

Rev B Manly D.D.

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CONTENTS.

Emily C. Judson,	289
The Late Rev. A. G. McCraw, of Selma, Alabama,	298

OUR MISSIONS.

SHANGHAI, CHINA—Extracts from a Letter of Rev. M. T. Yates,	299
Letter of Rev. J. L. Holmes,	300
CANTON, CHINA—Annual Report of R. H. Graves, for 1860,	301
Annual Report of Rev. C. W. Gaillard,	302
YORUBA, AFRICA—Annual Report of Rev. A. D. Phillips,	304
BRAZIL—Extracts from Letters of Rev. T. J. Bowen,	307

EDITORIAL.

To our Subscribers,	307
The Finances of the Board, :	307
Original-Articles,	308
The Southern Baptist Convention,	308
The Expenses of the Board,	309
Exchange at Shanghai, China,	309

OTHER MISSIONS.

American Baptist Missionary Union,	310
Presbyterian Board,	312
American Board,	312

SELECTIONS.

Progress of Missions,	313
The Waldenses and the Bible,	316
The Orphan of Juggernaut,	317

MISCELLANY.

A Good Pastor,	318
Matrimony,	318
The Life-Clock,	319
Waiting for Christ,	319
The Christian's Armor,	320
Book Notices,	320

THE COMMISSION.

Vol. 6.

APRIL, 1861.

No. 10.

EMILY C. JUDSON.*

The popularity of Dr. Kendrick's "Life and Letters of Mrs. Emily C. Judson," is seen in the fact that five thousand copies were issued in the short space of two months. It is evident, therefore, that the book needs no commendation from us. It has come directly before the people, and may be wholly indifferent either to the praise or the blame of the critic. The great reading public has given it the seal of its approbation; and from its decision, at least, for a time, there is absolutely no appeal. We say, for a time, because, while it is the privilege of the masses to confer a temporary popularity, it is reserved to the few to give the more coveted boon of enduring position. We would not be understood, however, as intimating that there is any very great danger, in this case, that the few will not agree with the many. The excellencies of the book are so great and so numerous; it is so surpassingly entertaining; and, withal, Mrs. Judson's character is so fully and so charmingly delineated, that no other life of her will probably be called for, and this will, consequently, hold its place as long as the christian world is interested in mis-

sions, or the name of Judson is honored and revered. We say this notwithstanding the fact that the selections from Mrs. Judson's correspondence are confessedly meagre; and the other fact that while Dr. Kendrick has told us, in an admirable manner, what she was, he has failed to tell us so well what she did, except, indeed, in the one department of literature. We confess that we should like to know something more of her labours among the heathen. She had promised a translation of the second part of the Pilgrim's Progress—did she ever fulfil the promise? She conducted religious exercises among the Burmese women—did she ever meet with any deep heart experiences like those which came to the notice of her predecessors? She had many yearnings to accomplish something in the missionary field—were these yearnings, to any extent, ever satisfied? will any Burmese, in the great day of accounts, rise up and call her blessed? These are questions which we would like to have answered; but on these questions the book before us gives no certain utterances.

Emily Chubbuck was born August 22d, 1817, at Eaton, Madison County, New York. We have no intimation of the occupation of her father, except in sundry allusions to his distributing newspapers, his losing a mail route, his wagons and stages, from all of which we would infer that he was a stage contractor. He had once been in comfortable circumstances, but from want of

* The Life and Letters of Mrs. Emily C. Judson. By A. C. Kendrick, Professor of Greek Literature in the University of Rochester. Fifth Thousand. New York: Sheldon & Co., 115 Nassau St., Boston: Gould and Lincoln. 1860.

thrift and management, became poor, so poor that his family were not strangers to actual suffering from their poverty. Writing of the winter of 1829-30, Emily says: "We suffered a great deal from cold this winter, though we had plenty of plain food. Indeed, we *never* were reduced to hunger. But the house was large and unfurnished, and the snow sometimes drifted into it in heaps. We were unable to repair it and the owner was unwilling. Father was absent nearly all the time distributing newspapers; and the severity of the winter so affected his health that he could do but little when he was at home. Mother, Harriet and I, were frequently compelled to go out into the fields and dig broken wood out of the snow to keep us from freezing." This season of hardship was spent on a farm near Morrisville. When the family moved to the village they lived in an old house, in the outskirts, with only two rooms on the floor, and a loft which they entered by means of a ladder.

When but eleven years old, Emily was placed in a woollen factory, where, as a splicer of rolls, she labored twelve hours a day. "At this time," says she, "we were very poor, and did not know on one day what we should eat the next, otherwise I should not have been placed at such hard work." Fortunately for the future authoress and missionary, the ignorance of her family was nothing like so great as their poverty. They had that "noble rage" for learning, which even "chill penury" could not repress. Even at this time, she recited to her sister, and made such progress in her studies, that when she entered the district school she acquitted herself to the satisfaction of every body, but especially of her teacher—her "poor sick sister."

Splicing rolls, studying, and twisting thread for "a little Scotch weaver and thread maker," hers was a busy life. As opportunity offered, she left her regular employment and went to school.

But even while going to school she considered herself bound to contribute her proportion towards the family expenses by devoting the afternoons to sewing. Or, as it afterwards happened, when they were struggling for a living by boarding young men from the academy at Hamilton, she did the washing for the family before school hours Monday morning, having to rise at two o'clock in order to do so. Thursday evening she devoted to ironing; and Saturday, as there was school but half the day, she did the baking. This was in addition to other household duties which she was called upon to perform. But notwithstanding this, by setting up until one or two o'clock at night and "reading French and solving Mathematical problems in her sleep," she kept up with her classes.

As the result of such an accumulation of labours, her health failed. Her intelligent and discriminating physician decided that *study disagreed with her*, and that she must leave school! A place was now engaged for her with a milliner; and as she was already skillful with the needle, the terms offered were considered favorable. The fond mother having cherished hopes of a higher destiny for her daughter, now reconciled herself to the new arrangement, by thinking that she might make millinery "a very lucrative business." Emily had been very well satisfied at twisting thread, because it did not commit her to any fixed and unalterable course of life; but she was not so well satisfied with the idea of making bonnets, because she then saw no other alternative but that she should be all her life a bonnet maker. She, therefore, rebelled. "But," remonstrated the mother, "here you are, almost fifteen, and you cannot go to school always." "That," says she, "was true enough, and I went away to think." As the result of this thinking, she proposed to attend school another year and then teach. But even this proposition could not be

acceded to. Their boarders had not been profitable; and besides, her health might utterly fail during another year of application to her books. It seemed decided that she must become a milliner. Mark how a little girl takes her destiny into her own hands. The 5th of April, her mother engaged a place for her with the milliner. The next day she went to her teacher and asked him if he thought her capable of teaching school. "Yes," he replied, "but you are not half big enough." However, he gave her a recommendation. The next day she determined the direction in which to look for a school; and the next day started in search of it. She shall tell her own story:

"April 8.—Father carried me to the F—k's before breakfast, a drive of about two miles. As soon as he had left me, I inquired if their school was engaged. It was, but the J. district had not yet obtained a teacher, they thought. I took a short cut across the lots and soon stood trembling in the presence of Mr. J. He was a raw-boned, red-headed, sharp-looking man, in cow-hide shoes and red flannel shirt. 'Is your school engaged?' I timidly enquired. He turned his keen grey eye upon me, measuring me deliberately from head to foot, while I stood as tall as possible. I saw at once that it was not engaged and that I stood a very poor chance of getting it. He asked several questions, whistled when I told him my age, and said the school was a very difficult one, and finally promised to consult the other trustees and let me know in a week or two. I saw what it all meant, and went away disappointed and heavy hearted. As soon as I gained the woods, I sat down and sobbed outright. This relieved me, and after a little while I stood upon my feet again, with dry eyes and a tolerably courageous heart. I went back, though with great shamefacedness, to Mr. J., and enquired the way across the woods to Mr. F.'s, which I reached soon after sunset. Here I

found my old friend, C. F., and others of the family, very glad to welcome me; and without stating my errand, I went to bed, too tired and anxious to be companionable.

"April 9.—Told C. F. my errand and she at once volunteered to go to the trustees with me and do what she could in my behalf. When we arrived at Mr. D.'s, she spoke of the Morrisville Academy, inquired if they knew the principal, Mr. B., and then presented my recommendation, which I had not ventured to show the day before. Mr. D. was pleased, said he had heard of me, and did not know of any one whom he should like so well for a teacher. He hoped his colleagues had engaged no one, but did not know, as Mr. B. was the acting trustee. To Mr. B.'s we went, a frank, happy looking young farmer, with a troop of children about him, and made our errand known. 'Why, the scholars will be bigger than their teacher,' was his first remark. 'Here, An't, stand up by the school-ma'am, and see which is the tallest; An't is the blackest, at any rate,' he added, laughing. He would not make any definite engagement with me, but said I stood as fair a chance as anybody, and he would come to the village next week and settle the matter. 'You have got it,' said C., as soon as we were out of the house. I was not so sanguine, but I was too far from home to think of going further, and so I had nothing to do but to wait."

Emily had kept her school-teaching a profound secret from her family; and when, the next week, Mr. B. appeared to inform her that she had secured the place, her mother was no little surprised as well as pleased. Two weeks more, and she was duly installed in her little brown school-house, at Nelson Corners, surrounded by about twenty children; "some clean, some pretty, some ugly, and all sly and noisy."—Here commenced her career as a teacher—a career eminently honourable and

successful. It is, however, no part of our design to follow her through all the steps of that career. She early acquired such a reputation as a teacher, that her services were much sought after and her schools universally full.

A mind active on almost every subject, was not inactive on the subject of religion. Mrs. Judson dates her first religious impressions as early as her ninth year. About that time her sister Lavinia died. Her illness was lingering. In its early stages, she professed conversion and was baptized. After her baptism, a number of her young friends were in the habit of spending the night with her. Upon such occasions they usually discussed religious topics: and not unfrequently their little gatherings bore the character of prayer meetings. Emily's cot was in her sister's room, and while all thought her asleep, she was an attentive and interested listener. When they prayed, she bowed herself in her little bed and prayed with them. Her conversation was so serious and so intelligently pious, that her sister once remarked to her mother, "That child's talk is wonderful. I believe, if there is a christian in the world, she is one."

While, in after life, Mrs. Judson thought she was a christian, at this early period, she did not then consider herself so. Subsequently to this time, as a penitent sinner, she requested the prayers of God's people upon more than one occasion. Indeed, whenever an opportunity offered, whether in a Methodist, Presbyterian, or Baptist meeting, she went forward for prayer. In religion, as in everything else, she exhibited her invincible energy. So persistent was she in her efforts to find peace, but so slow in coming to a knowledge of the truth, that she excited the attention and wonder of the people. "What?" said a Presbyterian to her on one occasion, "this little girl not converted yet. How do you suppose we

can waste any more time in praying for you?" Poor little girl, she was

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

We cannot but feel the greatest sympathy for her, and that sympathy is, perhaps, heightened by the recollection of a little boy who was once placed very much in her position. For five weeks, night after night, he bowed at a Methodist altar, asking with all the earnestness of tears and cries, what he must do to be saved. It may be that he was so small as to be suspected of being altogether under the influence of a blind and ignorant excitement; or of acting from a merely childish impulse; and, hence, he was to some extent neglected. Very little time was wasted in praying for him; and certain it is that he received very little judicious instruction, what, perhaps, he needed as much as prayers. The wonder and the mercy is, that he did not become an infidel. For what could be more disheartening, or more likely to embitter him against all religion, than, when in the simple earnestness of a childish heart, he was striving to find the way of life, to meet with no intelligent sympathy and direction, from those whose duty it was gladly to give both.

We may be pardoned if we seize this opportunity to say a word upon a subject of so much importance. It is not improbable that the feeling manifested by very young persons in seasons of religious excitement, is frequently the result of strong sympathy, produced only by natural causes. They weep because they see others around them weeping; they kneel for prayer because they see others doing the same. But it is also certain that many very young persons are not wholly, nor even in part, influenced by a blind feeling of sympathy to ask the instructions and prayers of Christians. Matthew Henry was deeply convicted of sin at

ten. Robert Hall was a Christian at eleven. Jonathan Edwards was very early the subject of religious impressions; and his wife is said to have become pious at five! When, therefore, it is so difficult to distinguish a true work of grace from its counterfeit, it would always be safer and better to take for granted that every manifestation of religious feeling on the part of children is the genuine work of the Spirit. If we should thus sometimes be mistaken, the mistake could result in no harm; if we should be led into error by indulging too much our suspicions, we would constantly be in danger of despising one of Christ's little ones.

In deciding upon the genuineness of a child's conversion, it is evident that mere age is not to be considered, except in so far as regards the capacity of the child to understand the elementary truths of Christianity. It is a matter of common observation, that some children at eight are more sprightly than others at twelve; and, indeed, that some at that age have attained a higher intellectual development than others ever attain, even in the maturity of their powers.

It must also be obvious to every intelligent Christian, that a course of instruction which would be proper for a person of mature age under religious conviction might be very inappropriate for a child in like circumstances. Imagine the perplexity of a child who knows nothing of regeneration, on being told that he must be regenerated before he can be saved! Or, again, when he knows not the significance of cross-bearing, how can he take up his cross and follow Jesus? Or, if he does not know that the yoke is an emblem of submission, how can he understand the command of our Lord, "Take my yoke and learn of me?" Or, if he has not read or heard the story of the brazen serpent, how can he know what is meant by looking unto Christ?

But such expressions as we have here mentioned frequently constitute the staple of the instructions given alike to the old and the young, the learned and the ignorant. When will Christians learn that to the very young and the very ignorant these expressions are meaningless sounds which serve but to confuse or lead astray?

It was from want of attention to such things that the little boy to whom we referred was exposed to five years of temptation and spiritual blindness without the protecting care of the church. It was probably owing to the same cause that Emily Chubbuck wandered so long doubtful of her religious condition, exposed in the meantime to the insinuating teachings of a skeptical friend, and to the enticing wiles of the world. In 1834 her faith was so far strengthened that she made a public profession of religion; and in April of that year was baptized by Rev. William Dean, since a successful missionary in China, and author of an interesting volume:—"The China Mission."

We left Emily in her little brown school-house. She did not long remain there. It was not her purpose to be all her life the mistress of a district school. She aimed at a higher mark. She is now a teacher and now a pupil alternately. Now she studies Greek under a theological student at Hamilton, and now mathematics under the pastor of her church. Wherever we see her she is always the same energetic, striving little woman. We are relieved and rejoiced when at length her long years of probation are ended, and she seems likely to attain the purpose of her life. Through the kindness of one of her pupils and friends, she at length finds a congenial home and a wide sphere of usefulness in the school of the Misses Sheldon of Utica. Her connexion with this school marks a new era in her life. She now had an opportunity of pursuing her

studies without interruption; and was not required to pay for this privilege until she should become established as a teacher. Those studies which had formerly been pursued at broken intervals and at great disadvantage could now be uninterruptedly carried on, under excellent teachers and in circumstances calculated to stimulate her to the greatest exertions. She was now, too, in a position where her great talents would be recognized and appreciated. "I remember well," writes a friend, "her first appearance in Utica as a pupil. She was a frail, slender creature, shrinking with nervous timidity from observation; yet her quiet demeanor, noiseless step, low voice, earnest and observant glance of the eye, awakened at once interest and attention. Her mind soon began to exert a quiet but powerful influence in the school, as might be seen from the little coterie of young admirers and friends who would often assemble in her room to discuss the literature of the day; or, full as often, the occurrences of passing interest in the institution." Here, too, she found that encouragement which led her to hope that her future would not be so dark and cheerless as her past had been.

When she had been but a short time in the Seminary she writes: "I have been with Miss Sheldon to-night, and she is the dearest comforter in the world, and makes me believe that all will be right with me yet." It is pleasant to record the interest which this estimable lady (afterwards Mrs. Dr. Nott) took in a poor and friendless girl; and also pleasant to show that Emily gratefully appreciated that interest. In the letter from which we have already quoted she says of Miss S.: "She makes every one happy about her; and the school is more like a happy family than anything else." And, again, at a later period, she writes: "You ask me if Miss Sheldon is all that she was. Aye, more. She

is all the world to me now; my guide, my director in everything. She takes a mother's care of me. If I ever succeed, I shall owe it all to her; and if I fail, I shall care more on her account than that of any being living. Four years ago the encouragements now held out to me, and the bright hopes of literary distinction, which sometimes I almost feel I am entitled to indulge, would have quite bewildered me."

She speaks of literary distinction. The vague, shadowy visions of early youth begin to take form and substance to the gaze of maturer life. Already she had been a frequent, although an anonymous contributor to the village paper at Hamilton; already her letters not unfrequently sparkled with a gem of poetry, or with thoughts clothed with such grace and beauty as could only come from the hand of genius. She was now just beginning to awake to a consciousness of her power. She thought of publishing a small volume of poems, but was dissuaded from it by the judicious advice of friends. However, Miss Sheldon urged her to write for the press as the intervals of school duty should afford opportunity. Acting upon this advice, in the short space of three months she produced her first volume, "*Charles Lynn; or how to observe the Golden Rule;*" which appeared in July, 1840. This was followed in rapid succession by "*Effie Maurice;*" "*The Great Secret;*" "*Allen Lucas;*" and "*John Frink;*" two of which, the first and the last, were written for the American Baptist Sunday School Union, of Philadelphia. They are now found in the Catalogue of the American Baptist Publication Society.

All these books, as their titles sufficiently indicate, were written for children, and were at the time, and still are, very popular. The first edition of "*Charles Lynn,*"—fifteen hundred copies—was sold in eleven weeks. In a small way and among a comparative-

ly small circle of readers, Miss Chubbuck had already acquired an enviable reputation. But thus far she had only lingered at the portals of, and had not yet entered, the great world of literature. She had indicated sufficient genius to justify her friends in predicting for her a brilliant career, but she had laboured in such an humble and unobtrusive way that she had not yet excited attention in strictly literary circles.

Her decided literary ability pointed out the position which she should occupy in the Misses Sheldon's Seminary. She was first appointed assistant, and afterwards principal, of the Composition Department, a position which she continued to fill until she became the wife of Dr. Judson. She was also chosen editor of a literary magazine, which was published one year by the young ladies of the school. In this she still further indicated the extent and versatility of her talents. The number of subscribers to the magazine constantly increased, and partial friends did not hesitate to compare its gifted editor with Miss Sedgewick and Miss Mitford; but, as foreseen, it did not succeed.

Emily's salary as composition teacher was far too small to meet all the demands which her generosity made upon her slender purse. At first she had only thought of assisting her younger sister in procuring an education, but when she found that she could increase her income by the use of her pen, her thoughts turned also to her parents, and she determined to provide for them a home. This she did by purchasing for them the house in Hamilton in which they were then living. Payment was to be made in four annual instalments; and thus, trusting to resources the extent of which she had no means of ascertaining, she voluntarily assumed obligations amounting to about eight hundred dollars. We know not which most to admire in this, her filial

piety or her invincible trust in the powers which God had given her. Her love for her parents, her total forgetfulness of self, and untiring industry are all illustrated in the following anecdote, told by Dr. Kendrick:

"As Miss Sheldon was at one time passing near midnight through the halls, a light streaming from Emily's apartment attracted her attention, and softly opening the door she stole in upon her vigils. Emily sat in her night-dress, her papers lying outspread before her, grasping with both hands her throbbing temples, and pale as a marble statue. Miss Sheldon went to her, whispered words of sympathy, and gently chided her for robbing her system of its needed repose. Emily's heart was already full, and now the fountain of feeling overflowed in uncontrollable weeping. 'Oh, Miss Sheldon,' she exclaimed, 'I *must* write; I must do what I can to aid my poor parents!'"

We instinctively feel that plans so noble, and so untiringly pursued with *such untiring industry*, should have met with immediate success. Such, however, was not the case. Her books, though popular, were not remunerative. "Charles Linn" brought her only fifty-one dollars, "The Great Secret" seventy, and the other works sums proportionally small. In such straits she thought to meet her obligations by writing for magazines; but her articles were returned, or buried with the rejected rubbish of the editor's sanctum, there to sleep until they were called forth by the magic name of "Fanny Forester."

Not the least interesting chapter in the volume before us is that which contains the origin and history of this widely known *nom de plume*. Emily had been to New York with Miss Anable, a niece of the Misses Sheldon, and her life-long and most intimate friend. She had been charmed with the novelty and beauty of everything she saw. Es-

pecially was she pleased, or pretended to be pleased, with what she saw so temptingly displayed in the shop windows of Broadway. A feigned desire to possess some of these things was made the occasion of writing the following letter, the object of which, as we may suppose from her pressing necessities, was serious enough, although its spirit and tone are so light and playful:

"You know the shops in Broadway are very tempting this spring. *Such* beautiful things! Well, you know, (no, you don't know that, but you can guess) what a delightful thing it would be to appear in one of those charming, head-adorning, complexion-softening, hard-feature-subduing neapolitans, with a little gossamer veil dropping daintily on the shoulder of one of those exquisite *balzarines*, to be seen any day at Stewart's and elsewhere. Well, you know, (this you *must* know,) that shopkeepers have the impertinence to demand a trifling exchange for these things—even of a lady; and also, that some people have a remarkably small purse, and a remarkably small portion of the yellow "root" in that. And now, to bring the matter home, I am one of that class. I have the most beautiful little purse in the world, but it is only kept for show; I even find myself under the necessity of counterfeiting—that is, filling the void with tissue paper, in lieu of bank notes, preparatory to a shopping expedition.

"Well, now to the point. As Bel and I snuggled down on the sofa this morning to read the *New Mirror*, (by the way, cousin Bel is never obliged to put tissue paper in her purse,) it struck us that you would be a friend in need, and give good counsel in this emergency. Bel, however, insisted on my not telling what I wanted the money for. She even thought that I had better intimate orphanage, extreme suffering from the bursting of some speculative bubble, illness, etc., etc., but did not I know you

better? Have I read the *New Mirror* so much, (to say nothing of the graceful things coined "under a bridge," and a thousand other pages flung from the inner-heart,) and not learned who has an eye for everything pretty? Not so stupid, cousin Bel; no, no!

"However, this is not to the point, after all; but here it is. I have a pen—not a gold one, I don't think I could write with that, but a nice, little feather-tipped pen, that rests in the curve of my finger as contentedly as in its former pillow of down. (Shocking! how that line did run down hill! and this is almost as crooked! dear me!) Then I have little messengers racing 'like mad' through the galleries of my head, spinning long yarns and weaving fabrics rich and soft as the balzarines which I so much covet, until I shut my eyes and stop my ears and whisk away, with the 'wonderful lamp' hidden in my *own* brown braids. Then I have Dr. Johnson's Dictionary—capital London edition, etc., etc.; and after I use up all the words in that, I will supply myself with Webster's wondrous quarto, appendix and all. Thus prepared, think you not I should be able to put something in the shops of the literary caterers? Something that, for once in my life, would give me a real errand into Broadway! May be you of the *New Mirror* *ray* for acceptable articles—may be not. *Comprenez-vous!*

"O, I *do* hope that beautiful balzarine like Bel's will not be gone before another Saturday! You will not forget to answer me in the next *Mirror*; but, pray, my dear editor, let it be done very cautiously, for Bel would pout all day if she should know what I have written. Till Saturday,

"Your anxiously-waiting friend,
"FANNY FORESTER."

This letter was written to N. P. Willis, then in conjunction with Gen. Geo. P. Morris, the editor of the *Mirror*. He published it with such comments as at once called marked attention to its

author. Emily immediately became a contributor to his Journal, but not a paid contributor. His correspondents wrote "for love, not for money." However, what she did not obtain directly, she did indirectly. Although Mr. Willis had no money to give, he paid most generously in praise, which was not only the next thing to money, but actually turned out to be money itself. "I shall go on glorifying you," he writes, "in our new daily paper until the magazine people give you fifty dollars an article," and he so far fulfilled his promise that he caused hundreds of others to echo her praises—and, in short, gave her fame and all its attendant power. The "magazine people" eagerly sought her contributions. *Graham* engaged her at five dollars a page; the *Columbian*, for which she had before contributed, renewed an engagement at four dollars a page. Besides, there was a diligent search among the old manuscripts of the *Knickerbocker*, of the *Lady's Book*, and of *Graham*, for articles which were before deemed unworthy of publication.

The correspondence between Mr. Willis and Fanny Forester—or that part which we have, for nearly all her letters are lost—is full of interest. It presents Mr. Willis in an exceedingly amiable light, and cannot do otherwise than cause all the friends of struggling genius to feel kindly toward him. Emily acknowledged that he paid her splendid compliments in his paper—in his letters he gave her every encouragement, predicting great success for her, telling her the pleasant things said of her by literary celebrities, and taking such a general supervision of her as his position as "the foster-father of her genius" seemed to justify. That his kindness was most highly appreciated is evident from the whole tone of her letters—not only to him, but to any and all her friends. In writing to her sister, she says: "The *Columbian* people pretend to think all the world of

me; *Graham* is as good as the bank, and *Willis* forty times better."

We have already seen both how rapidly and how persistently Emily wrote when preparing books for children. That midnight scene described by Dr. Kendrick is before our eyes. The sketches, afterwards published as "*Alderbrook*," were doubtless written with equal rapidity and with the same merciless taxing of her energies. The whole time occupied in writing them did not exceed a year and a half. In June, 1844, her letter to the *Mirror* was written; in December of the following year she formed the acquaintance of Dr. Judsen. If we were disposed to make the attempt, we could not, just now, from our own reading, form any estimate of the value of these sketches. Some years ago, during a College vacation, in a delightful retreat at the foot of one of our Virginia mountains, we formed our first and last acquaintance with *Alderbrook*. The characters described, and even the names of the sketches, have almost faded from our memory. The impression, however, still remains that the book was delightful summer reading. We remember, too, that its sparkling humor moved us to laughter, and that its deep pathos stirred the fountain of our tears.

Emily's health gave way under the great and various pressure upon her physical and intellectual nature. When she visited her home in December, 1844, "she was seized with a fever which prostrated her for several weeks, and left her, when able to return to Utica, exceedingly feeble." Her health continuing feeble, she was advised in the spring to seek the milder climate of Philadelphia. Here she found a home and sympathizing friends in the family of the Rev. Mr. Gillette. Her illness was a source of regret in all circles, and called forth sundry poetical addresses to "Fanny Forester." One of these, a very beautiful little poem, was by Miss Jane Wright of the Utica Seminary;

another was by Grace Greenwood. The one very decidedly predicted the early death of the popular favorite. The other deprecated such an event, and anticipated returning health.

The popularity which she had so suddenly attained, and the attentions which were everywhere shown her, caused some of her friends to fear for her. Mrs. Nott, who had so long been her friend and counsellor, warned her against the indulgence of pride and vanity in the midst of so great success. Emily's reply to this caution contains so just an estimate of herself, and of what she had done, that we cannot refrain from quoting it: "My life, from my cradle, has been full of changes. Without one of my own kindred to assist me, I have struggled with almost every kind of difficulty up to the present moment. Even *you* cannot dream of half that I have borne. Heaven knows, enough to make me humble. Within the last year—one short year—I have gained for myself a position which others have been all their lives in attaining, and I have a right to be proud of it. You may tell me that it is a small thing to be a magazine writer. So it is. But it is *not* a small thing for a woman, thrown upon her own resources, and standing entirely alone, to be able to command respect from every body, rising by her own individual efforts above the accidents of fortune." We fear that this may sound like boasting; but if it does, the remainder of the letter would entirely correct any unpleasant impression which these words might produce. Besides, we must remember that they were intended only for the eye of her most intimate friend.

Emily returned to Utica in May, passing through New York, when, for the first and only time, she met with Mr. Willis. Her health continued so feeble that she could not attend to her duties in the Seminary. Owing to this circumstance she again, in the winter,

found herself an inmate of Mr. Gillette's house in Philadelphia. In the meantime, a volume of her sketches, under the somewhat daintily pretty title of "*Trippings in Author Land*" had been published.

J. C. L.

(*To be Continued.*)

THE LATE REV. A. G. McCRAW, OF SELMA, ALA.

The memory of this distinguished servant of God, as the fast friend of missions, deserves a niche in the Monthly of our Southern Board. Knowing his history and character better, perhaps, than any one else likely to write, we offer the following sketch.

Abner Gary McCraw was born, and spent his childhood, and early youth, in Newbury District, South Carolina, not far from Bush River Church, venerable for its ante-revolutionary date, and its fruitfulness. We heard him describe, a few years since, his peculiar feelings upon visiting and preaching to that venerable church, surrounded by the graves of his early acquaintance and kindred. About 1820, he removed to Alabama, where he resided till his decease; the last several years, but two or three, serving as the pastor of the church at Selma. He had, for many years previous, been abundant in labors among the churches in the country. Few men have been more successful in the conversion of sinners, and the edification of the body of Christ. Christians, universally, loved him with a tenderness accorded to very few indeed.

His influence was widely felt in his own and neighbouring Associations, and, through the Convention, throughout the State. He was often moderator of both these bodies. Without any strong points of character, save extraordinary affectionateness; without any remarkable mental endowment, but that nice balance of powers which constitutes common sense; there was,

nevertheless, a fulness of heart, like the deep voluminous flow of a noiseless stream, which, always setting in the right direction, made up in volume what it lacked in swiftness.

A few anecdotes may serve to daguerreotype this good man for the eye of those who never saw him.

Previously to his entering the ministry, he was a Methodist, for a short time, among whom, indeed, he occasionally exercised in exhortation. We remember him, on a visit to our father's, during this connection, having with him a pocket Bible, in which were carefully marked all the passages that seemed to lend any countenance to their peculiar faith. He expressed himself unsatisfied, and soon after became a Baptist.—In the summer of 1832, or '33, in company with the distinguished Joab Lawler, and others, he attended a Union, or District meeting, in the Mulberry Association, Shelby County, with the double view of preaching and visiting some relatives. The company of ministers impressed from the beginning, that God was about to pour out His Spirit, preached the Word with an energy and a fervor which we have never seen equaled. McCraw was young, and from his almost feminine softness of character, and disposition to lean upon his elder brethren, was the "beloved disciple" of the company. We shall never forget him, sitting, from day to day, overcome with emotion, on the rude seat behind the preachers; or the soft, winning tones of his voice, as touched with the woes of sinners, he begged them to be reconciled to God. Often, at this meeting, scores simultaneously rose by the time the speaker had fairly got into his subject, and rushing to the stand, begged him to desist and pray for them.—Once, having for some time been in a position very like a man on a raft of drift-wood, when light had just broken out, and the shore appeared, we met this beloved man; and upon some inquiries

on his part, expressing our confidence that the Lord, trusted, would always provide, and that His servants need feel no apprehension, the sentiment so filled his heart, that the unbidden tears, gushing from their fountains, at once afforded us a far deeper insight into our own sentiment.

In a word, brother McCraw was one of Nature's noblemen, in personal appearance, in impulses, in good sense, to whom God had given a large share of grace. TAU.

Our Missions.

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

SHANGHAI, CHINA, }
December 18, 1860. }

A RETROSPECT.

Rev. James B. Taylor :

Dear Bro.—Fourteen years ago to-day, brother and sister Shuck, brother and sister Tobey, brother F. Johnson, Dr. James, Mrs. Yates and myself, were publicly set apart, in the First Baptist Church in Richmond, to the great work of establishing a Mission at Shanghai. On the day, that little band, in vigorous health and buoyant with hope, zeal and faith, took the cars on Broad street for New York, en-route for Shanghai.

Where are the members of that band of united hearts? What has been their fate? Dr. and Mrs. James found a watery grave ere they reached their field of labor. Mrs. Shuck found a grave in Shanghai. Mrs. Tobey found a grave in Yanceyville, North Carolina. Brother Shuck is in California.* Bro. Tobey is in Marion, Ala., brother Johnson is, I believe, in Florida. Mrs. Yates and myself, are the only remaining members of that band now in Shanghai, and

* Brother Shuck has returned from California and is now at Barnewell, S. C. P.

in the providence of God still permitted to hold up the standard of the Cross among this interesting people. How mysterious are the ways of Providence. Why we should be permitted to do the work which others so fondly desired to do is known only to Him who has preserved and blessed us in all our way. During these fourteen years, we have been called upon to pass through many trying scenes. We have been in perils on the sea, and often in perils of war among the heathen. These trials—though on one occasion we were called upon to look death fairly in the face—have, I trust, been made a blessing to us; for under no other circumstances would we have been enabled, to the same extent, to extract the sweet out of that precious promise: “Lo, I am with you always, even unto the end of the world.”

19th. Yours of September 25th, was received last night—also the Commission for October, and two Biblical Records. Thank you, dear brother, for the words of confidence expressed in your note to me. They are a sweet solace.

22nd. Brethren Holmes and Hartwell, with their families, sailed on the 18th for Shan-Tung. * *

My congregations at the chapel near my house, continue good, with some interesting cases. Affectionate regards to the brethren.

Faithfully,

MATTHEW T. YATES.

Letter of Rev. J. L. Holmes.

CHEFOU, Shantung Province, }
China, Nov. 11, 1860. }

Rev. A. M. Poindexter :

DEAR BROTHER,—Your last kind letter was received just before I left Shanghai more than a month ago, but owing to the circumstances in which I have been placed, I have delayed replying to the present time.

PREPARATIONS FOR SETTLEMENT.

I have been among the Chinese here

trying to gain a foothold in anticipation of the treaty, and have at last succeeded in getting a house which I am busy fitting up for the reception of Mrs. Holmes and Mr. and Mrs. Hartwell, all of whom I am daily expecting.

I found it quite difficult at first to make any progress at all; everybody was afraid to involve himself. Those who had had anything to do with the ships that visited here a year ago, had been severely punished, and no one liked to be first to incur a similar risk. I came ashore the day after our arrival and began to make enquiry, but all to no purpose. In the evening I resorted to an inn to stay all night. They received me, after considerable demurrage, but it was easy to see that I was a very unwelcome guest; not on account of any unwillingness on the part of the inn-keeper himself, but on account of his fears of the consequences which might result from entertaining such a guest. The next day, which was Saturday, was spent in a like vain search, and in the evening I went on board of a ship on which were quartered two English Missionaries who had come up with me from Shanghai, to spend the Sabbath. One of our number preached to a congregation gathered from the different English and American vessels in port, of whom there are a number here in the service of the French army as transports.

On Monday, I again came on shore with rather a forlorn hope that I might get a lodging place. On the way from the landing place into the town, we met an old gentleman leading a number of boys to have a look at the French camp and the shipping. (The French have made their rendezvous here preparatory to their campaign in the North.) I addressed a few questions to him, and learned that they were a school which had come in from the country to spend a holiday. I took them past the guard and gave them a view of the internal arrangement of the camp, and becoming

further interested in them, proposed to take them off to one of the foreign vessels, at which they were all very much delighted. I had supposed that the old man was their teacher, but I soon learned that he was a merchant and owned a large store in the town—the school was composed mostly of members of his own family, and he was treating them to a holiday and had led them down to his place of business for the purpose. On our return from the ship, he learned that I wanted a house, and immediately set to work to procure one for me, which he did in the course of the day. Thus Provisionally I was enabled to gain a foothold on shore.

The house procured was quite small but answered very well for my own accommodation, and gave me a position favorable for securing another suitable for the habitation of a family.

I found it much more difficult to procure a large house than it had been to get a small one. It was feared that the renting of a large one would attract the attention of the officials, whereas a small one might pass unnoticed. This building I occupied for several weeks; but at last, by going up to the city, which is next in grade above this, and persuading the Mandarins, I succeeded in getting an order from them on the ground of my being an American and a Missionary, that I should be allowed to rent any house I wanted, after which I at once succeeded in getting a very good one.

FACILITIES FOR PREACHING.

I find great facility in preaching to the people here. The literary men come in great numbers to ask for books, and they will sit down for a long time and converse about the doctrine. There is certainly more to encourage the Missionary than there is in any part of China I have visited. It is at Chefou that I have procured a house, but I suppose that we shall find it advisable to direct our efforts more especially towards the large cities near at hand. Yung Chaw-faw

which is about fifty miles distant, is one of the most interesting. I visited it a year ago, and gave you an account of it. Whang-hien, sixty miles distant, is another equally engaging, if not more so. Besides these, there are hundreds of villages, towns and small cities, which may be visited during the Summer season. It would not be so convenient to travel much here in Winter, as the weather is as cold as it in Baltimore, and it would not always be easy to get a place to preach in-doors.

Chefou being the port at which we must enter Shangtung and a place of great trade, it will no doubt be best to have some kind of station there, but it would seem undesirable that our efforts should be mainly directed to a place with so small a population, while there are populous cities so near at hand. I cannot write much now, but when brother Hartwell comes we shall try and survey more of the country and report to you the result.

NEED OF A PHYSICIAN.

A Missionary physician will be very much needed here in case our Mission station should be located at a distance from the port. Such a man could do much direct work himself and besides enable his colleagues to work more efficiently. Have you not among all the Baptists of the South, a young physician who will come and take this place?

I must hurry to a close with my letter—more anon, from

Yours, fraternally,

J. L. HOLMES.

CANTON—CHINA.

Annual Report of R. H. Graves, for 1860.

CAUSE FOR GRATITUDE.

We have every reason to be thankful to God for His blessing during the year which is about to close. The arrival of brother Schilling has added another member to our mission, while our hearts have been rejoiced from time

to time by seeing men and women renouncing their idolatry, and engaging to serve the only true and living God. The church under brother Gaillard's pastoral care now numbers between 50 and 60 members, most of whom have been baptized during the present year.

LABORS.

In the former part of the year my time, in addition to our usual chapel services, was occupied in preparing some notes on the Epistle to the Romans. I think that plain, concise notes on the Scriptures are much needed in China. Many parts of the Bible are nearly unintelligible to most readers without some explanation.

ATTEMPTS TO SETTLE IN THE INTERIOR.

Last September I made an attempt to settle in Tái Shá, about 50 miles from Canton. After living there for a month and a half, we were obliged to return to Canton by the continued hostility of the gentry. They have since further vented their malice by fining and imprisoning the man who rented me the house.

The opening of China is a difficult task, which will not be accomplished in a day, nor can we expect the Gospel to spread without raising much opposition and persecution. But we know that God has promised that Jesus shall reign—that every knee shall bow to Him, and every tongue shall confess Him to be Lord. Our hopes are based upon God's eternal purposes revealed to us in His Word. Hence, they cannot ultimately fail. If we go forward with simple faith in God's promises, and with earnest, believing prayer to Him, though He may see fit to try our faith for a while, He will at last bless us, and bless us abundantly.

THE FUTURE.

Peace has now been declared between the Emperor of China and the sovereigns of Great Britain and France. We may hope that the country will now be open to Christian effort. But

while peace has been made with foreign nations, anarchy reigns in the heart of China. What will be the future of this land, no man can foresee, but we know that if the present dynasty set themselves against the Kingdom of Christ they must fall, and God will give their place to others, who will not hinder the truth. God has declared, "I will overturn, overturn, overturn it, until He shall come whose right it is to reign." This seems to be the work which he is now carrying on in China. O that the Gospel may soon be proclaimed throughout the length and breadth of the land, and that the mild sway of the Prince of peace may soon be established.

BAPTISMS.

During the year I have baptized eight, five Chinese and three English soldiers.

BOOK DISTRIBUTION.

Since the last report, I have distributed American Tract Society's tracts, 14,110; Baptist tracts, 3,020; Testaments, 56; Gospels, &c., 450; Notes on Luke, Acts, and Romans, 104.

R. H. GRAVES.

December 5th, 1860.

Annual Report of Rev. C. W. Gaillard.

CANTON, CHINA, Dec. 12th, 1860.

Elder James B. Taylor.

DEAR BROTHER,—It is again time for me to give you, and through you to the churches, an annual report of my labors, results and prospects.

PREACHING.

The preaching of the gospel is the divinely appointed means for spreading the gospel, and this I feel to be my great work in China. I keep no journal of my labours, so that I do not know exactly how many sermons I preach in a year. But I put it down, as a safe calculation, at an average of one sermon a day.

Saturday is our rest day, and I never

preach on Saturday, except at our monthly church meeting. I generally preach twice on Sunday, sometimes three times. When I preach three times on Sunday, I am not fit to preach on Monday. But if I am not able to preach, my assistants conduct the service. For the last four months we have had preaching at night, Sunday, Tuesday and Thursday nights; which has, we trust, been the means of bringing three men to the knowledge of Jesus, one of whom I baptized this month; the others live in the country and have not yet been baptized. But our night preaching will be discontinued at the end of this year, as it is more labour than I can stand.

THEOLOGICAL CLASS.

For the last six months, I have had a class in Theology; only one student at first, but now I have two men preparing for the ministry. These two meet me four times a week, and sometimes there are seven or eight others present. We meet at 3 o'clock, P. M., and disperse at 5. I explain to them the scriptures, and sometimes have them explain to me. They seem to take great interest in this exercise. Both of these aid us in preaching; but we do not call them assistants, and therefore they can not get a salary as assistants. But we have an appropriation for the purpose of *aiding* poor young men to prepare for the ministry. I see from the Mississippi Baptist, that one good brother in Mississippi had given \$80 towards this fund. May the Lord reward that brother many fold in money, and many fold more in spiritual blessings.

EVENING SERVICE.

Every night, at candle light, I have a service in my study, at which we read and explain part of a chapter and pray. My two assistants take turns with me in this service, and when I go to preach at night, this service is conducted by one of them, and the other

goes with me. We have from eight to twelve at this service.

NOTES ON ACTS.

During the year I have made "Notes to the Acts of the Apostles," which was completed about the last of July, except correcting proof sheets. Five days in a week, from 9 A. M., till 12, were spent on these Notes. I feel that they will be a great help to us in our work, if we can get funds to circulate them. I have written to the brethren and churches, through the Journal, and the Mississippi Baptist, but I do not know whether these communications have been published or not, as the papers come to me very irregularly. But I hope the brethren will see the need of such books, and send us the funds to circulate them.

RESULTS—BAPTISMS.

As a result of our labours, we have baptized, on a profession of their faith in Christ, thirty-seven persons, sixteen of whom are females. Part of this number were baptized by brother R. H. Graves. Brother Graves has also baptized three English soldiers. There have been received into the church this year, by baptism, thirty-seven; by letter, three; total forty. The whole number of natives, in membership, is fifty-eight. Females twenty, males thirty-eight. The oldest is a female seventy-four years of age, the youngest is a girl of thirteen years. The oldest male is about seventy-one or seventy-two; the youngest a boy of fifteen. So far as we know, these all are living consistent lives, and some of them are very active and zealous.

PASTORAL INSTRUCTION.

I try to teach them that it is the duty of every member of the church to preach the gospel to their relations and friends, and to all who will hear them. And I am glad to see that some of them, both male and female, are acting nobly in this respect, and the Lord is blessing their efforts. I also teach them that it

is the duty of every member to contribute of their substance for the spread of the gospel. We contribute monthly. Each member gives something, if it is only the fourth of a cent. I saw last Sunday the widow's mite cast in by one seventy-four years old.

The church licensed one of its members, this year, to preach; and the monthly contributions, after buying bread and wine for communion, are given to this Licentiate to aid him in preaching the gospel.

PROSPECTS.

Our prospects for the further success of the gospel, are as good as the promises of God are sure, if we can only take hold of these promises. From what the Lord has done for us, we are encouraged to go on, expecting greater things. The spirit of the Lord has been with us all the year. We have had baptisms nearly every month this year, and there are a few others who desire to be baptized now; and thus it has been all the year.

AN INTERESTING CASE.

Here is one little girl, eight years old, who wants to be baptized; but I am at a loss to know what to do in her case, as she is so young. Her father, mother and two older sisters have all been baptized, and she feels to be alone. Her father tells her to wait; she says she is a disciple of Jesus, and has a right to be baptized. Her father can neither read nor write, but he is a very zealous man, and has been instrumental in leading several persons to Christ.

OUR WANTS.

1. We want more of the Holy Spirit in our own hearts, and in the hearts of those who hear the gospel from our mouth.

2. We want about *ten land-mark* baptists, from America, to come to Canton and vicinity, to *live and labour* and to *die here*. Such men would no doubt be blessed of the Lord in their labours to the salvation of hundreds of this people.

3. We want some native assistants, who are qualified to go into the country, two and two, to preach the gospel to the towns around Canton. Our present force is not sufficient for the city; and we have none to send to the country, even if they were prepared for such work. We have some very good assistants, but they are not qualified for going alone to the country.

4. We want some funds to circulate the scriptures with notes, and to print some other books for the use of our members; or, more properly, denominational books. If, however, we can get the ten land-mark men to come, we can do without denominational books for a while, as these men would be living denominational epistles.

The English and French treaties with China, are said to be ratified. They are now posted about in Canton. But many of the natives say the *treaties are false*. The French have taken the ground where the Governors' Ngah Moon stood, and intend to build a Cathedral or something of the kind. They take this land on the plea that the Catholics once had, in and around Canton, twenty-six places of worship, which were confiscated when the Catholics were expelled from China. The English have taken some land on the *main land*, across the harbor, opposite Hong Kong. This is taken for the purpose of having a military station there.

Yours, in Christ Jesus,

C. W. GAILLARD.

YORUBA—AFRICA.

Annual Report of Rev. A. D. Phillips.

ABEOKUTA, Jan. 6th, 1861.

REV. A. M. POINDEXTER:

My Dear Brother.—Your letter from Talladega was received on the 25th ult., Christmas. I cannot say it cheered me as much as many others have done from you; but I account for it by knowing the location you were in. I

once heard a minister (Baptist) from that county say he had been preaching to his people *ten years*, and in that time he had not once laid before his people their duty towards foreign and domestic missions. In other words, he had not preached a missionary sermon in that time.

"We will eat our own bread and wear our *own apparel*. Only let us be called by thy name to take away our reproach."

I have delayed writing to you until the *last night* before the mail leaves for Lagos, and now I have fever, and fear I shall not be able to write as fully as I would like for an annual letter. I confess I feel proud, humble and thankful for the privilege of writing you my *fifth* annual letter from Yoruba.

I will try and give you as clear an account of the labours here as is in my power.

RETROSPECT.

With the opening of the year hostilities began in the country, which soon became open war between Ijaye and nearly all the other principal towns in Yoruba. About the first of February the roads from Ijaye were all stopped. We could communicate with no one outside of the town. General disorder then ensued, and the people were principally shut up in town, not being allowed to go to farm only on certain days.

About the same time I was taken with small-pox, and confined to the house and yard nine weeks. The rains were then beginning to fall, and a good part of the roof of the house had been taken off to keep the whole from falling. I was twice disappointed in getting carpenters. So, as soon as I was a little able I began to work, and was assisted and had the most of it done by others, though I was obliged to be present. So, in about a month we were under a good roof, and then the young man went on with the work of laying floors, &c. During this

time I was greatly hindered, almost stopped from direct missionary work. I, however, snatched a little time occasionally and went out. The men were mostly shut up and the women distressed. They generally listened to the word gladly. But fighting soon began, and missionary labour was almost entirely stopped. The mind was very little prepared to hear anything. I visited many—some in almost a dying state, to whom I gladly would have preached Jesus; but if I began to talk, others who were following me to show me the way to their house, would be so impatient I was compelled to go. Our little flock, however, remained firm together, though they had some sore persecutions. Their faith was great, and sometimes almost made me ashamed.

After four battles there was a little rest, except occasional kidnapping parties. When the wounded began to convalesce, I had time then to tell them of the sinner's friend. They seemed to hear gladly, and some who before were almost inveterate enemies were made to exclaim with tears, "We never believed the white man loved us so, and was really our friend."

On the 19th of May a large Egba army came to assist Ijaye, but they did nothing to drive the enemy away, but much to diminish the already shortening supply of provisions in town. They, however, did much to assist the Ijayeans to drive the enemy out of the farms. But by this time there was very little worth contending for in the farms.

GOING TO ABEOKUTA—SCHOOL.

Famine became evident, and our own resources were fast going, and our family gradually increasing; so it was decided to be best for me to take the largest of the children and go to Abeokuta, and, perhaps, by being here myself, I could supply brother and sister Stone, and send food for the other children. So, on the 29th of July, I

started under the particular care of the Basharun's men, in company with a large caravan.

For awhile after I came down the way was very dangerous; the enemy came on, and I found it exceedingly difficult to send anything to Ijaye. And I expected at one time brother and sister Stone were in real want. I was, however, soon able to send up sugar, coffee, flour and food for the children. Brother Stone, however, sent the other children to me except a few. Many who knew me in Ijaye saw me here, and begged me to take their children. Some came to us whose father had been killed, and the mother carried away, and they were given to us. So, at present the children with me who are clothed, fed and taught in school, are *forty-four*! Two died with me, and one was carried away. I found it was not of much use to try street-preaching here, so I have turned *school-master*. I am carrying on a fine agricultural school. Some of the children are fifteen years old, and they help me much. Some are only two or three years old, so the older take care of them. I have no one employed to look after them at all, and one of our own training attends to all the work. I have no half christianized people about me. Some of the oldest seem deeply impressed with the news of salvation, and I pray the good Lord will soon give us souls among them.

STATE OF THE MISSION.

There has been but one baptized this year; that was at Awyaw. Two have been dismissed from fellowship, and three restored; total membership above Lagos thirteen. I do not know how many are there, but I think three. I have now with me two ready for baptism, but owing to sore feet and hands I have not been able to baptize them. One is a young native man who has been with us several years; the other is a Mr. West, from New York, a carpenter, and is repairing this house.

Though our additions have been few I contend our advance has been great. We never before had such influence with the people or such a deep hold upon their affections.

WANTS.

Our pecuniary wants will be pretty heavy this year; but I cannot believe that Southern Baptists will not supply them. Those who *don't* want to help or come, may *say* they are influenced by brother Clark, but it is with them before, isn't it?

The present condition of the country is quite unsettled, and provisions of all kinds are very high here. I shall depend mostly upon supplies from home. Ibadan is at this time closely shut up, and in all probability Ibadan will be destroyed. If so, then Awyaw, Fedeta, Isim, &c. There is not now any probability of the Dahomies attacking this town. So I hope the two brethren now under appointment for Yoruba will start *immediately*. I hope in ten days from the time you get this they will be sailing. Let them come the quickest way *possible*, and bring at least a half year's supply with them.

Now, brethren, one and all, will you not freely give? "Come up to the help of the Lord, the help of the Lord against the mighty." I now think if those brethren come and have health that I will come home at the first of next year. I can then be back in time to go to Ijaye when brother Stone goes home. Ijaye is my home.

Love to brother Taylor and the Board.

Very affectionately,

A. D. PHILLIPS.

P. S.—I have written my fever all away. My health is very good.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

He that giveth to the poor lendeth to the Lord.

BRAZIL.

Extracts from Letters of Rev. T. J. Bowen.

We have letters from brother Bowen of the 11th, 19th, and 25th of December, and the Treasurer, brother E. Wortham, has received one of a later date. At last advices he had rented a house in Rio. With reference to the expense of living, he writes: "I am, perhaps, too sorry that it requires so much money to live in this country. * * * It seems to me that I cannot stand it. As a prudent general, I had better sound a retreat before I am cut to pieces, unless, indeed, I can perform some manœuvre to save myself. An American lady in town, (Tijuca,) has informed my wife, that her washing bill for herself, husband and child, is at least \$15 a month. I really am at a loss to know what to do; and I feel that it is not a worldly mind which causes me to feel this perplexity. How can we live at this rate." In the letter of 25th of December, written from Rio, he states, "The missionaries here have found a very desirable place three miles from the custom house, and quite above the region of fever. They give \$50 a month for a small but comfortable house. There is another cottage a little more elevated, which I could get at the same price, \$600 a year, payable monthly. I dislike to give it. * * * I will not give \$600 for a small house, if I can do better by going into the interior." In the letter stating that he had rented a house, he does not mention at what price, but we presume it is the one referred to above.

In relation to prospects of usefulness, there is nothing encouraging. Preaching is prohibited, and there is but little opportunity for imparting religious instruction in any way.

It will be for the Convention, at its next session, to decide whether it is expedient to continue this mission. The question has been before the Board, but as the mission was undertaken in ac-

cordance with the repeated and express instructions of the Convention, and as only a few months intervened between the time when the communications of brother Bowen led to doubt of its expediency, and that for the meeting of the Convention the Board deemed it proper to refer the decision to the Convention. While it would be matter of regret to abandon the field, yet, should the facts which will be laid before that body lead them thus to order, we doubt not brother Bowen would cheerfully, however reluctantly, acquiesce. P.

The Commission.

RICHMOND, APRIL, 1861.

TO OUR SUBSCRIBERS.

The receipts for the Commission are very meagre; not near enough to pay the expense of publication. Yet, if all the patrons paid promptly, it would yield a profit of from five to eight hundred dollars. Will not all who are in arrears pay up? Some owe for several years. We are sending out accounts and shall send to all as soon as we can. But without additional expense for Clerk hire, it will be rather a slow process. Don't wait. Unless you know that you are in advance please send one, two, or three dollars, according to your indebtedness. P.

THE FINANCES OF THE BOARD.

It gives us great pleasure to be able to state, that, while from a large majority of those to whom circulars have been sent, or appeals made in other ways, no response has come, yet quite a number of our brethren and sisters have sent us contributions, and that the Board is in no immediate danger of failing to meet its engagements. We trust that those from whom we have not heard will respond with liberality equal to that of such as have contributed. Thus we

shall be able to continue our appropriations. But the present supply will soon be exhausted unless the streams continue to flow.

P.

ORIGINAL ARTICLES.

The review of the life of Mrs. Emily C. Judson is longer than, as a general thing, we would prefer to have articles for the Commission. But it could not well be shorter, and allow space for justice to the subject and author. We feel convinced too, that there is a large class of our readers who will read it with peculiar satisfaction. And we take occasion to say, that we would thank any of the brethren for reviews of books, harmonizing with the design of the Commission. For the sketch of Rev. A. G. McCraw, we tender our hearty thanks to brother "Tau." We were desirous for some suitable memorial of brother McCraw; and should have prepared one, but for lack of knowledge of the facts of his history. When we first commenced visiting Alabama, while Secretary of the Southern Baptist Publication Society, we formed his acquaintance. The favorable impression then received of his character, has been increased by subsequent intercourse. We regarded him as a pious, intelligent, discreet and zealous Christian and Minister. During our last visit to the State, we spent several days in his hospitable family. He was then confined mostly to the house, and a considerable portion of the time to his couch. Frequently his sufferings were great. He was not dismayed at the prospect of death, or overwhelmed by the waves of affliction. He cherished an unshaken and cheerful confidence in the Saviour, relied upon His promises and submitted to His will. An apparent exception to the latter remark was observable in his anxiety to get well that he might do more for Christ before he was called home. But it was only apparent. He desired this, but he could

say and did repeatedly to us, with tears flowing from his eyes, "if the Lord will." The Lord chose to take him to himself. But, doubtless, he accepted the desire of his heart. Thou art gone dear brother! no more shall we behold thy venerable form, nor meet thy cheerful greeting. O may we meet in heaven! To our bereaved sister and the afflicted children, we tender our sincere sympathy, and commend them to the "God of the widow and the fatherless."

We should be glad to publish Biographical Sketches of any of our departed brethren, or sisters, whose devotion to the mission work was such as to justify special notice. We could not make the Commission more useful than as the repository of such annals. At the same time, while we invite such communications, it may be well to say that it cannot be made a vehicle for obituary notices in general.

P.

THE SOUTHERN BAPTIST CONVENTION.

The next Session of this body is to convene in Savannah, Ga., on Friday before the 2nd Lord's Day in May next. It is desirable that there should be a full attendance. Will not all who can, arrange to go? It may be, that the future of our missionary operations will be very materially affected by the proceedings of the Body. True, times are hard and unsettled, and brethren may feel inclined to excuse themselves on that account. But these very difficulties render an earnest coöperation the more necessary. In a short time the Board of Foreign Missions will state how many delegates each State is entitled to on funds contributed to our treasury. The fiscal year ends the 31st of March, and the list cannot be made out until after that time. But brethren can begin to arrange to go, as, doubtless, all who are willing to do so, can be appointed.

P.

THE EXPENSES OF THE BOARD.

In the 3rd volume of the Commission, pages 278—280, we published a statement, showing that the entire expenses of the Board, exclusive of the amounts paid on account of missions and missionaries had averaged only about 19 per cent. of its receipts. We were led to make this statement in view of charges of heavy expenditures incident to the Board and its agencies. Recently such charges have been renewed, and our attention called to the fact. From a statement made out for the Editor of the Christian Index, we transfer the following to the columns of the Commission, bringing down the estimates to the close of the last fiscal year.

1858—9.	Receipts of the Board, as per report,	\$39,924 37
	Incidental expenses, as per do.	\$721 25
	Less, by For. returned missionaries,	
	J. T. Smith's postage bills, and	
	charges on remittances, as freights,	
	&c., - - - - -	333 51—\$ 387 74
	Salaries, as per report, - - -	\$7,722 46
	Less do., by returned missionaries,	776 47—6,945 99
	Traveling expenses, as per report,	\$2,365 15
	Less for returned and outgoing	
	missionaries, including a pay-	
	ment for return of bro. Cason,	1,609 50— 755 65
	Exchange, as report, not charge-	
	able against the Board,	\$21 75— 00 00
	W. H. Clarke, do. do.	\$41 67— 00 00— 8,089 38

A small fraction over 20 per cent. A considerable portion of incidental expenses was for fitting up new rooms for the Board, kindly furnished, rent free, by the 1st Church, Richmond. Deducting this *extra*, the per cent. would be less than 20.

1859—'60.	Receipts as per report, - - - - -	\$40,596 17
	Expenditures, do., as above,	\$9,743 73
	Less as above, - - - - -	2,203 85— 7,539 88

A small fraction over 18½ per cent.

P.

EXCHANGE AT SHANGHAI,
CHINA.

The following letter, from Rev. A. B. Cabaniss, was not intended for publication, but as it contains information upon a subject which has been a source of perplexity to some brethren, we conclude to publish it. We would have done so soon after it was received, but were absent at the time, and our attention was not called to it until some time afterwards.

P.

Mt. LAUREL, HALIFAX Co., VA., }
December 21st, 1860. }

Dear Brother Taylor:

Yours of the 19th inst. is just to

hand. You ask about the enormous exchange on Shanghai.

This originates in the folly, or rather ignorance of the Chinese about foreign coins. When I first went to Shanghai they would only use the old Spanish dollar, which kept growing more scarce and more dear, till it was not to be had for any price. Foreigners then tried to introduce the Mexican dollar, and did partially succeed at Shanghai before I left; but at a discount, because the country people, in their ignorance, were suspicious of it as "strange money," with which they were not acquainted.

I recollect one time during the war, while I was at Shanghai, exchange was nearly sixty per cent. Exchange always goes up when they have anarchy and confusion—as at present—when the revolutionary party are ransacking the centre of the kingdom near Shanghai.

We have recently had a specimen of this in our own country. Not long since, when I was in Richmond, they told me exchange on New York was *ten per cent.* “What is the cause of this enormous per cent. between here and New York?” “Why, we *fear* South Carolina will secede, and we shall then have the country in a state of chaos, if other States follow her example.”

Now, if the simple *fear* of secession and trouble can, in a few days, raise exchange between Richmond and New York to ten per cent., should we much wonder that *actual war* and *anarchy* should cause the exchange between Shanghai and a place 15,000 miles distant, to rise to 40 or 60 per cent?

The Chinese have no coin but the copper cash.

At Canton they have dealt with foreigners for upwards of two hundred years past, and have become more accustomed to foreign coins; moreover, the English own the Island of Hong, near by, and have made, by law, the Mexican dollar the currency of that Island. So the Chinese are accustomed to it there, and pass it freely in all that region. Hence the exchange on Canton is not near so high as on Shanghai.

You wish to know where the loss occurs.

It occurs at Shanghai, with the broker, when we wish to sell our letter of credit on Barrings, Brother & Co., of London.

The rate of exchange is reported in the paper there just as it is in the United States, and we know what we have to lose before we go to the brokers. There are a number of them in Shanghai.

If you will notice now, you scarcely

ever see a Mexican dollar in the United States. Before I went to China they were plentiful; but they are now bought up to send to China.

Fraternally yours,

A. B. CARANISS.

Other Missions.

AMERICAN BAPTIST MISSION-ARY UNION.

MAKING UP DEFICIENCIES.

Mr. Haswell, of the Maulmain Mission, gives an interesting account of the liberality of native Christians at Maulmain:

“Last evening the Maulmain Burman (native) Missionary Society held their annual meeting. The Treasurer’s report showed a falling off from previous years. About fifteen rupees were wanting.” It had been a year of unusual expenditures and of financial pressure. It was therefore rather matter of congratulation that the deficiency was so small, than of surprise that it occurred. “We had a good meeting, and it was drawing towards a close, when Dr. Wade proposed that the deficiency should be made up on the spot, and gave three rupees toward it. Mrs. Wade put down three rupees. Others followed their example, and the result was fifty-three rupees. Beside this, Mah Zee, one of the oldest female members, has brought me one hundred rupees to be used for the good of the cause as I may see fit.”

LIGHT IN DEATH.

In a review of the year, Mr. Telford, of the Chinese department of the Siam mission, communicates an account of a Chinese church member, whose death-bed exhibited a scene of affecting interest, and showed the consoling power of religion.

A fisherman at Bangplasoi, died of lingering and painful disease. When asked, a few days before his death, if

he trusted in Jesus for the salvation of his soul, he burst into tears, exclaiming, "Teacher, I do not see Jesus, I do not see Jesus." The vail was not yet lifted. But when dying, he revived for a moment, after they thought his spirit had departed, and told his family with a joyful face that he had seen Jesus and the angels. His little boy now asked him if he trusted in Jesus? He gave his dying assent and was gone. He died highly respected by all who knew him. His wife has expressed a desire to become a Christian, which we trust may be sincere.

Mr. Telford thus sums up the results of the year, and shows that the work of the missionaries has not been "in vain in the Lord."

The church shows a slight increase in numbers. God has mercifully preserved us and allowed us to close the year. Most of all, He has permitted us to witness the power of the Holy Spirit in the conviction and conversion of the heathen. The second week in January will long be remembered, as a week of intense interest to all the missionaries in Bangkok. It was truly soul-cheering to see from twelve to twenty, publicly manifesting their anxiety for the salvation of their souls. Some of these, we hope, were truly converted, and have united with the church; others are still regarded as inquirers, while others, to all appearance, have relapsed into their former indifference. We may safely say that no previous year has been characterized by so much interest among the Siamese for the salvation of their souls. Six men and one boy have broken away from the false religion that has so long bound them, and made a public profession of their faith by uniting with some one of the different missions in this place.

ASSAM.

Mr. Tolman, of the Assam Mission, has been making an exploring tour

among the Mikirs. He was gladly received and greatly encouraged. He thus writes of an interview with the head man of one of the villages:

Understanding the Assamese better than most Mikirs, he seemed to drink in the truth. Never can I forget his glistening eye and joy lit face, as he said one evening, "I see it, I see it. Jesus is our surety, our substitute, our Saviour. I understand it now." Early the next morning, the bank of the river was lined with men, women and children. "Here are all my village people. They will not hear my words, and I have brought them to you," said the man, who left late the previous evening, so elated by the truth he received.—They listened a few moments, and began to leave, one after another, saying they could not understand. "There, they will not stay after I compelled them to come. They will not hear, and what can I do alone? O, if you would only come and live with us! If not, we must continue the worship of mountain spirits." Thus saying, he followed the last of his people homeward, refusing all encouragement or inducement to hear more. * * *

The Mikirs visit us in greater numbers than ever. By devoting my mornings to them, I have obtained some knowledge of their language, and prepared two small books in Mikir for them, one of which is now in press. It is my expectation to spend the whole of the coming cold season on the hills, and to arrange for a permanent home among this people.

GERMANY.

Another New Chapel.—Mr. Oncken writes, Hamburg, Nov. 30, indicating the onward progress of the work in Prussia.

Our field of tract labor has greatly extended. Lithuania, Poland, Hungary, Denmark, Switzerland and Germany, are now embraced in our tract labors.

On the 11th, I preached at Reetz in Prussia, at the opening of a new chapel. The house was crowded to excess. It is not more than ten years, since our missionary efforts reached this place, when, after a few sinners had been converted, the rage of the clergy and the people reached such a height that a petition was forwarded to the Government to have the Anabaptists banished from Reetz. On the above date the Lutheran church was empty, while the Baptist chapel would not accommodate all the hearers.

BAPTISMS IN DENMARK.

Mr. Nielson, of Northern Jutland, Denmark, writes, July, 1860,—

Many souls have lately found peace through the death of a crucified Redeemer. We have baptismal seasons every Lord's day, and often during the week. Seventy converted sinners have been added to the church this year, and many anxious souls are inquiring the way of life. A rich and extensive harvest waves before us.—*Macedonian*.

PRESBYTERIAN BOARD.

INDIA.—Letters received refer to Mr. Barnes and his family as having left for this country, accompanied by two sons of Mr. Newton, who come for purposes of education. Mr. Barnes' return, we regret to mention, is caused by long-continued and severe illness. Mr. Williams, we also regret to learn, is about to return to this country, on account of his health. Messrs. Wikoff and Johnson and their wives had safely arrived at Calcutta.

CHINA.—Our letters are dated at Canton, to December 13th; Shanghai, to December 6th; and Ningpo, to December 1st. The brethren at Canton request permission to form a station at Fat-Shan, a city of over 700,000 inhabitants, not far distant from Canton, provided at least two more men can be sent to join the mission. Dr. Kerr's report mentions that over 16,000 patients

had been attended to during the year at the dispensaries and hospital; one of the dispensaries was in Fat-Shan, which the Doctor visited regularly. At Ningpo, Mr. Morrison says, "We thank God that we are not left here without evidence that our work is blessed. At the ensuing communion, two boys from the school, and also a girl, and a woman from Bakotah [Sanpoh district] are to be baptized. The cases of several others are held in abeyance." The question of re-occupying Hang-chau was under consideration. Mr. and Mrs. Rankin had been called to part with an infant child. The health of Mrs. Rankin, we are glad to learn, was improving; but medical advisers urge her return to this country on a visit.—*For. Missionary*.

AMERICAN BOARD.

WESTERN TURKEY.

The recent intelligence from most of the stations is rather discouraging. The following forms an exception:

Mr. Van Lennep wrote from Tocat, December 26:

"Here in Tocat we are having an interesting state of things. There is much seriousness among the people, some appear to have become truly renewed by the Holy Spirit, and some have come out from among the Armenians and joined themselves to the people of God. Six, mostly young men, have just been admitted to the church, and there are some very promising candidates. The Holy Spirit is, I trust, in our midst, and this in answer to the prayers you all offer for us. May the blessing not stop, but increase until it come down like a mighty rain of love and mercy."

EASTERN TURKEY.

Mr. Towbridge, of Erzroom, December 8th, gives a cheering account of the prospect for success. He says: "Our work on the whole is encour-

aging. I have no doubt as to the ultimate results of our labours in this part of Turkey. Those results may be kept back for a time, but they will surely come, and will be glorious."

CEYLON.

Mr. Hastings wrote December 7:

"You will be glad to learn, that there is an unusual religious interest in the training school at Batticotta, and also in the boarding school at Oodooville. It seems to be a genuine work of grace at both places, and the influence is extending somewhat, at those stations.

CHINA.

FUH-CHAU.—In a line to the Treasurer, dated November 9, Mr. Hartwell says:

"We are all quiet at Fuh-Chau. I presume the report you refer to, of rebels attacking this place, was only of the disturbance created by some Canton seamen, who made some trouble by firing cannon from their vessels in all directions, and thus killing a few persons. One ball went through Mr. Doolittle's front gate. Do not be too much alarmed by rumors of rebels in China. I think there is not very great danger of injury to our persons should there be rebellion here, but no one can foresee. Pray for poor distracted China!

ZULUS.—Mr. Wilder's report of the Umtwalumi station, for the year ending May, 1860, is recently received. It contains some statements of interest. The Sabbath congregations had been somewhat larger than during the previous year, the average having been "not less than from 70 to 80." "The Sabbath school has numbered about 35 regular attendants, adults and children." The church formed in 1859, now numbers nine members, four having been added by profession and one by letter during the year. "The contributions of the believers have not been large, but many have given at

least one-tenth of their earnings, and some more than that."

"Two young men of considerable ability have been out to distant neighbourhoods, on several Sabbaths, to tell their countrymen of the Gospel. They are zealous, and are listened to with attention. There are, within ten or fifteen miles, some nine places where good congregations can be gathered on the Sabbath when any one will go to speak to them. The attendance at these places is from 40 to 80, and at two of them the people have requested that teachers may be sent to instruct their children in reading." "In conclusion," Mr. Wilder says, "I would assure you, that never has a year opened on this station with so bright prospects as the present, and never were our hearts more encouraged and cheerful in our work."—*Miss. Herald.*

SELECTIONS.

PROGRESS OF MISSIONS.

We take the following from the *Missionary Advocate*:

PROGRESS OF CHRISTIAN MISSIONS.—Such is the title of a part of a pretty thorough review of the religious movements of the year 1860, which we find in a late number of the *Methodist*. No previous year of the history of the Christian Church has closed with finer prospects for the speedy establishment of Christian missions in every part of the habitable globe.

CHINA.—The successes of the allied armies of France and England in China, the capture of Peking, and the flight of the emperor, will put a final stop to the persecution of Christians, and hasten the preaching of the Gospel in this largest of all empires, whose population forms fully one-third of the entire population of the earth. The missions in the five cities which have been for some time open to the Christian nations of America and Europe have been productive of great good,

and the membership in the native congregations has greatly increased. Some societies report the number of additions during the past year to have been larger than during the entire previous period of their existence; and the knowledge of the greatness of the Christian nations, in point of power, intelligence, and civilization, has widely spread through the empire.

The opening of all China at this time is the more important, as reliable information has at length been obtained that the leaders of the Chinese rebellion maintain many of the fundamental doctrines of the Bible, such as the unity and personality of the Godhead, original sin, and the necessity of regeneration. A book, composed by the second in command, recognizes all the leading doctrines of the New Testament. It is hoped that soon the whole rebel body will acknowledge these doctrines, and that thus in the "middle kingdom," which so long resisted Christianity, a mighty Christian nation may be born in a day.

JAPAN is now occupied by the missionaries of at least six different societies. It has been prevailed upon, not by arms, but by peaceable negotiations, to open its ports to Christian nations, and enter with them into commercial communication. For the first time since the destruction of the Roman Catholic missions, in the seventeenth century, an embassy has been sent to a Christian land, the increasing intercourse which will not fail to spring therefrom will procure to the missionaries increased facilities for reaching the people.—Though they have not yet been allowed to preach openly the doctrines of Christianity, they have circulated a limited number of copies of the Scriptures, and a much larger number of other Christian books.

INDIA.—Cheering accounts have reached us from many parts of India. In Nagpore, in the Punjaub, in Oude,

and elsewhere, the Gospel has made rapid progress, caste is discarded, and the candidates for Christian baptism are increasing in numbers. In some districts whole villages have turned from their idols to God. Even the "old Indians" are startled by the change, and the governor-general, it is said, has got rid of his fears, and no longer requires English officials to hide their Christianity from the eyes of the natives. The influential Rajah of Kuppoothulla, who fought so bravely for the English during the rebellion, and was rewarded by the government with immense estates in Oude, has become a professed Christian, married a Christian lady, and established a mission on his Punjaub estates. In Farther India the Christianization of the Karens is rapidly progressing under the instruction of the American Baptist missionaries; and the establishment of a mission among the Shans, a people more numerous than the Burmans or Karens, has been determined.

TURKEY.—In one of the most interesting missionary fields of the Protestant Churches—Asiatic Turkey—some of the missionary stations suffered greatly from the war of the Druses against the Maronites, and the outburst of Mohammedan fanaticism against Christians in general. One missionary and a number of the Protestant converts lost their lives, in common with thousands of Maronites, in this massacre, the most general in extent and the most atrocious in character that unhappy Syria has ever suffered. Fortunately, the superiority of the great Christian nations succeeded easily in checking the fanaticism of the Moslems, and the suspended missions will in time be resumed, with as good prospects as ever. The missionaries of the American Board, besides a vigorous prosecution of their Armenian missions, have made preparation for the establishment of a Protestant college in Constantinople; and the flourishing Methodist mission

of Bulgaria has already produced a marked effect on the Greek Church.

A *new Mission in Turkey* has been commenced by the Cumberland Presbyterians; and in the Danubian Principalities, the German Protestant congregations are multiplying in number and improving in character. The intercourse of American, especially Methodist missionaries with the Molokans, a numerous Russian sect with evangelical principles, promises good results for the more rapid spread of evangelical principles in the East.

IN AFRICA, it is the western coast, especially, whose Christianization is most uninterruptedly progressing.—Liberia is a flourishing Christian State, well supplied with churches and schools; and in and through it thousands of pagan Africans become every year acquainted with the blessings of the Christian religion.

CENTRAL AFRICA is once more explored by the missionary zeal of Livingstone; and the universities of England have formed a separate missionary society for the occupation of this difficult field.

IN ABYSSINIA the chief king continues to be a patron of Protestant principles, and has promised to introduce a translation of the Bible into all the churches of the country. The Free Methodists of England have determined to take up this mission, and Dr. Krapf, who knows it better than any other man living, has promised them his active co-operation.

FROM THE LARGE ISLAND OF MADAGASCAR we have learned that the queen, after having persecuted the Christians for so many years, has designated her oldest son, who is a zealous Christian, for her successor.

IN THE ISLANDS OF POLYNESIA the missionaries of the Wesleyans, the Congregationalists, and those of the Church of England, are vying with each other in labouring for the conversion of the rest of the pagans.

AUSTRALASIA has already taken its place by the side of Europe and America, as the third great Christian division of the world, and it is the first one in which Protestantism numerically preponderates.

In view of so great success on the one hand, and the still greater openings on the other, the zeal of the Christian Church for the missionary cause has likewise considerably increased. The aggregate income of the great missionary societies, and the number of missionaries sent out by them, has been greater in 1860 than in the year before; more stations have been established, and new fields have been occupied. There is now hardly a single one among the Protestant Churches of the world which does not give its contributions, and does not show itself animated also by the desire of sending missionaries to some part of the pagan world. The Cumberland Presbyterians of the United States have sent out their first foreign missionary to Turkey; the Evangelical Association has resolved to send a missionary to either Africa or India; the New Connection Methodists of England have established their first foreign mission in China; the Free Methodists will occupy Abyssinia; the Churches of Denmark, hitherto very remiss in missionary zeal, have organized a Danish missionary society. In fine, we must mention, among the most noticeable features of the missionary history of the year, the holding of a missionary conference at Liverpool in March, at which representatives of nearly all the evangelical denominations, including some thirty missionaries from all parts of the world, interchanged their thoughts about the best means of carrying on the missionary work, and discussed plans for the greater economy of expenditure and strength.

Where your treasure is, there will your heart be also.

THE WALDENSES AND THE BIBLE.

There is no more striking testimony to the divine origin of the holy Scriptures than is to be found in the history of the Bible itself. This is fully illustrated in the work of an English lady, called "The Book and its Story," recently published by the Carters, which shows how the revelation of God to man has been preserved amid the changes which have swept nations and cities from existence. It contains much valuable information, important to every student and teacher of the Bible, and cannot fail to inspire a deeper reverence for it as "the Word of God which liveth and abideth for ever."

The history of the past shows how kings and rulers, nations and sects, have been made, in God's hand, the unconscious instrument of perpetuating and transmitting, pure and entire, the story of his love. We select a single illustration of the manner in which one people, the Waldenses, were made the preservers of God's holy Word at a time when the fierce fires of persecution were kindled to consume it.

"The Waldenses were more remarkable than any other people on the face of the earth, for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies, to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning, by heart, the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

"It was reckoned, in the eleventh and twelfth centuries, that a fair copy

of the Bible, from a convent, would have cost more than sixty pounds, (\$300,) of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless book, for which they often paid the price of blood. Upon this church of the Book came down, for century after century, the heaviest vengeance of the church of Rome."

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January, 1561, having been ordered to go to mass, or be subjected to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaond, and renewed the same oath to God and each other.—*American Messenger*.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

THE ORPHAN OF JUGGERNAUT.

"In the year 1829, a Brahmin family in North India set out on a pilgrimage to the temple of Juggernaut. No tidings of the Prince of peace had ever reached their ears, and to atone by a wearisome journey for the sins which even they, as heathens, knew and felt they had committed, they left their home. The family consisted of the pundit, his wife, and their infant of a few months old, and two or three servants. They had proceeded as far as Balasore, 150 miles distant from the temple to which they were going, when cholera, the scourge of India, attacked the mother. From that time the father disappeared; whether the strong man also were attacked and fell, or whether he were self-immolated under the wheels of the ponderous car of his god, we know not.

"With great difficulty, the suffering mother dragged herself and her babe to the door of a house where she expected to find the succor she needed; but her hope was in vain; and some little time after this, a missionary (Dr. Sutton, of the General Baptist mission) passing by, on his way to preach to the pilgrims, found her lying on the ground, under the shade of a large tree, unaided, uncared for, with her starving infant clinging to her. He administered some medicine; but the distance from a Christian station rendered it difficult to obtain help, and he had to walk some miles before he could procure a cup of milk for her. That fearful scene long dwelt upon the missionary's mind. Above him, the sky was obscured by thick clouds, that threatened every moment to burst upon their heads in a fearful storm; and at his feet lay the expiring mother and the helpless babe, soon to be left an orphan in a heathen land.

"After three days the woman died. Who can tell whether the 'story of grace' which, for the first time in her

life, she had heard from the friend who had so tenderly cared for her perishing body, found an entrance into her heart; and that, in that said eleventh hour, she looked to the Lamb of God to take away her sins?

"What was then to become of the little one? It was a girl too, and girls are always unwelcome additions to a heathen household. Could a heathen mother be found to tend it? Ah, no! The 'dark places of the earth are full of the habitations of cruelty, not of love. A native doctor, who had been called to prescribe for the poor woman, was standing by, and the missionary asked what could be done for the infant. He shrugged his shoulders: '*Let it die too.* What else?' was his reply.

"But this was not to be. The servant of Christ remembered how his Master took the young children in his arms, and he resolved to remove the forlorn little one to his own home, while the native doctor took possession of the gold and silver ornaments the woman had worn, and the money that was found upon her. Dr. and Mrs. Sutton had no children, and they soon adopted the Hindu baby as their daughter. The starving condition of the child was shown soon after its reception under that kind sheltering roof. Some food was put on a plate on the floor; and while a spoon was being sent for, with all the energy of hunger the little thing crawled to it, and began feeding herself with both her hands.

"Years rolled on, and the babe became a young woman. She accompanied Dr. and Mrs. Sutton on a visit to America, where she was placed in a boarding school; and after her return with them to her native country, she became assistant teacher in the school of the mission, which had been her happy home. Her kind friends preserved her from the evil and mischief of early marriage, such as prevails in that land of darkness; and, unlike that which her own father and mother could have done,

they arranged for her no marriage of convenience or of indifference, but left her free to give her heart with her hand, 'only in the Lord.'

"In the course of time a young Rajput visited the station at which she resided. He, too, was a Christian; and being himself a highly educated man, he could appreciate the well-cultivated mind of this young woman. Above all, he recognized in her the image of the Master to whose work he had consecrated himself. Upon further acquaintance, esteem ripened into affection; the gentle orphan girl was wooed and won, and, with glad consent of her foster-parents, the marriage took place. The union of this Christian pair was consecrated by a Christian service; no heathen rites nor Hindu revellings were practised on that joyful occasion, but the blessing of the Lord Jesus was sought upon their marriage feast.

"The orphan of Juggernaut still lives, to praise God for her 'creation, preservation, and all the blessings of this life' which have been her portion, and she resides close to the spot where she was so mercifully preserved. Her husband, the Rev. Behari Lal Ling, of Calcutta, in 1860 visited England, on behalf of the Society for Promoting Female Education in the East, and these facts were gathered from his lips."

—*Female Missionary Intelligencer.*

MISCELLANY.

A GOOD PASTOR.

The true emblems of a good minister are a shepherd at the head of his flock, and a parent at the head of his family. The shepherd has an equal regard for *all* the flock, for the lambs as for the sheep; he seeks the wandering; he applies remedies to the diseased; he gathers the lambs with his arms; he collects them into the fold at night, and counts them as they enter, so that none may be left without; and he leads them forth in the morning in-

to the green pastures and beside the still waters. His care and watchfulness descend to all the flock.

And so the father of a family exercises special care over every member of it, and seeks, with equal care and diligence, the best good of them all. He exercises a general care over all, and a special care of each. So that a good minister should care for his people as a shepherd cares for his sheep—as a father cares for his family—as God promises to care for Israel when he says, "I will feed my flock; I will cause them to lie down. I will seek that which is lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." And if the Great Shepherd condescends to such duties, on what ground can under-shepherds excuse themselves from it?—*Dr. Murray.*

MATRIMONY.

A man and his wife, were on a certain occasion, enlisted in a dispute, which of them had committed the fault in some late occurrence; at length the husband, perceiving that it might amount to something unpleasant, kindly and sweetly remarked: "Well, my dear, I had as lief it would be I as you that committed the fault, for we have but one interest, and but one character." "Yes, my dear," replied the wife, "and I had as lief it would be myself as you." Of course, the quarrel was healed in a moment.—*N. Y. Recorder.*

"Whatever errand we come upon to the throne of grace, according to God's will, we may with humble boldness mention Christ's name, and plead that we are related to him, and he is concerned for us: an answer of peace is promised to us."

If ye are faithful unto death, ye shall receive a crown of eternal life.

THE LIFE-CLOCK.

What is this within my being,
Ticking, ticking evermore;
Like the sound of fairy footfalls
Dropping on some distant shore?
I can hear it in the night,
Hear it in the busy day,
Hear its clear and measured numbers
Wheresoe'er I chance to stray.

On that mystic little dial
There are clear and telling lines,
Over which the sunlight glitters,
And the passing hour defines.
Quicker, quicker it is beating,
Swifter move those mystic hands,
With their lean and spectral fingers,
Pointing to the shadowy lands.

But the day of life is waning,
Soon its shadows will decline,
And within my spirit's dwelling
Cease the little mystic chime.
Dust, o'er all its motions falling,
Gathers deeper day by day;
Voices, from the future calling,
Seem to beckon me away.

Thrilling tales this clock is telling,
As the days and hours recede,
Noting every thought and action,
Yet we give it little heed.
Sometimes we may hear it ringing,
Clear and loud the passing hour,
Sending through the soul's deep chamber
Tones of deep mysterious power.
Yet we fold our arms and listen
To a thousand stranger sounds,
While the Life-Clock, all unheeded,
Plods its tireless, solemn rounds.

WAITING FOR CHRIST.

We wait for thee, All-glorious One,
We look for thine appearing;
We hear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee, through days forlorn
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.

And well may we
Submit with thee
To bear thy cross, and love it,
Until thy hand remove it.

We wait for thee. Already thou
Hast all our heart's submission;
And though the spirits sees thee now,
We long for open vision,
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for thee with certain hope—
The time will soon be over;
With childlike warning we look up
The glory to discover.

O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

THE CHRISTIAN'S ARMOR.

Take for your *helmet*, true, and staunch,
Salvation's well-tried steel,
With "Sword of Spirit" in your grasp,
To conquer and to kill
Th' oppressing foes that thwart your
way,
To regions of eternal day.

But, lest the foes should prove too
strong
For one contending arm,
Take for your *shield*, unwavering Faith,
"Twill guard you from all harm.
Then nobly combat—sure to win
The love of Him, who saves from sin.

H. A. T.

Petersburg, Va., Dec. 13th, 1859.

BOOK NOTICES.

A SERMON: *Delivered before the Mississippi Baptist State Convention, in the Wall Street Church, Natchez, Miss., May 27, 1860.* By G. H. MARTIN. Nashville, Tenn.: South-Western Publishing House: Graves, Marks & Co. 1860.

Our thanks are due to the author

for this instructive and interesting sermon. It was published at the request of a number of those who heard it, and we are glad that they made the request. The text is Rom. x: 13, 14, 15, and 17. The preacher discusses the following propositions:

"I. That faith in Jesus Christ is UNIVERALLY and INVARIABLY essential to salvation."

"II. But, if the heathen must believe on Christ or be lost, *they must have the Gospel preached unto them.*"

"III. But, if the Gospel must be preached to the heathen, *it must be done by those who already have it.*"

Under these heads the author enforces the obligation resting upon every Christian to aid in carrying out our Lord's "Great Commission," by such means as his peculiar condition renders most expedient. We wish the discourse could have a wide circulation. P.

Read good books, and study them well; but, above all, read the Book of books, and store your mind and heart with its blessed knowledge.

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