my labours have not been devoid of interest. A church almost dismembered has been united. Confidence has been restored to the doubting and despairing, the energies of the church have been called out to erect a substantial place for worship, and more than thirty have been united with us. With a sick family on my hands, I have tried to neglect none of the duties of a pastor, in visiting and praying with and for my flock in sickness and health. There are many

things concerning the condition of the people here, that I have designed writing, but sickness and my labors have not permitted. It is unusual for us to have one day when all are out of bed. Neither have I time to enter into details now. But I must say that the people at this station are very poor. There is no money here, and many of the hardest working people do not handle five dollars in the course of a year. Labour is paid for in trade, pork, tobacco, fish, cloth, &c.

We passed a resolution, at the last conference, to take collections once a quarter for the Board, but in consideration of what I have stated above, you need not expect large ones.

## AID IN BUILDING A CHURCH REQUESTED.

We have commenced our new Brick Church and I am compelled to ask assistance of the Board, and I hope I shall not ask in vain. My people are poor, but willing. One of them in the last Conference said, that "he would do all he could, and if God let him see it completed, and hear one sermon in it, he was willing to depart." Such a people are worthy of help. Will you help us? It is endangering not only my own life, but the lives of my congregation, to preach where I now do. A few days ago a tornado came up, and I had to shut the Bible to prevent its injury—the rain pouring down where I was standing to preach. If you could send us a few Sabbath school books, they would be gratefully received.

## CAPE PALMAS.

*Letter from Rev. B. J. Drayton.*CAPE PALMAS, AFRICA, }  
September 17, 1860. }

Rev. A. M. Poindexter.

Dear Bro.—You will please allow me to acquaint you that the affairs here are decidedly healthy and promising, and from the indication around me I am encouraged to labor on for my Lord and Master. The day school for colo-

nists was organized July 3rd, and has met with far greater encouragement than I expected—and was hailed with joy by many. Since then, it has gone on to operate to my entire satisfaction and to the improvement and benefit of the children. With this school, is kept a regular Sabbath school; this also, gives evidence of success. In the meantime, I am happy to say, that the native school is operating regularly, and I feel pleased to see the attention exercised by the youths, as well as teachers; they are decidedly improving, and the influence of the school has its effect. The people are spoken to in reference to their soul.

The school for colonists numbers 20; the school for natives numbers 12, regular; both Sabbath schools in all, 70.

The Church are in peace and prospering in that particular grace—congregations large and attentive. The prayer meetings are very devout and serious. I am hopeful that soon the Lord will graciously bestow his favor upon us by addition of more souls. We have here the enemy, using every means to prevent the march of free grace, but his reign is short, and cannot much longer hold men in captivity to his will.

Every Baptist minister in Liberia, as far as I know, does his duty, and go further than any other sect, and are willing to sacrifice more, and have done more work with less means and encouragements. The denomination today numbers over 1,000 communicants, and is growing—and does not feel second to any in point of energy and interest for the cause of Jesus. The people in Liberia are doing a great work, and indeed, for the opportunities they have had, I am free to say the Lord is certainly with the people. The people are willing to contribute to every good work, and have done it, and will continue to do it, as far as their means and circumstances will justify. The people are grateful for favors bestowed, and will not compromise prin-

ciples for gain—I mean the Baptists. My little charge is willing to do something, and have made arrangements to pay the expenses of a visiting brother to the natives, or do as much as they can toward a general fund for the carrying out of any reasonable plan to assist in disseminating truth among the natives. Our house of worship is not finished yet,—a good size house it is, as I have told you. Can you be persuaded to give us 100 dollars more. It will cost entire, about 600 dollars or more. Let me hear from you on this point by next mail. I will write more soon.

Yours, very truly,

In great haste,

B. J. DRAYTON, Missionary.

#### MOUNT HOPE.

*Letter from Rev. L. K. Crocker.*

MT. HOPE, L. BASSA, }  
October 1, 1860, }

*Rev. A. M. Poindexter:*

Your kind and animating letter, dated April 15th, 1860, was received with pleasure, and we, the members of the Mission at this station, tender our sincerest thanks to the Board, that the Lord has put it into their hearts still so to pity the poor Africans, as to send them the word of God. May He who has said that, "he that hath pity upon the poor lendeth unto the Lord," reward you with the best of His blessings.

#### NO REASON FOR DISCOURAGEMENT.

We sometimes hear that our brethren in America complain of the little fruit that has resulted from our Missionary labors. This is true, but if our brethren were to come out here in our midst, and see what changes are taking place among the natives by degrees, through the preachings of the word, really they would, instead of being disheartened, rather be more fervent in their prayers, that the Lord would hasten the time when the heathen shall be given to His Son for His inheritance and the

uttermost parts of the earth for His possession. Christians, pray for this. As I said before in some of my letters, so I say now concerning the people of this country, or at least this part of the country; they need to be taught—yes, to be nourished and brought up with the sincere milk of the word. The general or national customs and deportments of this people is contrary to the Gospel of Christ, and though there are many of them who are trying to overcome these long standing customs and habits, but how can they of themselves except the Spirit helps their infirmities? However, we have abundant reasons to adore the name of Jehovah, that notwithstanding these customs, &c., have been imbibed by the people for times immemorial; yet the Gospel is able to dispel this mental darkness from their minds. The Gospel has done it in some and it is effecting it in others now. We are the living witnesses to the facts.\* You will notice in our reports the number of sermons we preached during the quarters in the year. This is not even a quarter of our labor during those periods of time.

#### PREACHING AMONG THE NATIVES.

As regards preachings among the heathen by Missionaries, I mean true servants of Christ, they cannot, and ought not to confine themselves to formal preachings only. Formal preachings are good at times, but not necessary on all occasions among the heathen. As our blessed Lord called Peter, and made him a fisher of men, so every true disciple of Christ should regard himself. Now, to be a perfect fisherman in this country, it is necessary that one should understand the management of the seine, by which a great quantity of fish are caught, he must also understand managing the cast-net which takes a less quantity; he also needs to understand taking fish by hook and

line, which takes the fish one by one. Thus I go on my Missionary labors. When I meet with a large congregation, I deliver them a sermon, and to a less number of people I sometimes use a catechetical method to allow them chance to speak out their doubts, and thus instill in their minds the truths of the Gospel, and when I come in contact with only one, my conscience never suffers me to part without saying a word or two to him about his never dying soul. Even in common conversation, my main object is, so to order the conversation as to bring Christ in our midst, or his word of salvation in such a becoming way that all delight to listen with due respect.

Since our scholars began to be clothed like civilized children, a new and different aspect has been thrown over our labors in the school. I am now engaged in building a larger native house for our place of worship. At present we have a greater number of people out on the Sabbath to our meetings than formerly. The people come of their own accord from the surrounding native villages to our meetings on the Sabbath.

Brethren, pray for us, that we may be strong in the Lord.

I remain, your brother in Christ,

L. K. CROCKER.

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## The Commission.

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RICHMOND, MARCH, 1861.

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#### "OLD LAND-MARKISM."

The question, Is it right for Baptist ministers to invite Pedo-Baptist ministers to preach, or, in other ways to hold ministerial intercourse with them? has, to a greater or less extent, engaged the attention of brethren with whom we have been acquainted throughout the whole period of our ministry. Years ago we knew those who held different opinions on the subject. They never

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\* Brother Crocker is a native convert.

dreamed, however, of making their respective views matter of contention, much less of party strife. Each acted according to his own opinions, and accorded to his brother full right to do the same, without the slightest interruption of fraternal feeling and intercourse. It has been reserved for these days of agitation and strife to erect the question into a party ensign, and to array around it angry disputants. We do not seek to ascertain, in this article, at whose door the guilt of this state of things belongs. With that we have nothing to do. We advert to the existing state of things, not for the purpose of discussing the question, or of stating even what our own views are. As Secretary of the Board of Foreign Missions we have nothing to do with it, save as it is forced upon us by others. It will be seen, by the letters of brethren Gaillard and Graves, which we give in this number, that the question has sprung up in the foreign field. Brother Gaillard would prefer not to have a fellow-laborer at Canton, however well suited to the work there, if he does not hold "old land-mark" views. Brother Graves would not object to either a "Land-Marker" or an "Anti-Land-Marker," provided he was otherwise qualified for the field. Now, WHICH IS RIGHT?

The Board of Foreign Missions have never had this question before them. They never enquire of a missionary or an agent on which side of the question he ranges. No member of the Board in Richmond knows, I presume, the views of all the others here upon the subject. We have asked several who would be as likely to know as any, and they have said they did not know. The Secretaries do not. It is not a question which concern us. We are entrusted with the work of missions. To that we attend. We do not turn aside (we speak of the Board and its officers) from our work to mingle in the contests of Land-markers and Anti-

Land-Markers, or other strifes which prevail. Each one, we suppose, has his own views on such matters, but, officially, we know nothing of them. And this course we are determined to pursue, whatever missionaries or others may say. For ourselves we may state, that the day that witnessed a change of policy—the day that a man's views on this subject should become a disqualification for appointment—would witness also our resignation.

P.

### OUR FINANCES.

We have been very much cheered in these trying times by the responses which have been made to our appeals for aid. Numerous circulars have been sent, letters written, and so far as practicable, visits made to churches. While no response has been received to many of our circulars and letters, yet we have been encouraged by not a few generous returns. We present some extracts from letters, not intended for publication, but which, we trust, the writers will not be offended at our thus using.

A Georgia pastor thus writes: "Your Circular was received by me and read before the church at —, and I herewith send you fifty dollars from that church for missions."

An Alabama brother, after adverting to inability to do what he would wish, says: "I have to-day received some money which I will appropriate to the Boards. \* \* \* You can draw on me at sight for fifty dollars."

From a South Carolina brother we have as follows: "Times are hard and uncertain with me, still I enclose you a mite (\$7,) praying the Lord to bless it to the salvation of some poor heathen." As in the case of Cornelius, we trust that the prayers and alms of our brother will be acceptable to the Lord.

A brother of Virginia, transmits the results of a collection in his church,

"with earnest prayer that God will bless your (our) glorious work more and more."

A minister of North Carolina, writes: "I have noticed with painful interest the call made by the Board for funds to support our missionaries. It is my custom to make *annual* contributions to our several benevolent objects. I have already done this, and have given during the past year all that I thought my limited means would allow. Yet I cannot remain insensible to the call to replenish the treasury of Him through whose precious blood I hope to be saved. Please find enclosed \$10, to be appropriated as you wish."

Another North Carolina minister sends \$100—his own donation, and writes: "Would that I could send you a hundred dollars for every one which is here enclosed. Times are hard. I now send my help for two reasons:—First, you need it as never before; secondly, I may not have it a few months hence. May the Lord accept it and use it for his glory."

We refrain from further extracts. But in view of the evidences of the sympathy and prayers of our brethren we thank God and take courage.

P.

#### BROTHER TAYLOR,

Our associate, is now on a trip to South Carolina, where he purposes to spend several weeks, the Lord willing, in visiting the brethren on behalf of the Board. The common impression is that there are *two Secretaries* of the Board. This is nominally so. But in reality there is not even *one*. Between them, the Secretaries perform more agency work than one man could, and edit the Journal and Commission in addition to their labors as Secretaries. Having occasion, at one time, to make an estimate, the Secretaries found that they had traveled in a year, what would be equivalent to fourteen months of one man. Now, add to this the time which

an agent would require to visit his family, and you see that the two are *largely more than one agent*. Then it must take a considerable time, as every one can see, to open all the letters to the papers—the two papers have a circulation of some 14 to 15,000—register the payments, and do all the work of editing for the Commission and the Foreign department of the Journal, and correct the whole of the proofs of both. After subtracting these two items, the balance is the time that can be devoted to the labors of Secretary proper.

This pressure of multiform duties, and the frequent absences which it occasions, prevent that attention to the editorial department which we would be glad to give. We have been gratified with the approbation of our labors in this department, but we are far from meeting our own desires. We do the best we can, however, without more time and opportunity for concentrated attention.

P.

#### THE APPEAL OF BROTHER PHILIPS.

For some time past, brother Philips has been making appeals for aid in supporting the children whose education he has undertaken. They are thrown entirely upon his hands. Of some, the parents are dead—others have been separated from their parents—none can look for support to any other source than our brother. They are given to him, or for a small sum, are procured from persons to whom they are in "pawn." He now has about thirty, and says, that if the war continues, he shall soon have fifty or more. He asks for a special contribution of \$500, for their support.

Brother Philips regards the training of these children as very important to the success of the mission. He thinks it offers a more sure and speedy hope of success than any available means. Now the question is, shall he have the amount

needed for this work? Who will respond? Some have already done so. Read the following from the children in the family of a Virginia brother: "We saw from the last number of the Journal, your proposition to supply those little children under the care of Missionaries Philips and Stone, with food and clothing. We cheerfully send our portion, \$1."

Here is another, from the wife of a minister in North Carolina.

"Enclosed you will find one dollar. The occasion of its contribution is as follows. Our children were very much shocked at the horrible preparations of the King of Dahomey, for the "Grand Custom" as related by Mr. Joseph Harden, and published in the Home and Foreign Journal of February. I then read to them your plan for raising 'a dime for each child in the family,' for the support and education of the Yoruba children under the care of Messrs. Philips and Stone. 'I'll send five dimes,' exclaimed our oldest boy, (eight years) 'out of my money Pa gave me for picking cotton last fall.' 'And I'll send that money you gave me for sewing for you, Ma,' said our daughter. I glanced towards E., (five years old,) and could scarcely retain my gravity at the dejectedness of his countenance, when contrasted with the beaming faces of his brother and sister, for well he knew that his last quarter had been spent for candy. However, seeing his anxiety to have part in the good work, I offered to loan him a dime and a half to make up the dollar, the other children readily becoming his security. They are very much interested in the Heathen and are anxious to send something to the Indian children."

These letters show how the money might be easily raised. The children would soon do it, if their parents would try to interest them. And they could not do a better thing for their children than thus to cultivate christian sympathy and liberality.

The Sunday schools could easily raise much more than enough. One school to which we had the privilege of presenting the subject, expects to appropriate \$100 to this object.

We commend the appeal of brother Philips to parents, and teachers, AND TO THE CHILDREN. P.

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#### REV. M. HILLSMAN.

We have received, but too late for publication in the March number of the Journal, a series of resolutions, adopted by the Bible Board, with reference to the resignation, by brother Hillsman, of the Secretaryship. They will appear in the April number.

We earnestly hope the blessing of God may attend our brother in whatever field of labor he enters upon. As Secretary of the Bible Board he had a difficult task before him, and if he has not been able to accomplish all that he desired, the resolutions show that he retires with the confidence and good wishes of the Board. In our official intercourse, as in other relations, we have found brother Hillsman a courteous christian gentleman. Brother

#### L. W. ALLEN

is now the only Secretary of the Bible Board. Since his appointment, the state of things growing out of our political troubles has rendered it impossible to do much to increase the funds of the Board. Were times different, we think brother Allen would prove an efficient collector for this, as he has been heretofore for other interests. We bid him God speed. P.

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#### DEATH OF JAMES EDMUNDS, SECRETARY OF THE REVISION ASSOCIATION.

We had seen a notice of the death of this brother, before receiving the following from the office at Louisville.—With brother Edmunds, our intercourse was ever of a pleasant, fraternal char-

acter, and he always manifested a lively interest in the success of our missions. We record his death with grief—not unmingled with joy at the thought that he is now at rest in his Father's house above. P.

### DIED

In Louisville, Ky., February 9, 1861, JAMES EDMUNDS, aged fifty-five years, Corresponding Secretary Bible Revision Association.

At a meeting of the Board of Managers of the Bible Revision Association, held Saturday, February 9th, 1861, on the occasion of the death of JAMES EDMUNDS, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased Divine Providence to remove from his earthly labors JAMES EDMUNDS, the Corresponding Secretary of this Board, to his reward on high; and whereas, the deceased has long served the Revision Association with untiring devotion and signal success; therefore

*Resolved*, That in the death of the Corresponding Secretary of this Association the cause of Bible Revision has sustained an incalculable loss. Our hearts are bereaved, and we mourn our most devoted fellow laborer. But we are assured that he was ready to appear before his Maker, and render up his account. His life has been devoted to the service of the Saviour. Like Him he went about doing good. His large heart projected large enterprises, and but few, if any, now living have done more, if as much, to bless our land and country, in the erection and endowment of institutions of learning, as well as in the cause of the revision of the Scriptures. His life was a life of industry and usefulness.

*Resolved*, That we hereby tender our heart-felt sympathies to the bereaved companion and orphan children of our deceased brother, and we feelingly commend them to the assurance of the

Divine word that "the memory of the just is blessed."

*Resolved*, That as a testimony of respect and affection, we will as a body attend the funeral services of our departed brother to-morrow morning at 9 o'clock, from the Walnut Street Baptist Church.

*Resolved*, That a copy of these resolutions be furnished the family of the deceased, and also to the city press for publication.

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## SELECTIONS.

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### GOD'S ORPHAN HOUSES.

Messrs. Gould & Lincoln, Boston, and Sheldon & Co., New York, have published "THE LIFE OF TRUST, being a Narrative of the Lord's wonderful dealings with George Müller, written by himself," which they will send per mail, post paid, to any address for \$1. 25. The letter which follows, from Rev. Dr. Sawtell, Chaplain to British and American seamen at Havre, France, a gentleman said to be well known in this country, while it may serve to indicate the character of the work, is, itself, exceedingly interesting. It is from the appendix to the volume. P.

TO REV. FRANCIS WATLAND, D.D.

*My Dear Sir:*—Your repeated request that I should furnish a brief statement of what I know personally of that extraordinary work of faith connected with the Orphan House at Ashley Down, near Bristol, England, is so in accordance with the expressed wish of thousands throughout the land, that, however sorely pressed with other duties, I do not feel at liberty to disregard it; more especially as it is to introduce to American Christians "*The Lord's Dealings with George Müller*,"—a book the intrinsic merits of which, in so far as it exemplifies the power of a living, active faith, and its peculiar adaptation to meet the wants of God's people in the present age, has, to my mind, no parallel out of the Bible. I rejoice in my heart that a new edition

is so soon to be issued from the American press, in an abridged form.

I shall confine myself to a few simple facts, connected with my own personal knowledge, which serve only to confirm all that is stated in the Narrative. The facts themselves need no coloring; the more simply they are stated, the more eloquently do they speak to the head and the heart; the less they are varnished, the brighter they shine. And, as to Mr. Müller himself, anything in the shape of eulogy would be as foreign to good taste, as it would be offensive and painful to one whom the Lord delighteth to honor. Indeed, so sensitive is he on this point, that, if he hears any one speaking of the Orphan Houses as "Mr. Müller's Asylum," he repudiates the thought, and exclaims, "No, they are God's Orphan Houses."

#### THE FACTS.

For the last five years my duties have called me frequently to England, Scotland, and Ireland, but I do not remember making one of these preaching tours without hearing more or less of what many called "A standing miracle at Bristol;"—*A man sheltering, feeding, clothing, educating, and making comfortable and happy, hundreds of poor orphan children, with no funds of his own, and no possible means of sustenance, save that which God sent him in answer to prayer.* Of course, such facts, coming from undoubted authority, and oft-repeated, could not fail to arrest my attention, and cause me to ponder deeply these things in my own heart; and every new fact that came to my ears served only to increase an irrepressible desire to "turn aside and see this great sight."

I confess, on my first visit, in March, 1860, I had reserved to myself a wide margin for deductions and disappointment; but, after a few days of careful investigation, I left Bristol exclaiming, with the Queen of Sheba, "The half had not been told me." Here I saw, indeed, seven hundred orphan children

fed and provided for, by the hand of God, in answer to prayer, as literally and truly as Elijah was fed by ravens with meat which the Lord provided. And now, after an absence of nine months, I am here again, moving about among these seven hundred children, examining their writing, and the progress they have made in the various branches of study, and their different kinds of work,—listening to their sweet voices in songs of praise to the God of the orphan,—passing through all parts of these vast buildings, that have been erected for their accommodation,—conducting their family worship, and addressing four hundred of them at one time, and three hundred at another, assembled in their respective dining-halls, the most silent, attentive, and earnest listeners I ever addressed; then enjoying hours of sweet converse and prayer with Mr. Müller himself,—a privilege for which I shall ever thank God. O, it is good to be here!

But to the Orphan Houses themselves. These are all built of stone, in the most complete and thorough manner. No pains have been spared in rendering them convenient, comfortable, and safe for children, and with special reference to warmth, light, ventilation, and cleanliness; and while all is in good taste, and exceedingly chaste and neat, it is all plain,—nothing for show or ornament. House No. 1 is fitted up for the accommodation of three hundred orphans, No. 2 for four hundred; both completely furnished and completely filled. No. 3, now in the course of erection, with its walls up, and partly under roof, is planned for the accommodation of four hundred and fifty orphans; and so rapidly are applications coming in, that nearly four hundred are already registered on their books; so that no sooner will it be completed than, with God's blessing, it will be filled with helpless orphans. The entire cost of these buildings, and the manner of obtaining the funds, I

will state in Mr. Müller's own words: "Without any one having been personally applied to for anything by me, the sum of £133,528 14s. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund, for the houses already built, and the one now in progress."

But if we would have correct views of the entire work, and understand what God is willing to do in answer to the prayer of faith, we must not confine our eyes or thoughts to the seven hundred orphans. There are here in Bristol four day schools for poor children, with three hundred and thirty-nine pupils, instructed by believers upon scriptural principles, and one Sunday school, such as we call, in the United States, "a Mission School," with one hundred and sixty children, besides an adult school in which Christian teachers are employed, two evenings in the week, to teach reading and writing; all these schools have been entirely supported out of the funds sent in, in answer to prayer. In reference to this adult school, Mr. Müller says: "Those who teach them take the opportunity of speaking to the scholars about the way of salvation, and make remarks on portions of the Word of God which may be read; and thus may have been led to care about their souls, and to go regularly to hear the gospel preached." In summing up the results in connection with all these various schools, Mr. Müller thus remarks: "Since March, 1834, there have been 6,945 children in the day schools, 2,952 in the adult schools, and 3,227 in the Sunday schools, making a total of 13,124 souls that have been brought under habitual instruction in the things of God, besides the many thousands in the schools in the various parts of England, Ireland, Scotland, British Guiana, the West Indies, and East Indies, which

have been, to a greater or less degree, assisted;" and all too, let the reader remember, from funds sent to Mr. Müller in answer to prayer.

Nor is this all. During the past year, and out of the same funds, sent in answer to prayer, there have been expended for the circulation of the Holy Scriptures the sum of £5,681, 13s. 3½d.; also, more than five thousand pounds, or *twenty-five thousand dollars*, to aid missionary efforts in various parts of the world; and the total amount received since 1834, to aid the blessed work of missions in home and foreign fields, is £34,495, 3s. 4d. Added to all this is the sum of £8,064, 12s. 6½d. expended since 1840, for the circulation of religious books and tracts, by which sum 11,493,174 books and tracts have been circulated. Thus we see that for these various objects, disconnected with the orphans, there has been sent in to Mr. Müller, since March, 1834, the sum of £51,777, 14s. 11d., which, added to the sum for the orphans, makes a total of £185,306, 8s. 11d.,—*nearly one million of dollars*, sent to Mr. Müller from various parts of the Christian world, and from thousands who never saw him, all in answer to prayer, to aid him in carrying forward his benevolent work in saving souls and to honor and glorify God.

Is it any wonder that men of little faith, and slow of heart to believe what God says, should look upon all this as a "standing miracle?" But quite otherwise does Mr. Müller regard it. "Think not," says he, in his Narrative, "that I have the *gift of faith*, that is, the gift of which we read in 1 Cor. xii. 9, mentioned in connection with the 'gifts of healing, the working of miracles,' etc." "It is true," he adds, "that the faith I am enabled to exercise is altogether God's own gift, but it is the self-same faith found in every believer, the growth of which I am most sensible of; for by little and little it has been increasing for the last thirty years."

Now, if it be true that Mr. Müller has received from God no extraordinary gift, beyond that which is common to every believer, it becomes a solemn and momentous question, and one to be pondered deeply and prayerfully, *By what means has this ordinary faith in him attained to such marvellous strength?* Whence came he in possession of that mysterious key by which he is able to unlock the store-houses of God's treasures, and, as it were, help himself to whatever he needs? Day by day, year after year, does this man of God receive the most extraordinary answers to prayer, and by which he is able to carry forward the most stupendous and complicated works of benevolence, while the like precious faith in others is so small and feeble as to be utterly powerless in moving God's loving heart in the bestowment of blessings. "Is there not a cause?" And ought not such facts and such questions to startle every believer into the most thorough searchings of heart to discover the cause of his *little* faith? Let us not attempt, as the manner of some is, to evade the issue, by resolving it all into the sovereignty of God. True, it is, God's sovereignty is all-pervading, and as manifest in the Chinese as it is in the British Empire; but were an inquisitive child to inquire into the cause of the difference between the well-developed, elastic foot of an Englishman, and the little dwarfish stump of a Chinese, no Christian parent would consider it a logical or scriptural answer to charge it all upon God's sovereignty. God acts as sovereign in giving to the infant a foot, and certain laws of physical development, in common with its other members; but when the mother, in the pride of her heart, bandages that foot so tight that the laws of development become nugatory and powerless, in that case the sovereignty of God ceased where the bandaging commenced. Just so it is with faith. Being seated with Mr. Müller at his own ta-

ble, a few evenings since, the subject of faith naturally became the topic of conversation, when he beautifully remarked, "The first germ of faith in the soul is very much like a new-born infant in the cradle, very small and very weak, and its future growth and increase of strength as much depend on its daily, constant exercise, as do the physical developments of the child; yes," continued he, "I can now as easily trust God for thirty-five thousand pounds as I could at first for *five thousand*."

Now, may not Mr. Müller's experience on this vital and fundamental principle of our holy religion reveal to us the secret cause of our own weak faith? We fold it up, as it were, in a napkin, lay it carefully away, and treat it as a tender but foolish mother does her offspring: afraid of the open air, it will take cold; it must not walk out, it will fall and break its limbs; it must not take nutritious food, it is so delicate. Thus the poor, unfortunate child never rises to the full strength and vigor of manhood. So is it with that class of believers who do little else than to nurse and sing a kind of lullaby over their puny faith; it must never venture out of sight, or upon a stormy sea in a dark night; or, in other words, *never trust God*. O, what a misnomer to call this faith! and what is it worth, even if it can be called faith? So far as the wants of this perishing world are concerned, it is as worthless as the one talent buried in the earth, and if sufficient to save the soul, it can be saved "only as by fire." Let us not fail here to mark well the difference between these two grains of faith, both small and weak at the beginning, but one, by daily vigorous exercise, increases and grows into such mighty strength "that as a prince it hath power with God," while the other, for want of exercise, sinks into imbecility, and becomes powerless for good.

Let us notice, also, the circumstances into which Mr. Müller voluntarily

threw himself and family, for the very purpose of affording opportunity for the exercise of his faith,—giving away all he possessed, laying by nothing for the future,—thus placing himself and family upon a level with the poorest child, and forcing his faith, as it were, into the severest exercise, by looking to God for daily bread, no less for himself and family than for the seven hundred orphans dependent upon his bounty. Nor can he be persuaded to accept any money, or gifts of any kind, unless with the privilege of laying it at once upon God's altar, to advance the cause and kingdom of his blessed Redeemer. The following facts and correspondence exhibit Mr. Müller's views and real character on this subject.

In October, 1859, a gentleman, in admiration of the services which Mr. Müller had rendered to poor orphans, and to mankind in general, sent him *one hundred pounds*, as the commencement of a fund for the future maintenance of himself and family. Mr. Müller's reply is so characteristic, and so beautifully exemplifies the simplicity of his childlike faith, that I give it in full:—

"MY DEAR SIR:—I hasten to thank you for your kind communication, and to inform you that your check for one hundred pounds has safely come to hand.

"I have no property whatever, nor has my dear wife; nor have I had one single shilling regular salary as minister of the Gospel for the last twenty-six years, nor as the Director of the Orphan House and the other objects of the Scriptural Knowledge Institution for Home and Abroad. When I am in need of anything, I fall on my knees, and ask God that he would be pleased to give me what I need; and he puts it into the heart of some one or other to help me. Thus all my wants have been amply supplied during the last twenty-six years, and I can say, to the praise of God, I have lacked nothing. My dear wife, and my only child, a daughter twenty-four years old, are of the same mind with me. Of this blessed way of living none of us are tired, but

become day by day more convinced of its blessedness.

"I have never thought it right to make provision for myself, or my dear wife and daughter, except in this way, that when I saw a case of need, such as an aged widow, or a sick person, or a helpless infant, I would use my means freely which God had given me, fully believing that if either myself, or my dear wife or daughter, at some time or other should be in need of anything, God would richly repay what was given to the poor, considering it as lent to himself.

"Under these circumstances I am unable to accept your kindness of the gift of one hundred pounds, *towards making a provision for myself and family*; for so I understand your letter. Any gift given to me, unasked for, by those who have it in their heart to help me to supply my personal and family expenses, I thankfully accept; or any donation given to me for the work of God in which I am engaged, I also thankfully accept, as a steward for the orphans, etc.; but your kind gift seems to me especially given to *make a provision for myself*, which I think would be displeasing to my heavenly Father, who has so bountifully given me my daily bread hitherto. But should I have misunderstood the meaning of your letter, be pleased to let me know it. I hold the check till I hear again from you.

"In the meantime, my dear sir, however you meant your letter, I am deeply sensible of your kindness, and daily pray that God would be pleased richly to recompense you for it, both temporally and spiritually.

"I am, dear sir,

"Yours very gratefully,

"GEORGE MÜLLER."

Two days after the above letter was written, Mr. Müller received a reply, desiring him to use the one hundred pounds for the orphans, and within five days more he received an additional *two hundred pounds*, for the benefit of the orphans, from the same individual, who up to that time was unknown to Mr. Müller, nor has he ever seen him since.

Here then we discover the secret of Mr. Müller's strong faith. He will not suffer himself to be placed in a condi-

tion where he cannot exercise it at all times and in all places. This is the soil, dear readers, into which Mr. Müller cast his faith, which at the beginning was like a grain of mustard-seed, very small, but now, behold, a great tree, where I see with my own eyes seven hundred little birds lodging in the branches thereof; and so rapidly and vigorously does it shoot out new branches, that in a few months four hundred and fifty more will be warbling their sweet notes of praise beneath its wide-spreading foliage. But this is not all: Mr. Müller not only casts the seed into good soil, but he is careful to keep it well watered with the dews of heaven; and this he does "by prayer and supplication, with thanksgiving, making known his requests unto God," and by reading and studying the Holy Scriptures; or, as he modestly expressed himself in conversation, I am habitually given to the reading of the word of God, coupled with meditation on the same; and everything connected with myself or my service I turn into prayer."

Now, most men would consider such a stupendous work as his a reasonable excuse for cutting short their closet duties. Not so with Mr. Müller. It is in the closet shut up with God and the Bible, that he girds up the loins of his mind, and burnishes his armor for the battle of the day. It is very beautiful also to notice the confidence and child-like simplicity with which he receives everything, and believes every word that God has spoken; and the increased relish and zest with which he daily and hourly returns to God's holy word is peculiar; as though he was in constant communication with heaven, and receiving fresh letters of instruction and precious promises daily and hourly from his heavenly Father. Hence, he never studies the Bible for others, but for himself, to find out what his Father requires of him; and, studying thus, he seems so impregnated with God's

truth, that when he speaks of God, of Christ, of the Holy Spirit, and the great salvation, you are reminded of the words of our Saviour, John vii. 38, for from him seen to flow "rivers of living water." And the more strikingly does this appear from his primitive style of preaching. Never taking a text, but reading a whole chapter, more or less, he literally teaches his hearers out of the Scriptures, pouring forth such floods of light upon that given passage that his people very soon become mighty in the scriptures.

His prayers also are as peculiar as his preaching;—great simplicity in language; while humbleness, meekness, gentleness, and fervency of spirit are so manifest, that he recalls to your mind a very dear child, who, having had much forgiven, loves much, and whose tender father, before whom it stands, is so rich, so benevolent, so forgiving, that it asks and obtains great blessings, while the deep sense its own unworthiness keeps the child's heart very tender and very humble. But the most remarkable feature noticeable in his prayers is the asking of everything in the name, through the merits, and for the sake of the Lord Jesus Christ. I do not mean that the fact itself is peculiar, but the great stress he lays upon the honor and glory due to Christ;—Christ's precious blood; Christ our Teacher, our great atoning High Priest; Christ the Resurrection and the Life; Christ the Exalted, Glorified One; Christ our Mediator, Intercessor, and Advocate. To honor and glorify Christ, and magnify his name above every name, seems to be the all-pervading theme which fills his heart and moves his tongue.

But it is not meet that I keep the reader longer from this remarkable narrative of the "Lord's Dealings" with the man himself. In this he tells his own story, and it is marvellous in our eyes. Would that it were translated into every language in Christendom,

and might find its way into every family; for, to my mind, it contains the most important, the most instructive and impressive lesson to the child of God that can be found in any uninspired book, the like of which has never appeared since the days of the Apostles. This is no hasty opinion, but a solemn conviction, after days and weeks of diligent search, and the most thorough investigation, in the very city and on the very grounds where these wonderful things have transpired. And if God raised up a Luther, in the sixteenth century, to scatter the clouds and disperse the darkness of that age, and to restore to his people that glorious doctrine of "JUSTIFICATION BY FAITH," so long buried beneath the rubbish of Papal superstition, why should it be thought a thing incredible that the same glorious God should, in our day, raise up a Müller to rear this "Monument" on Ashley Down, in the face of all Christendom, to prove that the God of the Bible, whom we serve, is still the "Living God," the hearer and answerer of prayer; and that the faith taught by Luther, and by which alone we can be justified before God, is not a *dead*, but a living, active, practical faith, which has in it the power of an endless life, and a power that can move the heart and the hand of Him who moves the world?

Let the dear people of God in America gaze upon this "Monument," brought to their view in this narrative, till by prayer and supplication they shall obtain for themselves more of the "like precious faith;" that faith without which it is impossible to please God,—that faith that worketh by love and purifieth the heart,—that faith that removes mountains of obstacles out of our path,—that faith that takes hold on God's strength, and is the substance of things hoped for, and the evidence of things not seen. O Lord, bless the reading of this book to the increase of our faith, and the faith

of all thy dear children, is the prayer of  
E. N. SAWTELL.

Bristol, Dec. 14, 1860.

## Other Missions.

### AMERICAN BAPTIST MISSIONARY UNION.

SIAM.—Mr. Telford, of Bangkok, Oct. 16, writes as follows:

"We are weak, very weak. Yet I regard the state of the church as more hopeful than it has been for the last year.

Mr. Smith states, under the same date, that Genesis, Exodus and Psalms in Siamese would be printed, if the mission had the means of executing the work.

TOUNGGOO.—Under date of Aug. 23, Mr. Cross says—"The work here seems to be steadily advancing among the heathen. My school has been large and interesting, and we have as yet had but little sickness among the pupils."

MAULMAIN.—Mr. Bennett writes, Oct. 26, reviewing the work in the printing department at Maulmain during the year preceding. The total number of copies of different works *printed*, is 35,000; total of pages, 2,179,000. Total of books and tracts *issued* to the different stations, 46,266; total of pages, 4,463,467. The books issued were in various dialects as follows: in Burmese, 35,080; Taling, 105; Segan Karen, 6,876; Bghai Karen, 4,900; Pwo Karen, 205. The first tract ever printed in Red Karen—a catechism—has been issued the past year.

ASSAM.—Mr. Tolman writes from Newgong, Oct. 8, stating that the number of native members of the church in good standing is only six, of whom four live at Newgong, one at Sibsagor, and one at Tezpur. There are four school girls, of whom two are in an interesting state of mind.

**JOYFUL DAY AT RANGOON.**—Mr. Van Meter, writing from Rangoon, Oct. 16, gives an account of the joyful baptism of twenty-four converts, including thirteen of the officers and crew of the "R. B. Forbes."

Yesterday was a memorable day, whose early morning hour witnessed a scene such as was never before witnessed at Rangoon. Twenty-four happy converts were baptized in the royal tank near the great Shway Dagong pagoda. The converts were not all Burmans. Six of them were natives of this land, and the other eighteen were Europeans or Americans. Of these, four were officers of the Indian army, thirteen were from our good ship, the "R. B. Forbes," and one was an English lady.

**PROME.**—Mr. Kincaid, of the Prome Mission, writes as follows, under date of September 17.

We are all enjoying good health.—The native preachers are well, while last year three of them were very ill for months. It is, so far, a healthy season. Our congregations in the town are much larger this year than last, and in the country, where I travel, I always have good congregations. Two were baptized not long since, and many profess to believe, but dread the storm of reproach which is sure to come when any are baptized.

### MISCELLANY.

#### "YE ARE BOUGHT WITH A PRICE."

No gold or gems your ransom paid;  
These were too poor to bring:  
A richer offering must be made  
To your offended King.

No blood of goats, or bullocks slain,  
For ransom can suffice;  
Your joys are bought with nobler pain  
And costlier sacrifice.

No human sighs, or grief, or tears  
Can pay for human guilt;  
Not the long agony of years,  
Or the best heart's-blood spilt.

But God's own Son must leave his throne,  
Must lay his glory by,  
To roam through midnight glooms alone,  
And feed on poverty.

His sighs are on Judea's hills,  
His voice in Jordan's wave,  
And Hermon's dews that eve distils  
Are like the tears he gave.

Such watchings and such painfulness  
Our dear Redeemer bore:  
Such bloody sweat, such sharp distress;  
Could justice ask for more?

Ah! yes, the victim there must die,  
Must die with tortures too.  
Behold him in his agony!

*This price was paid for you.*

Behold the cross! behold the grave!

If bought with such a price,  
Be hearts and hands and all you have  
A willing sacrifice. M. A. W. C.  
[*American Messenger.*]

#### 'TIS GOD AFFLICTS.

'Tis God afflicts; my tongue, be still,  
My lips, no murmur breathe;  
My stubborn heart, bow to His will,  
Nor trust to aught beneath.

O! may I love the hand divine,  
Though oft it bears the rod;  
My all to Him in faith resign,  
My Saviour, friend and God.

Although the tears will often start,  
While thoughts upon me press,  
Yet may my humble, trusting heart  
In thee, O! God, find rest.

And may I ever keep in mind  
This covenant I've made,

That I will seek to be resigned,  
If thou wilt give me aid. IDA.

[*Louisiana Baptist.*]

**IDLE YOUNG LADIES.**—The number of idle, useless young ladies, in all of our large cities, seems to be steadily increasing. It is one of the world's oldest maxims, that idleness is the nursing mother of all evil and wretchedness. How sadly strange is it that so many parents—mothers especially—forget this, and bring up their daughters in dainty idleness.

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