

THE COMMISSION.

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"YE ARE THE LIGHT OF THE WORLD."

When our Saviour said to His disciples: "Ye are the light of the world," He evidently intended to define their exact mission among men. Though himself "the true Light which lighteth every man that cometh into the world," He had chosen them as the mediums of communicating His beams to the world. He would communicate light to them, which they should reflect upon the world, as the moon reflects the light of the sun upon the earth. Indeed, Christians sustain such a relation to Christ, that he may be said to shine upon the world through them. They are one with Him; He in them, and they in Him. In a most important sense, they are His *representatives* on earth. They are appointed, and solemnly required, to subserve the same purposes, in carrying forward the great designs of infinite mercy, that He himself would, were He personally on earth. "Verily, verily, I say unto you: he that believeth on me, the works that I do shall he do also." Were He on earth now, He would do only those things, which He has enjoined upon His disciples. When He was in the world, His constant effort was, to give His disciples an example, both of and in those things which He was about to require of His followers throughout all coming ages of the Church militant. True, He wrought many miracles when He was on earth, works which He does not

now require of His disciples. But there is no good reason for supposing that He would *now* do miracles, were He personally on earth. No, He would strive to give the world light on the great and sublime themes of religion, the very work which He has most solemnly enjoined upon His people.

Now, in the scriptures, the term "light," is sometimes used in the sense of *instruction*, and sometimes in the sense of "a teacher, an instructor." Thus, our Saviour, quoting the prophets, represents himself as "a great light, to lighten the Gentiles, who sat in darkness." And Paul speaks of the Philippian Christians "as lights in the world, holding forth the word of life." Their "holding forth the word of life," is exegetical of their shining "as lights in the world." In precisely this sense our Saviour said of John the Baptist: "he was a burning and a shining light." And such is the sense of this term in the expression: "Ye are the light of the world." Our Saviour meant, that he had appointed His disciples to be the religious instructors of the world; to be the heralds of the light, the principles and doctrines of the Gospel to all the world, that He had chosen them, and called them out of darkness into light, that they should show unto the world the way of salvation. And such is still the grand practical design, in requiring His disciples to openly designate themselves as such. The world was then ignorant of the way of life,

so it is now. The great mass of the unconverted, even in our most enlightened communities, are to this day really ignorant of the way of salvation. Intelligent they may be, intelligent in very many instances they certainly are, on almost all other subjects, but they are surprisingly ignorant of the true system of the Gospel. They do not really understand the character of God, the character of His government and of His claims upon them. They do not understand their own characters as rebels against God, the nature of their religious wants and of true religion.

While such are the facts all through Christendom, how amazing is the religious ignorance of the overwhelming mass of the earth's population! Think of China, with her more than four hundred millions, and Africa, with her hundred millions of immortal beings who have never heard even of the existence of the Gospel; of Brazil and Japan, with their teeming millions of beings in whom God hath kindled the flame of immortality, who have never heard of Christ. And then, think of the millions who are bound in the cruel fetters of Papal and Mohammedan ignorance and superstition. Surely, the world is in gross darkness. And surely, the people need the light of the Gospel. They must have the Gospel, or they must forever perish. They will not, they plainly *cannot* believe on Christ, without the Gospel. And, if they believe not on the Lord Jesus Christ, they *cannot* be saved, they must perish in their sins.

Right here, there is reason to fear that many Christians are indulging a mischievous error. Even many of those who are co-operating more or less liberally in the great Missionary enterprises of the age, do not believe that a knowledge of the Gospel is *absolutely* and *invariably* essential to the salvation of the heathen. They think it well enough to give them the Gospel, that besides the almost countless civil and

social blessings which it will confer upon them, it will be the means of saving more heathen than will be saved without it. Still they believe that heathen may and *will* be saved without the Gospel. They admit that there is salvation in Christ only and that faith in Christ is the grand universal condition of salvation, but they hold that a knowledge of the Gospel is not essential to the existence of this faith: that if the heathen worship God according to the light of nature and reason, God will accept them, because of the mediation. So men reason, who speak eloquently and confidently of the *pious heathen*, a contradiction at once glaring and monstrous. Inspiration has written it, as with a beam of light, that by the light of *nature* men are never led to a saving knowledge of God; and that only those are saved who are led to faith in Christ by the foolishness of preaching, or by a knowledge of Christ in the Gospel. "For after that in the wisdom of God the world by wisdom," that is, by the light of creation, "knew not God, it pleased God by the foolishness of preaching to save them that believe." It is true the apostle Paul does teach, that God has so clearly revealed "even his eternal power and God-head" in the works of creation, as to render the impiety and immorality of the heathen inexcusable, and as to render it infinitely righteous in God to punish them "with everlasting destruction from the presence of the Lord and from the glory of His power." But he nowhere intimates that the heathen may be led by the light of creation to a saving faith in God.

Now, I am not disposed to disparage Nature. By no means would I denounce her. She is a child of God. The "morning stars sang together and the sons of God shouted for joy" at her birth. I would not, therefore, rob her of a single "jot or tittle" which she can rightfully claim. In the full possession of all her rights

and honors, let all men honor her. Against those who would put a lie in her mouth, to speak against God, let us stoutly and piously defend her. But I will never consent that she may pilfer the honors of the Gospel. I am not willing that she shall robe herself in the splendor and glory, and deck herself with the most precious jewels of the Gospel and then turn round and flout that Gospel, and affect to despise it as a really needless *imposture*. Queen that she is, let her be content with claiming her own. Let her wear her own apparel and speak her own language, and we are ready to pronounce her beautiful, and learned, and wise. She wears robes which were woven by the hands of Jehovah, and she speaks a language which she learned from heaven. And, if men would give her a fair chance, she would never be against God, but would be a faithful and valuable witness for God. Nevertheless, she has no word of encouragement and comfort for the poor, sin-sick soul, that sighs under its burden of conscious guilt. She has no balm for the wounded spirit, no rest for the weary soul. No, no. In the Gospel *only* are "life and immortality brought to light." *Creation* has "never brought an individual from idolatry to the worship of the one living and true God," much less has she ever brought a heathen to faith in Christ.

What does *Nature* know of Divine pardon? Go sit down amid the wild pomp of the forest, and listen to the music of the zephyrs, the murmur of merry brooks, the roar of the cataract, and the awful thunder of the earthquake, and speak they of pardon? Look into the burning face of "the king of day," as he orbs up his highway of flame; gaze upon the noble "queen of night," as she moves with sublime majesty amid the calm eternal stars, which keep the watch-towers of heaven; hear you, read you anything of forgiveness in these? Where, in all *Nature*

is there one sentence teaching faith in Messiah—God? And it is faith in the Son of God that lies at the foundation of all hope of salvation. The works of *creation* may, and do proclaim the Creator—God; but they do not reveal the Redeemer—God, in whom all must believe, or be damned. I am firmly persuaded, that there is not one sentence in the Bible, which, fairly interpreted, goes to establish the doctrine, that the heathen may so worship God, as to receive the benefits of Christ's mediation, while they are stark ignorant even of the existence of Christ. "How can they believe in Him of whom they have not heard?"

Let it be established as the doctrine of Scripture, that heathen may be saved without a knowledge of the Gospel, and it never can be made satisfactorily to appear that it is the duty of Christians, as a matter of purely *religious* obligation, to preach the Gospel to the heathen. Torture this doctrine as you may, baptize it as you may in mere philanthropy for the heathen, and emblazen it as you may with the blandishments of a false solicitude for the honor and the benevolence of God's administration over the world; it is essentially, and with all its might, opposed to a vigorous dissemination of the Gospel among the heathen. True, they who hold this doctrine may, nevertheless, lend even a liberal co-operation with the Foreign Mission enterprise; but it must be manifest to every reflecting mind, that they must act from other considerations, than any simple conviction of religious duty. Their practice cannot be the legitimate consequence of their doctrine. So far from this, their theory and their practice are essentially antagonistic; and, only let the modifying influence of the doctrine which I am urging, be removed from Christendom, and only let the doctrine which I am opposing, become universal, and the knell of Foreign Missions would sound from one end of Christen-

dom to the other. Establish the doctrine which I am opposing, and you strip the Foreign Mission enterprise of all its religious grandeur, convert the doings of Christendom on this subject into mere meaningless propagandism, and the Christian heroism of our brethren and sisters, who have sacrificed their lives to the cause of the heathen, into a foolish, wicked love of adventure and notoriety.

The heathen then must have the Gospel, or they must perish, and to give the Gospel to the heathen, to communicate to these benighted millions of earth a knowledge of Christ, as he is revealed in the Gospel, is the great business of Christians; this is the great work which Christ has assigned them. To turn the world "from darkness to light and from the power of satan unto the living God," is the special object for which God keeps his children in this world. In so far as we can learn, either from *reason* or from a just interpretation of Scripture, but for this one object, Christ would take his chosen ones out of the world, and gather them unto himself so soon as they become Christians. Certainly God does not keep his children in this world simply that they may amass gold that perisheth, nor that they may hoard worldly honors which fade as the flower of the grass. He does not keep them here that they may outstrip the world in its own ever varying plans of emolument, its ever changing schemes of aggrandizement, and in its ever shifting whirls of fashionable amusement and folly. Nor does he keep them here because he takes pleasure in their afflictions and bereavements, and in their painful battle with temptation and sin. Were nothing higher than these designed by their detention in this world, the blessed Saviour would dispatch them from earth and raise them to the glories of heaven the very moment that their hearts are renewed by His grace. For "precious in His sight is the death of

His saints." But He has a real use for them in this world. He has a great work for them to perform on the earth. God has promised to give to His exalted Son "the heathen for an inheritance and the uttermost parts of the earth for a possession," and this sublime promise is to be fulfilled through the instrumentality of Messiah's disciples. God intends that they who are to share so largely the spoils and the splendors of His *love* shall *first* participate in the toils and sorrows of His Son. He has done for the salvation of the world all that he ever will do, except through the instrumentality of His people. He will never again send angels to warn men of their danger and exhort them to repentance. He will never again send His Son to bathe His holy soul in sorrow, and to bow His head in death for the sins of the world and to teach men the way of salvation. He has committed to His people the amazing work of evangelizing the world. He will hold them to strict account for this vast and sublime responsibility. Professed Christians may try to reason themselves out of it, they may urge that it takes the work of the world's redemption out of the hands of God and puts it into the hands of imperfect, erring men; that it puts men in the stead of God. But reason as they may, there it stands, firm as the pillars of heaven, for God hath spoken it: "Ye are the salt of the earth, ye are the light of the world." M.

THE MORE EXCELLENT WAY.

We frequently see the announcement that a large bequest has been made by some generous philanthropist or Christian, to the cause of benevolence; to found some humane institution, to promote some benevolent enterprise, or to relieve some specific form of human suffering. Such announcements never fail to awaken both gratitude and pleasure, as we think of the many sad hearts that will be made glad, the many

grief-stricken countenances that will beam with delight, and the large amount of good that will result from the consecration of so much money to the sacred cause of benevolence. Nor are we surprised at the frequency or the munificence of these bequests when we reflect how vast is the amount of uninvested funds held by the stewards of Him, who, though he was rich, yet for our sakes became poor, that we through His poverty might be rich,—rich not in such corruptible things as silver and gold, but in treasures which are incorruptible, undefiled, and that fade not away.

It is not at all surprising that those who have a title to an inheritance so inconceivably glorious, and who are about to enter upon its possession, should feel it in their hearts to consecrate a liberal proportion of their worldly estates to the service of Him, to whose sacrifices and sufferings they owe all their hopes. It surely must be a source of unfeigned pleasure to the Christian about to end the labors of life, to reflect that the property which he has, by industry, economy, and perhaps self-denial, accumulated, and which he has conscientiously held as a sacred charge, will not be alienated from the cause he has loved and labored to promote; and that he may, perhaps, be permitted to look down from His Mansion in glory and witness the operation of His beneficence, as from age to age it goes on deepening and widening in its influence for the good of man and the glory of God. That he may be permitted to do so, is not at all improbable, and with such a prospect in view, I again say, it is not surprising that bequests to benevolence are frequent and liberal, especially when it is considered that the objects to which they may be made are so numerous and so inviting. The means of doing good to the human family are as numerous as the countless forms of human suffering. Many institutions and benevo-

lent enterprises, already in existence, are embarrassed and limited in their operations for the want of funds. Many others, promising large results, might be created if the funds were not wanting.

Again, there *may* be those, who, as they approach the end of life and begin to think of very soon going to their reward and of rendering an account of their stewardship, feel a little apprehensive that they have not done *all* that it was their privilege, and perhaps their duty to have done to promote the Master's cause. They cannot feel willing, therefore, to depart until they have made some amends for the probable deficiencies of life by placing a portion of their possessions in a situation in which it may be doing good for long ages, while their bodies are reposing in the grave and their spirits resting in the home of the blessed. This practice would seem, therefore, to commend itself to the favorable consideration of all who desire to do good while they live, and to leave monuments behind them when they depart, to testify to other generations that they have not lived in vain. It is certainly far preferable to the practice, alas! too common, of hoarding up our treasures as if we had no interest in the human race, and of finally willing them *all* to heirs, who, unused to the practice of benevolence, will almost certainly squander them in riotous living, or hoard them up to rust and canker and to witness against them, when called to account for the manner in which they have used them.

But there is *yet* a *more* excellent way. He who selects some object, or objects, worthy of his benevolence, and devotes to them a liberal share of his property while he *lives*, acts much more wisely; for he thereby lessens the weight of his care and responsibility, for the balance of his life, by the amount thus devoted. He can superintend its investment himself and see

that it is appropriated as he wishes. His children will acquiesce in his right to do what he will with his own, while he lives,—a right which they will very probably contest after he is dead; and may thus disappoint his benevolent purpose, either by setting aside his will or causing his bequest to be wasted in litigation. By giving during his life, he can witness its operation and enjoy the first fruits of its success. He likewise receives the full moral benefit of gratifying a benevolent impulse, and may assure himself that he is making a free will offering to the Lord; an assurance which he who gives only when he can retain no longer, can never have.

But above all, he sets an example to his children, for whose good he is bound to labor, which will be more valuable to them than any amount of money he could give them, for moral benefits are not to be estimated in money. There are two vices to which children in this country are peculiarly liable, and which are the means of ruining multitudes of both sexes. These are avarice and extravagance, which though they may seem to be very unlike, have yet the same elements, and are not unfrequently united in the same person. The young man wants money that he may consume it on his pleasures. The young lady wants money that she may vie with her companions in fine dressing and fashionable follies. The judicious parent will seek to lay the axe at the root of both these pernicious vices. The best antidote for extravagance, is dependence,—and the best, perhaps the only effectual antidote for avarice, is benevolence. Hence the parent who sincerely desires to promote the temporal and eternal welfare of his children, and is not avaricious himself, will so deplete his fortune by contributions to benevolence as to force the conviction on the minds of his children that they will have to rely, for success in life, on their own exertions. This

conviction will encourage in them habits of industry and economy, and taught by a parent's example that it is more blessed to give than to receive, they will not only acquiesce cheerfully in their contributions to benevolence, but will rejoice equally with them in the good accomplished, and learn to emulate their example by practicing economy and self-denial, that they may enjoy the luxury of doing good by their own contributions. For the correctness of these principles, I might with confidence appeal to the history of the past, and to the experience of the present. I might point to the proud satisfaction with which the parent who has by precept and example, trained up his children to benevolence of feeling and action; looks upon them, having by their own exertions won their way to public favor, now respected, honored and beloved, blessed themselves by blessing others.

I might also draw a picture of parental anguish over the blasted hopes, the ruined health and wasted fortunes of children differently trained, and the memory of almost every man who has reached the meridian of life would supply a dozen examples to suit the picture; but I forbear, assured that a word to the cause is sufficient, and that the prudent man foreseeing the evil will adopt means betimes to avoid it.

A. M.

ENGLISH BAPTIST MISSIONARY SOCIETY.

Inquiry is often made respecting the origin of those movements which have produced such a wide diffusion of evangelic truth in British India. We find in an old Magazine the following, which though long, will amply repay an attentive perusal. From these apparently insignificant beginnings, God has wrought out the most magnificent results. To him be all the glory:

ORIGIN OF THE SOCIETY.

In the year 1784, the Baptist association, meeting at Nottingham, resolved

to devote the first Monday evening in every month to special prayer for the extension of the Redeemer's kingdom. Preparation was already making, in the divine administration, for the calling forth of individuals, who should serve as leaders and master-spirits in achieving the glorious work to be afterwards accomplished by British Baptists. Early in his ministerial career, Mr. Carey was led to a serious compassion for the unevangelized world. And, though he arose from obscurity, yet the accurate geographical knowledge and facility in attaining languages which characterized him, were evidences that God had designed him for a peculiar crisis in the history of the church.

When the Almighty has lofty designs to be effected, he generally arouses the attention of several of his people simultaneously, in different districts, to the requisite efforts. Thus, when the fetters of papal bondage were to be broken, Luther was not left alone to sound the note of alarm from his convent at Wittenberg. Calvin and Zuinglius, Knox and Melancthon, felt a congenial flame kindling in their bosoms, and, by their united efforts, all Europe was convulsed. So in England, other hearts were prepared by the Holy Ghost to respond to the emotions and to sympathize in the ardent feelings of Mr. Carey. At a ministerial meeting in Clipstone, Northamptonshire, in 1791, Messrs. Sutcliffe and Fuller preached two missionary sermons; and Mr. Carey afterwards urged the brethren to adopt some resolution, which should serve as a primary effort for the evangelization of the heathen. The effort, however, was thrown back upon himself; and he was requested to publish a missionary essay, which he already had in manuscript, and thus summon the attention of Christians to their obligations to use means for the conversion of the heathen.

At the next annual association, in Nottingham, Mr. Carey was appointed to preach. The subject that had long

been uppermost in his mind, it was very natural for him, under such circumstances, to present to his brethren. And, indeed, if he could succeed in drawing the attention of the ministers to the duty of missionary effort, he would, in fact, gain all he wished; for the sensation, thus produced, would infallibly communicate itself to every portion of the church. He chose the text—Isaiah liv. 2, 3;—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." From this text, Mr. Carey deduced the noble exhortations—expect great things from God, and attempt great things for God. The effort was not in vain. It was resolved that a plan for a missionary society should be prepared and presented at the next meeting, at Kettering. Thus were his incipient efforts, crowned with cheering success; and the object he had so much desired was, at length, in a fair way for accomplishment.

At the meeting thus appointed, October 2, 1791, after the public services of the day were ended, the ministers retired for prayer. They then solemnly pledged themselves to God and to each other, to make a trial for introducing the gospel amongst the heathen. They opened a subscription at the time, which amounted to little more than fifty dollars; and resolved not to ask for the aid of the public till their plans of operations and prospects of permanent existence could be made more sure and encouraging. All the endeavors within their power were put forth to ensure the purity of the infant society; and, notwithstanding all the difficulties that presented themselves, at home and abroad, they proceeded, with trust in God, to select a committee to superintend their early concerns. As a large

body would have been found, for several reasons, inconvenient, they chose the Rev. Messrs. Ryland, Hogg, Carey, Sutcliffe and Fuller, for the first committee, and Messrs. Hogg and Fuller consented to act, respectively, as treasurer and secretary of the feeble band.

NAME AND CONSTITUTION OF THE SOCIETY.

Christian charity, and a pure desire to promote the kingdom of Christ and the salvation of men, as distinct from the interests of sectarian partiality, were the bright stars that shone on the nativity of the society. "So far were we," says the historian, "from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and Moravians." But considering the probability, under existing circumstances, that more could be accomplished by leaving each separate denomination of Christians to exert the utmost of their own energies, they took the name—"THE PARTICULAR (or Calvinistic) BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN." All persons subscribing 10s. 6d. per annum, donors of £10 or upwards, and ministers making annual collections on behalf of the society, are considered members. A general meeting of the society is held annually, for the choice of officers and other business. A general committee of eighty members is appointed to circulate missionary intelligence, and promote the interests of the society in their respective neighborhoods; and a central committee, selected from this general committee, conduct more immediately the affairs of the society, and meet monthly in London, on a fixed day, for the transaction of business. The select committee consists of twenty-five members,

of whom sixteen reside in or near London, the remainder in the country. Five are required to form a quorum.

Previously to the year 1819, the annual meeting were held in October, and, like the triennial convention of American Baptists, at places designated at each meeting. Since that time, the annual meeting has been held uniformly in London, in the month of June.

OPERATIONS OF THE SOCIETY.—EAST INDIES.

In November, 1792, the month after that in which the society was formed, divine providence opened a way for the commencement of efficient operations. Mr. John Thomas, who had been preaching to the natives in Bengal for several years, had returned to the metropolis, and was endeavoring to establish a fund for the support of a mission in that country, and to procure an assistant to aid him in his foreign work. He had first sailed to Bengal in the year 1783, as surgeon to the Oxford East Indiaman, and, soon after his arrival, began to feel an earnest desire for the promulgation of the gospel in those regions. He had not then, however, the slightest intention of becoming a missionary of glad tidings, under that specific character, to those whose cause he pleaded. He returned home with the vessel, and was baptized in London, in 1785. After his baptism, he began to preach occasionally in and around the metropolis, and, with the advice of friends, he sailed again for the east in 1786. On arriving at Calcutta, he found a few serious persons, to whom he preached every Sabbath evening. One of these friends earnestly exhorted him to remain in the country, learn the native language, and devote the remainder of his life to the propagation of Christianity among the Hindoos. At first he felt decidedly unfavorable to the proposition. Numerous obstacles seemed to crowd around him, as will always be the case, where men seek to hide themselves from God.

The reluctant heart can always find excuses enough to shield its own unwillingness. The will of the Spirit, however, was manifest. And the Holy Ghost would have him set apart, like Paul and Barnabas, to the work where-to he had called him. The importance of a personal engagement in the mission weighed more and more heavily on his mind; and, after several weeks of prayer and inquiry, he gave his final consent. To encourage his heart, God had given him two Europeans, as seals of his ministry, and pledges of success, in his future labors in the cause of Christ. Upon some of the natives, too, his efforts were not in vain. Two or more gave good evidence of conversion; and others were led to serious inquiry.

Having learned these facts, and observed the ardent spirit of Mr. Thomas, the committee applied to him at once to return to Bengal, as a missionary under the patronage of the society. They also solicited Mr. Carey to go out as his colleague; and, as they had anticipated, he acceded, without hesitation, to the request. His people at Leicester felt, of course, that his separation would be a severe affliction; but churches, trained under a faithful ministry and instructed in the paramount authority of the voice of God, never selfishly withhold their pastors, when Providence summons them to another field. The Almighty has abundant resources; the treasure-house of his gifts is never exhausted; though he bereaves his servants of one blessing, it may be only to prepare the way for another. Though Dr. Carey was taken from Leicester, yet that people afterwards enjoyed the splendid talents and lofty energies of Robert Hall, to reap the abundant harvests sown, and to lead in the paths of holiness the lambs of Mr. Carey's spiritual fold.

The missionaries were set apart to their arduous work, in a meeting held at Leicester, March 20, 1793; and, in the following June, they left the shores

of England. On their arrival in Bala-sore roads, in November, they landed at a bazar, or market-place. Mr. Thomas soon entered into serious conversation with the natives; and the people, leaving their merchandise, assembled together for the express purpose of hearing the gospel. After having attentively listened for three hours, the Hindoos expressed an earnest desire that the missionaries would take up their abode with them.

Before they departed from England, it was distinctly understood that the brethren should be supported by the society at home, until they were able to provide for themselves. This arrangement, by which a large proportion of their time must be devoted to secular affairs, may seem to us strange and unworthy. But before we condemn the course of our British brethren, it becomes us to remember that they were just setting out in the missionary cause. They could gain knowledge only by experience; and in a work so complicated and difficult, we are not to wonder, if their earliest plans afterwards required modification. Indeed, although we should recoil at the thought of permitting our missionaries thus to seek their own support, perhaps this was, on the whole, the most judicious way of introducing them to the notice of the heathen, and giving them frequent opportunities of intercourse, and a chance of extensive influence. According to the plan, Mr. Thomas established himself at Calcutta, designing to maintain himself by his profession as a physician; While Mr. Carey hoped to attain the same end by cultivating a few acres of land, on one of the fertile streams of India. But although they occupied themselves to a limited extent in temporal employments, their chief object in residing in the country was to devote themselves to the spiritual good of the heathen. Their sphere of usefulness, in the labors they had thus chosen, at best, have been small. But

Providence prepared for them stations of more importance, and where they had the prospect of far greater usefulness. At the solicitation of a wealthy manufacturer, both the brethren accepted the superintendence of indigo factories, where their influence extended over more than a thousand persons, and their daily contact with the Hindoos contributed rapidly to increase their acquaintance with the language of the country. "With the aid of interpreter," Mr. Carey observes, "I am enabled to go out, especially on the Lord's day, and preach the gospel to the natives." On account of the character of the population in the villages, the assemblies were small; but, frequently, composed of *all* the villagers. In addition to their secular employments and their missionary labors, the brethren were ever attempting little acts of kindness to the natives. By his skill in medicine, Mr. Thomas excited attention, and often had opportunities of administering to the spiritual necessities of those, who sought relief from bodily afflictions.

In November, 1795, Messrs. Carey and Thomas formed a church at Mudnabatty, consisting of themselves and two Englishmen, who had settled in Bengal, and were now baptized. Such was the commencement of the church of Christ in that heathen country; and from such a beginning, sprung the important branches of our Zion, which now overshadow the land.

In the spring of 1796, Mr. John Fountain was recommended to the directors as a fit person, for his talents and missionary zeal, to be engaged for the Bengal mission. Not waiting for him to come to the Board, and offer his services, they sought him out, investigated his character and abilities, and sent him at once to the aid of the brethren. He arrived in the following September. About this time, success of a cheering character was beginning to attend the labors of the missionaries.

Mr. Fountain says, in a letter, "the first Sabbath I spent at Mudnabatty was a very affecting one—a relation of which may not be unacceptable. But I must first tell you that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights; but this evening it was to be thrown into the river. Brother Carey went among them, and spoke for some time respecting the folly and sinfulness of their practice; but, not being able to procure their attention, he addressed himself to the officiating Bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating he hoped a good work was begun at Moypauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the Sabbath, at sunrise, worship began, when nearly an hundred people were assembled. Great attention was paid by all present; and, after breakfast, three persons came to converse with our brethren concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. They appeared deeply affected, when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. 'What!' said they, 'do they pray for us?' At half past three o'clock, the natives assembled more numerously than in the morning. Brethren Carey and Thomas both preached again. They declared, that I had witnessed more seriousness and attention, my first Sabbath, than they had seen all the three years they had spent in India."

The utility of village-preaching is felt every where by the missionaries of the cross. Multitudes who, otherwise would never hear the words of life, are

thus brought within the sound of the gospel. And although their brief stay may leave comparatively a slight impression, yet a commencement is thus made—attention is awakened—and a ray of light is let in upon the darkness of heathenism, which may, perchance, lead to a thorough investigation of their miserable systems, and a thorough renunciation of them for pure Christianity. The Bombay missionaries have lately performed such a tour among the villages in the Deccan, to much advantage. And it is by the village-preaching of our Burman apostles, that the Karen wilds have already begun to blossom as the garden of the Lord. In 1797, Mr. Carey writes—"I have a district of about twenty miles square, where I am continually going from place to place to publish the gospel; and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place; viz. a chair, a table, a bed and a lamp; but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling."

A letter was received, during this year, from Dinagapore, about thirty miles from Mudnabatty, signed by five Hindoos, stating that about three years before that time, the Bramin, Mohun Chund [a convert, fruit of the labors of Mr. Thomas before the mission was established,] had been there, and had told them a little about the gospel of Christ; promising also to send them certain parts of the translation, which had not yet been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries learned that Mr. Ignatius Fernan-

dez, a gentleman of Portuguese origin, residing in the same place, Dinagapore, was extremely desirous of hearing the gospel. Messrs. Fountain and Powell, accordingly, visited him, and explained to him various portions of the Scriptures. The next Sabbath he spent with them at Moypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection. He shortly afterwards erected a place of worship, at his own expense, in Dinagapore; and exerted himself as much as possible, by conversing with the Hindoos in that city, to prepossess them with favorable sentiments of Christianity. Here also the missionaries were introduced to several gentlemen, whose acquaintance promised to prove highly advantageous, on account of their eminent knowledge of the Sanscrit language.

Repeated and earnest solicitations had been sent by the brethren to the mother country for more missionaries. This awakened the anxiety of the society to seek out suitable men. In 1798, their attention was drawn to Mr. Wm. Ward, a printer, and member of a Baptist church in Hull. Dr. Carey, had previously written to Mr. Ward, intimating how useful his services would be to the mission, when they were prepared to print and circulate tracts and translations. This personal appeal, coming directly to himself from India; made upon his mind an indelible impression. And although he received several invitations to settle at home, after he had entered the ministry, the voice that summoned him abroad sounded a note more imperative and urgent than any other. Accordingly, provision was made by the committee for the preparation he needed, before entering on his work as a minister of the gospel, and it was decided that he should embark for India in the spring of 1799.

About the same time, Mr. Daniel Brunson was introduced to the notice

of the society, and accepted as a missionary. His zeal to devote his life to the cause of Christ among the heathen was kindled by a sermon which he heard preached in Bristol.

Mr. William Grant, of the same church, was also destined to be one of the reinforcement. His early life had been tinged by free thinking, and he went to most unbounded lengths in iniquity. Having formed acquaintance, however, with Mr. Marshman, a member of that church, his return to virtue, which, by some previous circumstances, had already been commenced, was essentially advanced. The conversations they held, from time to time, gradually led Mr. Grant back to the paths of rectitude, and, through the influences of the Holy Spirit, he was brought to sincere repentance, and humble trust in the Redeemer. After he had been baptized, and admitted to membership in the Broadmead church, Bristol, he conceived an earnest desire to make known among the heathen the unsearchable riches of Christ. A kindred sentiment was aroused, by this determination of Grant, in the breast of his friend Marshman; and all obstacles having been taken out of the way, it was decided that they should both engage in the foreign service.

In April, 1799, passage was taken in the ship *Criterion* for eight missionaries; viz. Rev. Messrs. Marshman, Grant, Brundson and Ward, with the wives of the three former, Miss Tidd, who had long corresponded with the Rev. Mr. Fountain, and was now, with the approbation of her friends, about to bestow her hand upon that faithful missionary. The master of the vessel was a pious man, and expressed himself greatly rejoiced in the prospect of a voyage with such a consecrated band.

The vessel sailed from London, May 25th; and the missionaries arrived at Serampore in the following October. Here they waited to receive advice from

Mr. Carey, being not permitted to go at once to his residence in the interior of the country. One of their number, however, was prevented, in an inscrutable providence, from entering on his work. A fortnight after their arrival, while they were expecting in a few days to enter upon their toils, Mr. Grant was called from the service of the church on earth, to the rest that remains for the people of God. By a rapid, but not alarming illness, he was seized October 27, and no effectual remedy could be invented. Thus did God come forth to teach the missionary family a lesson of submission to his will, at the commencement of their labors. Surely clouds and darkness are round about him; but justice and truth are the habitation of his throne. Though his dwelling-place be shrouded in night, still God is there, and he is working out, by mysterious means, his lofty and glorious purposes. Mr. Ward preached for him a funeral sermon, from the text—"Death is swallowed up in victory."

A combination of circumstances led to the establishment of the mission at Serampore. The government of the country were unwilling that the whole re-inforcement should settle at Mudnabatty. The indigo crops had failed, and the factory at that place had been relinquished. Mr. Carey's engagements there were within a few weeks of terminating, and he had taken a small place at Kidderpore, where he hoped to reside with peace and usefulness, and collect the missionary brethren about him. Hence a change in his plans would involve some loss of money, and, what was more painful, would separate him from the little church. But at Serampore, they might be protected and accommodated; the country was more populous, and the ends of the mission were more likely to be accomplished there, than anywhere else. Accordingly, in January, 1800, the decision was made, and Serampore became the seat of the mission.

Having purchased a house by the side of the river, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and they were appointed to superintend the domestic concerns a month each, successively. Mr. Carey was made treasurer and keeper of the medicine-chest; and Mr. Fountain, librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was resolved that all awards, accruing from the services of any of the members to government or otherwise, should be sacredly devoted to the general funds of the mission. A press and types were soon procured from Calcutta, for printing the Bengalee Testament, which was already translated; and all the official printing of the Danish government in the East Indies was put into the hands of the brethren.

In August of this year the mission sustained a second severe loss in the death of Mr. Fountain. He had been married little more than nine months, was in the prime of life, and much good was expected to result from his active labors. But God seeth not as man seeth. While we are distressed by the severity of his dispensations, we are assured that the Saviour still lives; and to him we are bound to yield in quiet and childlike submission.

About this time, Mr. Thomas, who had been preaching at Bheerbhoom, visited Serampore. During this visit, his conversation and prayers were observed to be more than usually solemn and impressive. He remarks in his journal, "on hearing of the outpouring of the Holy Spirit in America, it became very desirable that the Lord should remember us; and it appeared most exceedingly necessary to me, the vilest of all. I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his de-

sire, a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed, that not only Mr. Carey, but all the missionaries, seemed particularly led to discourse on the sufferings and death of Jesus—a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

Such a state of mind among the missionaries, we should naturally expect, would be followed by some train of events in their history, of more than ordinary interest. When there is an evident moving of the Holy Spirit on the minds of his people, it is always to be regarded as the prelude to some unusual manifestations of divine power. Such was the case here.

On the 25th of November, 1800, Mr. Thomas was called to attend a Hindoo, named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept, and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days after, Kristno was anxious to go to the mission-house for instruction; for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool accordingly went together and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself; and on being subsequently visited and instructed by the missionaries, they avowed their intention of casting in their lot with the people of God.

On the 22d of December, Kristno and Gokool publicly renounced *caste*, by eating with the missionaries. This had

been always considered an impregnable barrier in the way of the progress of Christianity; and Mr. Thomas had labored fifteen years, and Dr. Carey till almost his last hope had expired, when this joyful event occurred. "Thus," says Mr. Ward, "the door of faith is opened to the Gentiles; who shall shut it? The chain of the *caste* is broken; who shall mend it?"

"This evening," continues Mr. Ward, in a letter, "Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ in order to be baptized. Gokool said, when he heard the gospel, he could not rest; but conversed with Kristno, respecting the agitation of his mind; and on one occasion, he and another man sat up a whole night talking about it. He said, he had had great fears about his sins; but these had left him when he was employed in musing upon Christ.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple; and, considering how little time she had heard, it astonished us all. Her sister, who we expected would say but little, pleased us much. They both acknowledged that the words of Christ had softened their hearts, had removed their sins, and had become all in all to them.

"Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." These testimonies, coming from the lips of their earliest converts, almost overcame the missionaries with joy. The exultations of that hour were an ample recompense for all their years of self-denial and toil.

But it was no sooner noised abroad that these Hindoos had renounced caste, than the whole neighborhood was in an uproar. About two thousand people,

animated with indignation against them, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. Instead of censuring their conduct, however, he commended them for having chosen the way of truth. Being thus defeated, another turn was tried, which was exceedingly painful to the family of Kristno, and productive of much inconvenience. In consequence of these events, Gokool and Kristno's female relatives sent to the mission-house, requesting the delay of their baptism for a few weeks. But Kristno was unshaken. The ceremony was performed before a considerable number of spectators of various nations and religions, on the last Sabbath in the year. Dr. Carey first administered the ordinance to his son, Felix, who was about fifteen years old, and then to Kristno, using the same formula, in Bengalee. In the afternoon the Lord's supper was administered, for the first time, in Bengalee; and at the termination of the solemn ordinance, Kristno stated that his heart was full of joy.

In consequence of his subsequent conversations with his family, and earnest intercession with heaven on their behalf, during the following month, his wife's sister was baptized, and Mr. Fernandez, the gentleman from Dinapore, before mentioned, and joined the church. On this occasion the converted woman remarked, that she had discovered a treasure in Christ incomparably greater than everything else in the world: whilst Kristno observed, that, having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

In February, 1801, Rasoo, Kristno's wife, having recovered courage, was baptized, and at the same time, Unna, a member of his family. About this period, the brethren had the unspeakable pleasure of issuing the Bengalee New Testament, thus enabling the Hindoos to read, in their own tongue, the

wonderful works of God. By this means the linguistic ability of Dr. Carey became known to the British government in India; and Marquis Wellesley appointed him teacher of the Bengalee and ancient languages in the college of Fort William. He was afterwards raised to the rank of professor, with a salary of about fifteen hundred pounds per annum, which was sacredly devoted, according to their plan, to the missionary treasury.

In the month of May, Gokool, who had given in his relation to the church at the same time with Kristno, but was deterred from baptism by fear of persecution, resolved to break over all opposition, and submit to the Christian rite. He was accordingly baptized; and his wife, who had manifested a determined spirit of resistance, not only attended as a spectator, but even seemed to express some approbation of the gospel.

In the beginning of July, God again visited the mission with the chastisement of affliction. After a severe indisposition, for a considerable time, Mr. Brundson rested from his labors. Within three months, Mr. Thomas, also, the first missionary to the Hindoos, was called to follow him into the world of spirits.

But judgment was tempered and alleviated by mercy. For about the time of the death of Mr. Thomas, Komal, the wife of Gokool, after giving a very interesting relation to the church, was baptized, and admitted to membership. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

Whilst death was thinning the ranks of the missionaries, the survivors continued to labor in their holy and important vocation with unremitting diligence. In the evening they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with derision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the Bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and the baptizing of a Hindoo of the caste, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footepore to the mission-house, a distance of forty miles, in order to find out the author to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the Bramins, or in the Hindoo system; he had, therefore, long since abandoned his idolatrous worship; and in the truths contained in this paper, he had found the way of life. A few days after this explanation, he threw away his

caste by eating with the missionaries, and subsequently to his baptism, he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year, there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmans, came to the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "Letters on the Evidences of Christianity," which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore.

In the month of May, three Mussulmans came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries; and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c., they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candor and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

Towards the latter end of July, one of the Mussulmans, who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable

of undertaking so long a journey was Mr. Marshman. He, however, readily consented, and took with him the new converts, Petumber Mittre and Bharut.

On their arrival at the place of their destination, situated in the district of Jessore, near the river Isamuty, they found about two hundred persons, comprising Mussulmans and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of caste altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mohammedan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired, him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some refreshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water side, and whilst he lay down to sleep, they entered into close conversation with Petumber Mittre. In about two hours, our missionary arose, and

renewed his pleasing and truly important work.

After he had finished, the hearers retired to a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years begun to dislike the idolatry of the country; and, attaching themselves to a grave, elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the Bramins, and very friendly to the gospel, as opposed to it; recommending the latter, also, to his people, as the revelation which he had encouraged them to expect."

Early in the year 1803, Mr. Chamberlain, whose memoir is so well known in America, was added to the mission. He was received with great cordiality by the missionaries and the native converts. One of the latter said, "they cannot speak our language; but we perceive that all our hearts are one, and that we are united by the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mohammedans, Armenians, and Europeans. After praying for a short time

with fervor and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour, with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

In October of this year, Gokool died, the first fruits of the Bengalee mission, which had been gathered into the garner of God. In view of his peaceful death, the native converts afterwards frequently said, "May my mind be as Gokool's was."

In February, 1804, Kristno and Petumber Shingo were set apart to the work of the ministry. The same day, a prayer-meeting was held for the purpose of commending to God Mr. and Mrs. Chamberlain, who were about to undertake a new mission station at Cutwa. During the year, seventeen natives were baptized.

Early in the year 1804, four new brethren, Messrs. Biss, Mardon, Moore and Rowe, were added to the missionary band.

In August, the native convert, Petumber Shingo, was called to give up an account to God of his stewardship. He died, triumphing in that blessed gospel, which had shone in upon his own darkness, and which he had endeavored to make known to his perishing countrymen. But even the deaths of God's people are blest. The wife of Petumber was led, by the influence exerted on her mind by the scenes of his exit, to seek the religion which supported him; and two Hindoos, also, were so much impressed with what they saw and heard during his life and at his funeral, that they resolved to aljure their superstitions and embrace Christianity.

In the month of September, Messrs. Moore, W. Carey, Jr., and three native brethren set out on a missionary tour, through the country of Dhacca. In the first sixty or seventy miles of their journey, it appeared that many of the people had either received tracts, or heard something about "the new way" before. On their arrival at Dhacca, they were received with great enthusiasm. Their boat was so surrounded by natives, that they were obliged to put off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets. Thus was the good seed of the kingdom sown extensively among the people. Its fruits will never be fully known, till we see them garnered in the kingdom of heaven.

In the beginning of October, Messrs. Marshman and Ward were chosen co-pastors with Dr. Carey over the church at Serampore. During this and the two following months, twenty-one persons were baptized—seven of whom, from a distant village, seem to have been first led to inquiry by the tracts left among them.

(TO BE CONTINUED.)

Our Missions.

We request the pastors of our Churches to read the following to their several congregations. The appeal will come with startling effect upon every thoughtful mind. A great work is before us. As Southern Baptists we must not let the opportunity pass of entrenching upon the dominion of the Prince of Darkness in China. T.

SHANGHAI—CHINA.

Letter from Brother Yates.

SHANGHAI CHINA, March 20, 1861.

Rev: A. M. Poindestex:

DEAR BROTHER—Your letter of December, 1860, containing the annual appropriation of the Board for this

Mission, for the year 1861, was received two weeks ago. The political condition of our once glorious Union is truly alarming! And that it should be such, as to induce the necessity of reducing our annual estimate by a third, together with the resolutions of the Board in regard to sending out any more Missionaries, under existing circumstances, confounds me beyond measure! If a part or all of the Southern States secede, (and we hear that South Carolina has seceded,) and a civil war ensues, what are we to do? Truly this is a dark providence, occurring too, at the most important period of the history of China Missions,—just at the time when, in the providence of God, we are called upon, not to retrench, as we are forced to do, but to double, and even to multiply all the appliances necessary to bring the Gospel to bear upon the millions of this land, who have but recently been made accessible to the Christian Missionary. Two or three cities and towns in Shan-Tong, are now occupied by Missionaries from Shanghai. Others might be—Tien Tsin—within sixty miles of Peking, is now occupied by Missionaries from this place. Within the last three days, it has been officially announced that the river Yang-Tsz, is open for trade, from Shanghai to Han-kaw, a distance of six hundred English miles. Han-kaw is in the Province of Hupeh—in latitude 30°30' North, longitude 114° East. The two cities—Han-yang and Wa-chang—on opposite banks of the Yang-Tsz, form Han-kaw. The term literally means the mouth of the Han-river.

At Han-kow, is said to be the largest collection of human beings on the face of the globe—4,000,000 is said to be a small estimate. English Consuls are stationed at Ching-kiang—where the grand canal intersects the Yang-Tsz,—also at Kin-kiang, at the mouth of the Po-yang lake, and at Han-kaw. Brother Crawford, with two other Missionaries

from Shanghai, are now with the English expedition at Han-kaw, and may possibly make arrangements to locate there. My dear brothers, take the map of China and look for your Missionaries, cast your eye along the Yang-Tsz, from its mouth to Han-kaw, and over the Po-yang lake. See what a vast field is open to us. The field on the river alone, is infinitely greater than that opened by the five ports. Look to Shang-Tang, to Tien-Tsin, &c., and say, dear brother and brethren of the Board, is this the time to retrench? Should we not rather make a desperate effort to go in and possess the land?

I regret exceedingly the necessity which has forced the Board to the determination not to send out any more Missionaries for the present. Are there not wealthy men of God in our Churches, who are willing to make a sacrifice for the cause of Missions, just at this critical and important position of our work? Surely we shall not be forced to abandon our work? The Episcopal Mission have disbanded nine day schools and one large boarding school for boys. Two families are to return to the States, or seek employment here. Others may have to follow.

My trust is in Him who said: "Lo I am with you always, even unto the end of the world." Brethren Holmes and Hartwell and their families were well when we heard from them ten days ago. Brother Hartwell and family had moved to Tang Chaw.

21st. We have just received the mail. We have Brother Taylor's note of December 25th, 1860, and news from Washington via England, to January 10, 1861,—South Carolina, Alabama, Florida, Mississippi, and Louisiana, had seceded! May the God of nations save our country from a fratricidal war! Viewing the whole matter from this distant point of observation, our people, North and South, seem to be mad.

You will be greatly pained to learn that we still have no tidings of the Edwin Forrest. We have about given up all hope of ever seeing our brethren Bond and Kohren and their families. They have been out nearly eight months. This is twice the length of my passage out. A vessel has just arrived here, via Hong Kong, having on board a Piano Forte, for Brother Kohren, also one at Hong Kong, with boxes for Brother Bond. In case they do *not* arrive, what shall be done with these things. Have their friends any directions to give? I have an encouraging state of things in my congregation. We have every reason to hope for good results. The Lord, bless and sustain us in this dawn of darkness and great anxiety.

Faternally,

MATTHEW T. YATES.

CANTON—CHINA.

Letter from brother Graves.

All will rejoice to know the cheering circumstances under which our brethren are prosecuting their work in Canton and its vicinity. Brother Graves has gone into the interior, and God will still, we hope, be with and bless him.

SHIN HING, April 6th, 1861.

Dear brother Taylor:

After several ineffectual efforts, we have at last succeeded in gaining a foothold in this place. God's blessing has been with us. Many of the people seem to give earnest heed to the words of eternal life. Two weeks ago a young man, the first fruits of Shin Hing unto Christ, was buried with his Lord and Master in baptism. None of us expected, when we left Canton, to see fruit so soon; but his experience was so satisfactory, that I could but feel who can forbid that he should be baptized. There are several other applicants for baptism, of whom we have much hope.

The native brethren who are with me, Luk, Au, and A-Yeung, seem to

have hearts full of love to the work of winning souls. We spend almost the whole day in preaching, either in the chapel or in the street. I have set apart one day in the week for vaccination and dispensing medicines, but am visited every day by patients, whom I attend to when I have time.

My hope and prayer is, that a church may soon be established here. We meet with some opposition, but it is of no consequence. Many assent to the truth of what we preach, and acknowledge the worthlessness of their idols, but still hesitate to come out on the Lord's side.

There are about 1000 Mohammedans here, and 100 or so of Roman Catholics. Some of these have occasionally attended our services.

I met with an incident the other day, which shows the nature of Chinese idolatry. A man, whose eyes were cured under Dr. Parker's treatment some years ago, told me that he worshipped the Doctor ever since. On my inquiring how he worshipped him, he told me that he had written his name with a high sounding title, and that he paid his devotions to it every day. Many idolaters deny, as stoutly as the Roman Catholics, that they pray to their images for assistance, and say that they mean merely to reverence the virtues of ancient worthies. Some may pay their devotions with this intention, but there can be no doubt that the great mass do really seek for happiness and help from their idols.

I have rented a house for a permanent situation. Foreigners always live in an upper story, but we cannot obtain a house with a story here. Though I have not yet lived all summer on a ground floor, I think I can do so safely, as the house is quite dry and has a good yard, so that we can get some air. The Chinese prefer a ground floor.

Remember us in your prayers.

Yours in Christ,

R. H. GRAVES.

ABEOKUTA—AFRICA.

Letter from brother Phillips.

ABEOKUTA, April 5th, 1861.

Rev. James B. Taylor:

MY DEAR BROTHER—I have not been well this week, and consequently shall write you very little. I have been able to attend to my usual duties, but not able to do more. I feel better to-day.

Brother Stone will inform you of his having come down here; he came a little before I expected, and has caused us to be quite jammed up for want of room. This house is a miserable concern, and we are in rather a bad fix. Even without war, I fear we could not have sustained both stations, as our money was so curtailed; and as it became evident this would be the place of our principle operations, I determined to try and make such improvements and repairs here as would render us secure from the weather, and give us a little comfort. But I am trying to do it with as little expense as possible, consequently I am doing all I can myself.

News from America is very distressing to us here; it places us in a very critical condition, and makes the future look very dark. But we still look to God for aid. At a time when our prospect of success, with the people, is so very flattering, to be so cramped is exceedingly trying. Last Sunday, after afternoon service, I said if any one present wished to talk with me about religion, to remain after we dismissed. Four women and all my largest girls remained. Some of them wept very much, and said they knew they were sinners, and wanted to beg God to forgive them. One of the women sent me her idols a few nights before by Hattie, her little girl, who has been with me about two years or more.

The women said they knew—had been convinced—that as we preached the gospel was right, and had, some time ago, thrown away their Orishas; or

where they were made of cowries, they used the cowries to buy with. They said they prayed, and always tried to please God, and now they wanted to know what else; they knew they sinned every day, but they hoped God, for Christ's sake, would forgive them. The girls were all very serious, and, as I just said, some of them wept much. I asked one of them what she said when she prayed; and she said substantially as follows:

"O Lord, have mercy upon me. I bow before Thee and confess my sins, for I am a sinner. I can do no good thing—have mercy upon me for the sake of Jesus. I choose the reign of Thy Kingdom from thy hands. O Lord, I am a little child, and very needy and poor; do not let my soul go to hell—pardon my sins, and save me when I die, for the sake of Jesus Christ—Amen."

Our labor here is principally with the Ijayans; so that should peace ever return, and Ijaye still standing, we shall have double the influence there we ever had before. So, amidst all our trials and clouds, we still hope—we pray—may the Lord hear us and avert the storm that hangs over our beloved land.

I have now given up all idea of returning home until matters change, or the affairs at home are better. My general health is very good. I have not been confined to my bed for more than ten months, except a day or two. Let times go as they may do not fail to pray for us. Our hearts were made glad, a few Sundays ago, by brother Stone's burying two with Christ in baptism. He will tell you about it.

Salute brother Poindexter and all the Board for me.

Yours, very affectionately,

A. D. PHILLIPS.

SLANDERS, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

Letter from brother Van Brunn.

REPUBLIC OF LIBERIA, G. B. COUNTY, }
V. Ville, Bezeley, 8th April, 1861. }

Dear Brother Poindexter:

This will show you my anxiety to write you, and that you might learn how we proceed here with our operations. If you do not hear often from us, it is not through want of will, but of opportunity. I am writing this, intending to forward it by Capt. J. Webber, who is about shortly to leave Africa for the States. I hope you may receive it, and that it will find you well. In humble dependence on the Lord, we are still pursuing on in the great work, asking that you would remember us in your prayers. I am still preaching the Word of God to the surrounding population, natives and settlers. The native hearers of the gospel, in different towns, are increasing more and more, so that when I endeavour to attend to the various invitations from different places to preach to them, I feel the effects of the fatiguing labour. I am the only one preaching to the natives in their own language.

May the Lord, the great Head of the church, answer my cry, when I endeavor to pray to Him. I firmly believe He will hear me, and thus I determine to keep my hand to the plough till I die. The Lord will be with me; He is my shepherd—I shall not want—I need not fear.

Besides preaching, both the day and Sunday school are under my immediate notice. Some of the children have left the school, as you will see in the list or report of the school; the remaining ones are making good progress, which parents in distant towns have noticed, and are anxious that their own children shall do the same. They would readily send them to the school, were it not for the distance. I sympathize with them. May the time arrive soon when the people in this country, and the natives especially, shall have the means of

quenching their thirst after useful knowledge, and of the Word of God.

I have learnt from brother Yates the alteration of salaries for different stations, and, as far as I am concerned, I am satisfied with remaining in the same position.

AFRICA.

Letter from Brother Reil.

OYO YORUBA, April 8th, 1861.

MY DEAR BROTHER TAYLOR :

Through the tender mercies of God I, again write you, though I cannot tell whether or not this will reach you. I continue to write every probable opportunity that offers of getting a letter to Lagos. Since the new moon of March there has been no regular engagement at Ijaye because the Mahommedans have been observing their annual fast. It will close on the 11th inst., and then they will feast for five days. After this I suppose the King and his supporters will resume their regular attacks on Ijaye. It is vain now to undertake to calculate the final result of this war; because it is now assuming more of a national feature than at the beginning. At first, I am quite assured, that the King had no other design in making war against Ijaye than the subjugation of Are, so that he could bring back the whole Yoruba county under his power as it formerly was. The point of dispute now seems to be who shall have the power the Egbas or the Yorubas.—Hence a very important question is involved, one I fear that will not be easily disposed of. Should Ijaye be taken, the Yorubas will have the power, and then perhaps, they would continue the war against the Egbas. If Ijaye is sustained and the Yorubas driven from there, that will give the Egbas power, and they will, perhaps, continue the war against the Yorubas.

Strong threats have been made on both sides. As I have said, it would be vain to calculate the final result. All we can do is to beg God to bring a

speedy termination to all these troubles in that way that will be for his own glory and the eternal good of his people. Were it not for this source of communion with God, Christ and the Holy Spirit which has been vouchsafed to all christians, truly our lives here in this country now would be miserable.

I have still been able to buy a few cowries, enough to keep us supplied in food. I have enough to do me about two or three months. I am having the entire mission enclosure cultivated except in front of the house. If it does well I shall be greatly helped in regard to food. This we are doing with but very little addition to my regular expenses. The rains have now commenced, and we have the prospect for a favorable season. Provisions still plentiful in the market but not so cheap and abundant as when there is no war.—Some months ago when the farms were so much pillaged I had some apprehensions of a scarcity, but now I do not apprehend suffering, because the people during the dry season, cleaned up and cultivated the lands on the brooks, (which ordinarily are too wet) which promise a good return for their labor. This corn is now beginning to be ready for use. It is somewhat novel to go into the farms now and see the people picking out cotton and corn in all its stages from the planting to that which is ready for use.

About 5½ P. M. yesterday, I had the pleasure of baptizing Adeyanju. This was truly pleasant to me, because she gave a good evidence of the hope that was within her. I have had several private conversations with her, but yesterday I examined her before the people of my yard that they might hear for themselves. My congregation and number of daily visitors have increased during the last month.

Since I have begun to preach and talk to the people for myself, they seem to be much more interested. I sometimes have to tell them the same thing

several times before they understand it. Several are now becoming apparently interested. The people wonder how I can remain here so patiently and continue to teach them so much. I always reply that it is the love of God that constraineth me to do so. I tell them that God, Christ and all our work here and everywhere is love. Therefore, we beg them to receive and believe our message. They say the Yoraba would not do so. My little boy has begun to read the translations a little. I keep up remarkably well. I am able to walk anywhere in the town. I do not boast, because I cannot tell how long I may keep in favor of the people, or keep up able to preach to them. All these things I trust have a good influence upon me and cause me to draw nigh unto God.

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*Letter from Brother Hartwell.*

TUNG CHAU, CHINA, March 11, '61.

*Rev. A. M. Poindexter,*

DEAR BROTHER:—I am sure you will be glad to see this letter dated Tung Chau, and to know that my family is with me here. We remained at Ianti (Chefoo) longer than we would have done on account of the very bad state of the roads from the heavy snows that had fallen. At length we made up our minds to try it on the 28th February, and on the 1st of March reached here safe and sound, Mrs. Hartwell having ridden the greater part of the way (fifty miles) on horseback. Jesse and his nurse were carried in a "Shentsz," a kind of mat-covered litter between two mules. This "Shentsz" had an accident which might have proved quite a fatal one, but, thanks to a gracious Providence, almost as if by a miracle, no one was hurt.

Most of the bridges in this part of the country are very narrow, only the width of two wide planks, but the horses are trained to walk them very well. Unfortunately and very unjustly too, there was a lame mule in the lead of the lit-

ter in which Jesse and the nurse rode. In the middle of one of the long narrow bridges, this mule made a misstep that hurled him and the "Shentsz" with all its contents into the river below, or rather on to the ice below, for the river was frozen over. A most fearful fall it was, and I can hardly understand how our baby escaped being seriously hurt. When I reached the Shentsz, Jesse was at the bottom, the Sung Sung above him, but bearing her body up from him as much as possible, and upon her were the contents of the Shentsz, no little load for a woman. As soon as extricated from his confinement, Jesse was as happy as ever.

For the present we live in two rooms besides the kitchen, one our chamber the other dining-room, parlor, preaching place, &c., &c. The carpenters are at work getting the rest of the house ready for us. When repaired, the place I have will be a very comfortable one, and I think I shall live in it a good long while if it proves to be as good a locality as I think it is. I rent it for something less than 100 Taels per annum, and have to repair it, i. e., adapt it to use by a foreigner. I have the right to keep it as long as I please, and when I leave to pass it over to any one I may please at the same price, the only limitation being that it shall not be opened as a business place. I have the whole establishment to floor, all the partitions to put up, the windows to glaze, &c., besides taking down such Chinese fixings as are in the way. As, however, I have the right to sell these improvements to my successor or to remove them, I feel justified in making the place comfortable.

We have been very kindly received by the people here, some of the mandarins and a number of the literary men of the place having called on me. I have dined with two of the authorities. Mrs. Hartwell and I have an invitation to dine with the family of one of my Chinese friends. We gladly seize this

opportunity of getting an introduction for Mrs. H. among the women. It is often so hard to get at the females in China. I try to get the people to feel that I come to *live among* them for their good, that we seek not theirs but them. In Shanghai we were too much identified with the foreign community.— Though the people know we are missionaries and that we felt differently towards them from what the merchants did, they did not seem to feel that freedom to visit and associate with us that I think is desirable. It is very necessary for a minister at home to make himself *approachable*, much more is it necessary in a heathen land. There is a mean between that familiarity that breeds contempt and which would lead the more respectable among the heathen to disrespect a missionary, and that reserve and dignity which makes a man in humble life fear to approach the preacher of the Gospel with a story of his simple speculations, his yearnings and his fears. That mean, Mrs. H. and I wish to strike if we can.

## The Commission.

RICHMOND, JULY, 1861.

### THE LORD WILL PROVIDE.

We shall be much strained for funds to meet our engagements, yet we believe *the Lord will provide*. A brother from Columbus, Georgia, sending a donation, says:

"Now that we are carrying unusual financial burdens, and are looking with uncommon solicitude to the future, let us take, in humility and gratitude, fresh proofs of the willingness of God to bless us, and show the more earnestness in his service. He is steadily engaged in recovering, through the agency of believers, the heathen to Christ and in filling the earth with his glory. Let us not waver, but believe. The remittance please apply to Foreign Missions."

Another young pastor from South Carolina, brother J. A. Chambliss, of Sumter, writes:

"I am now located here as pastor— was ordained two weeks ago. God has blessed me with a warm hearted, praying church, poor in this world's goods, but rich, I believe, in faith. We feel a deeper interest in your work, (I may say our work, may I not?) than our small contribution would indicate, but 'the times are so hard,' it is not easy to get money. But you shall have abundance of earnest prayers."

The remittance was thirty-five dollars. It was a seasonable contribution, especially when accompanied, as we know it will be, with "abundance of earnest prayers." What brethren of the South will imitate the above worthy examples?

T.

### GEORGIA BAPTIST CONVENTION.

We have just received the minutes of the Georgia Baptist Convention, which was held with the Baptist church at Athens, on the 26th, 27th and 29th of April, 1861. Though not as largely attended as usual, it seems to have been a meeting characterised by unusual solemnity and tenderness. Referring to the Foreign Mission cause, the Convention thus present reasons for the present paucity of funds, and appeal to the churches for help.

Two causes have contributed to produce the present embarrassment in our mission operations:

1. The drought last year cut off the crops, so that it required the amount for which the cotton crop was sold, to supply the deficiency in the provision crop. Our country has never before been so dependent for the necessities of life upon other States.

2. Our political troubles have rendered the future uncertain, as to peace or war, and our people have been disposed to hold their money, that they might be prepared for any emergency. Very large amounts of money have also been given to our volunteer companies, who have gone to defend our country. These amounts were well deserved by our pat-

riotie soldiery, and therefore were nobly contributed by our citizens.

We are not surprised with these facts before us, that our boards should be embarrassed and compelled to retrench. But what is to be done in the future? Shall our Boards be compelled to abandon any of their Foreign or Indian missions? Shall the cause of Christ and of souls suffer further? Shall we abandon any of the positions now occupied, with such brightening prospects of future success before us and yield the vantage ground already gained? Never, never. Now is the time to show our love to the cause of Jesus, our anxiety for the world's regeneration. We cannot give now without feeling it, without a sacrifice, a self-denial. Let us meet the crisis, prove equal to it, and by the help of God bear the tottering ark through its present severe trial.

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#### REV. JOHN E. DAWSON.

We find the following reference to this esteemed brother in the minutes of the Georgia Convention, and gladly insert it in these pages.

Brother JOHN E. Dawson, whose name is deservedly dear to the Baptists of Georgia, departed this life on the 18th November, 1860, at Tuskegee, Alabama, in the 55th year of his age. Though not residing in our midst at the time of his death, yet he had so recently left us, and had for so many years been identified with the important interests of the Baptists of Georgia, that some brief testimonial of his character and labors should appear upon our records. He was born in Washington County, Georgia; subsequently with his parents, he removed to Morgan County, where he resided many years. His early education, though respectable for the times, was not however very thorough; but subsequent reading and study, in connection with his remarkable habit of observation, supplied, to a great extent, the defects of his youthful culture. In 1827, he was hopefully converted to God, and united by baptism with the Indian Creek Church, Morgan county. From that time, until his death, being a period of thirty-three years, he was a fervent, devoted, progressive christian. In 1835, he was ordained to the work of the gospel ministry, Brethren Vin-

cent R. Thornton, and Malcolm Johnston, acting as the Presbytery on the occasion. He at once took a high stand as an able minister of the Gospel. Nature and grace had bestowed upon him many excellent gifts. Engaging in his manners, favored with a fine person, a vigorous intellect, and rare social endowments—he was qualified to fill a large sphere in his intercourse with men. As a public speaker he had few equals—he abounded in pious benevolent labors. For many years he was one of our Executive Committee, and stood prominent in the counsels of this body at its Annual Meetings. The cause of temperance and missions ever found in him a noble advocate. The interests of Education in our State, are much indebted to his wise counsels and active exertions. The Mercer University, in its early struggles and subsequent progress, shared largely in his anxieties, labors and pecuniary gifts. He taught a School one year in Madison, and in LaGrange laid the foundation of one of the most useful Female Seminaries in our country. The last service which he rendered his Brethren, was as an Associate Editor of the S. W. Baptist; in this department of labor he displayed uncommon ability. But his main strength was in the pulpit; as an eloquent, powerful and successful preacher of the Gospel, he will long be held in affectionate remembrance. His active ministry ran through a period of about 23 years. He was Pastor of Eatonton Church six years, of the LaGrange Church about the same length of time, and subsequently of the Columbus Church 9 or 10 years. Several other Churches shared much valuable service from his hands. He was greatly beloved by the people among whom he labored, and by an uncommonly large circle of his brethren and fellow-citizens in Georgia and Alabama. He was wise in winning souls to Christ; the Churches that he served were favored with many precious and extensive revivals of religion. He passed through many and severe trials. For the last two or three years of his life, he was greatly prostrated by bodily disease, which resulted at last in a fatal consumption. In his closing days he was peaceful and serene, and his intellect remained vigorous and unclouded. He was favored with remarkable views of the plan of salvation in its adaptedness to the wants of perishing sinners, and to his latest

breath the interests of Zion engaged his warmest affections.

We shall see his face no more on earth. We have reason to believe, that he has taken his seat in the Kingdom of God above, with the beloved Mercer, and Sanders, and Armstrong, and Posey, and Thornton, and many other endeared ones, that in years past mingled together in these our annual gatherings. May we that yet linger, meet them at last in Heaven.

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### TRANSMISSION OF FUNDS.

The inquiry has been of much interest among our brethren, whether, in the present condition of things, it is possible to forward funds to our missionaries. We are happy to say, that a satisfactory arrangement has been made by which we may communicate to our brethren for the supply of their necessities. But shall we have the supplies to send? This, with the Board, will now become the most important question. Our agencies are few, and we are now throwing ourselves upon the voluntary free will offerings of the churches. Will they be withheld?

Funds may be sent to us by mail.

T.

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### NEWS FROM OUR MISSIONARIES.

We have received quite a large number of letters, which have been, under the operation of the blockade, kept in the dead letter office at Washington. By the kindness of a friend, we have succeeded in obtaining them. They are full of interest. Our brethren are deeply distressed at the condition of things in this country, but all hopeful concerning the missions. Brother Graves, of Canton, has secured a position in the interior, and is received with kindness by the people. He has been permitted again to baptize, while several indicate a serious spirit of inquiry. Brethren Gaillard and Schilling still remain in Canton, and are prosecuting their work with encouragement.

Brother Yates states that his congregations in Shanghai are increasing, and manifest special interest in the gospel. Brethren Hartwell and Holmes are at Shantung, having a wide open door of usefulness before them. Brother Crawford has proceeded with the British envoys, far in the interior, and was engaged in preaching to the people. We have letters also from Brethren Phillips, Stone and Reid. They are all in good health, and are happy in their work. The two former, from economical motives, are now together at Abeokuta. Several of the children and members of the congregation, are deeply concerned on the subject of salvation. Brother Harden, at Lagos, does not find so much of encouragement in his field. We learn from Brother Yates of the Liberia mission, that the missionaries on the coast are still prosecuting their work with fidelity.

T.

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## Other Missions.

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### MAHRATTA MISSION.

Mr. Ballantine sends the statistics of the churches connected with the Ahmednuggur branch of the Mahratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830; which exhibits very gratifying progress, during the last five years especially. The numbers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the sixth, 363. Total, 595.

Mr. Barker, of Khokar, in reporting his station for 1860, is permitted to speak gratefully of "the distinguishing

blessing which God has been pleased to bestow upon the district." A much larger number have been received to the churches under his care than during any preceding year—thirty-two in all; and two new churches have been organized, as mentioned in the letter published last month. He speaks of the importance of taking measures to furnish the Christians of the district with better facilities for educating their children. "Twenty-four villages are represented in this district," he says, "scattered over an area 25 miles in length by 10 to 15 in breadth, and only six of these supplied with schools." At the close of his report he says:

"When this district first came under my charge, five years since, there was only one church, numbering thirty-three members, representatives from seven different villages, none of which were more than six miles from the station. Now, there are four churches, containing ninety-nine members, who represent twenty-four villages, some of which are twenty miles from the station. At the present time there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, and much encouraged, to find a rapidly growing friendship, and an increasing desire to hear the truth, especially among the higher castes, where we met with opposition on our first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude and thanksgiving, and I invite all the people of God to join with me in praising him for all the spiritual blessings he has been pleased to grant to this people, and in devout supplication for the outpouring of the Spirit in far richer effusions."

#### BAPTIST HONG KONG MISSION.

Mr. Johnson of the Missionary Union says:

"The attendance upon our services

here has continued, upon the whole, encouraging, notwithstanding the excitement of the public mind against foreigners. Generally, however, the people are very averse to the truth. Uncleanliness, gambling and opium smoking prevail to a fearful extent. The very worst and lowest classes of the people are gathered here. But even this mass of corruption is not beyond hope. O for the Holy Spirit's influence and power.

#### LABORS OF MRS. JOHNSON.

Mrs. Johnson has been most indefatigable in her labors among the females of the place, and has had many tokens of Divine favor. Numbers from distant places have come to see the foreign teacheress, and have carried back a report of what they have seen and heard; and thus a knowledge of the gospel has been carried to places where we could not possibly go ourselves.

Besides her girls' boarding school, Mrs. Johnson has also opened a day school for boys, hoping thus to acquire a greater influence over the families directly around us, and, through the children, draw the parents to the chapel to hear the gospel; as well as to do good to the children themselves. And the Divine blessing is attending the effort. The influence of her life and labors, in commending us to the favor of the people, is becoming more and more apparent.

#### ASSISTANTS—THE CHURCH.

Since January 1st, we have had four assistants employed; another has been taken into employment this month, making our present number five. This last brother, the brethren propose mainly to support themselves. I have been greatly interested in this movement, and believe it is the beginning of a new era in our history. The movement to the country seems in a very special manner to have developed a zeal, and a feeling of personal responsibility, beyond anything I have before witnessed.

May we have grace wisely to foster and encourage it, both by word and deed.

One of the four employed during the year has been supported by the Briston street Baptist church, Edinburgh, Scotland. Whether they will continue his support another year, I do not know. I hope so, though they have given no pledge to that effect. The others have been supported by the special contributions made for that purpose. I trust our friends who have put their hands to this work will continue in it. We would especially entreat their prayers for these brethren; and not for these alone, but that others may be raised up for the work. The brethren are all advanced in life, and no young men are coming forward to take their places. A native agency, single-hearted and full of love to Christ and souls, is our only hope, under God, for the evangelization of these millions.

Since the last report, two have been added by baptism and one has died.—There are at present four applicants for baptism. One of them is the eldest son of Heng-hai, one of the brethren from Siam. May all this be fruit unto eternal life."

#### GERMANY.

Mr. Niemetz of the Missionary Union writes:

"All our new converts in Courland have undergone a judicial examination, and have been prohibited to go to Memel. A pious schoolmaster in those parts, who also longs to be baptized, informs me that lately his duties have been so arranged, that he cannot leave home for an entire day. He has also been forbidden to come to Memel. He writes that above sixty believers are earnestly desiring to be baptized. But they have been forbidden even to meet together. Under these circumstances, I would fain myself pay these dear friends a visit. I therefore have applied to the governor of Courland for information, whether his prohibition for

me to preach in Courland also forbids my paying an ordinary visit in the province. No answer has been sent me, which, however, is in itself a sufficiently expressive reply. From all these things it is evident that a decided effort is being made to quell the new movement in Courland.

We are deeply grieved that such is the case; yet we know that if the work be of God, no human power can destroy it; the dear friends, however, need our fervent prayers. The long imprisonment of Brandtmann would surely justify prompt measures on the part of our English or American brethren. A deputation might be of general service in the cause of religious liberty in the Russian provinces.

May we lift up our eyes unto the Lord, from whom alone help can come.

In all, the present number of baptized believers in Courland is thirty."

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### MISCELLANY.

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#### THE AFRICAN CONVERT

In a work lately published by M. Casalis, on the Bassutos of South Africa, among whom he labored, we have the following account of Libe, one of the early converts.

Libe was the uncle of Moshesh, and was much displeased when missionaries came to this country. "Why do we not drive away those foreigners?" he said one day, to his friend Khoabane, a man of great wisdom and influence. "But why should we drive them away?" replied his friend; "they do no harm. Let us attend to what they say. No one can force us to believe them." "Ah," said Libe, "that is just what Moshesh and you are always telling us; but you will see your mistake when it is too late." Libe was nearly eighty years old when he said this.

Not long afterwards, Libe left the barren hills on which Thaba-Bossiu stood (where M. Casalis lived,) and removed to the fruitful valleys of Coro-

corro. But it was not the beauty of the country which drew him there.—All he cared for was to find good pasturage for his flocks, and to get away from the preaching of the missionary.

"He soon, however," says M. Casalis, "saw with vexation that we had found out his home. And no sooner did he hear our voices than a smile of hatred curled his lips. 'Get away with you!' he cried. 'I do not know you. I don't wish to have anything to do with you or your God. I will never believe in Him until you have made me see Him with my own eyes.' At another time, he said, 'Would thy God have power enough to change an old man into a young man?' Just at that moment the rising sun was directing his rays across the Maloutis mountains. 'Yes,' answered the servant of Christ, pointing to the sun. 'Look at that aged sun. He is thousands of years old; he seems as young and beautiful to-day, as when he lit up the world for the first time. My God has the power to do what you ask for, but He will not do it for you, because you have sinned, and every sinner must die.' On hearing these last words, Libe, in a great rage, turned his back upon my young friend, saying, 'Young man, don't trouble me any longer. If you wish me to listen to you, you must go and fetch thy father from beyond the seas, perhaps He may be able to teach me.'

"At another time I was asked to conduct the funeral of one of his daughters. The mourners had moved on before, and I was walking slowly towards the grave, when I saw Libe rushing towards me with great haste. His threatening actions told plainly enough what his intention was. I trembled at the prospect of being obliged to defend myself. But happily his sons saw him, and ran to protect me. In a becoming way they begged him to go away, but he would not. At last the miserable man, after trying with all his might to get at me, obliged his sons to throw him

to the ground and hold him there during the service. When I passed near him as I was leaving the place, he strove to get away from his sons; and, as he could not, he struck his head violently against the ground, and then darting upon me a ferocious look, he heaped upon me all kinds of abuse.

"After this we gave up visiting Libe, and only sent messages of kindness to him. You may therefore fancy my surprise when one day he sent a friend to me, of his own accord, to ask me to come and see him. 'Libe has begun to pray,' he said to me, with much joy; 'and he begs you to come and pray with him. Yesterday morning,' he continued, 'Libe called me into his hut, and said, 'My child do you know how to pray? Go down on your knees near me, and beseech God to have pity upon the chief of sinners. I am in great fear, my child! That God whom I have so long refused to obey has made me feel his power in my very soul. I know now that He exists; I have no longer any doubt about that. And that fire which is never quenched, who will deliver me from that? I see it! I see it! Do you believe that God is willing to pardon me? I refused to go to hear his Word when I was able to walk; now that I am blind and almost deaf, how can I serve Jehovah?' 'Here,' added Teion, 'Libe stopped for a moment, and then said to me, 'Have you brought your book with you?' I replied that I had. 'Well, then,' he said, 'open it, and place my finger on the name of God.' I did as he desired. 'There it is, then,' he cried, "the name, the beautiful name of God! Now place my finger on baptism, the name of Jesus, the Saviour.'

"Such was the narrative of this messenger. I had soon the joy of making myself quite sure of the reality of this wonderful conversion; and for nearly a year my missionary colleague at Morijah shared with myself the pleasant task of supplying spiritual nourish-

ment to this old man, whom the grace of God had made as teachable as a little child. In order not to lose any of our instructions, Libe would generally take our hands in his own, bring his ear close to our lips, and say after us, word by word, all that we uttered, always begging us to repeat anything that he had not clearly heard. He was baptized in his own village. It drew a multitude of people, all anxious to see the man who once persecuted us, but now professed the faith he formerly tried to destroy. Four members of the church at Morijah, all aged persons, carried the convert, who was too weak to walk, and put him down on a kind of couch in the midst of the congregation. Although we feared he might be too much excited by the scene, we thought it right to ask him to give an account of his faith. 'I believe he said, without hesitation, 'in Jehovah, the true God, who has created me, and has brought me to my present age. He has had pity on me who hated Him, and has delivered Jesus to death so as to save me. O, my Lord! O, my father! have pity upon me! I have no more strength; my days are finished. Take me to thyself. Let not death seize anything of me except these poor bones! Preserve me from hell and from the devil! O, my Father, listen to Jesus, who intercedes for me! O, my Lord!—O, my Father!' Such pious exclamations as these occupied him so long that my colleague from Morijah was obliged to interrupt him, by asking him the following questions:—'Do you still put any trust in the sacrifices which you have been in the habit of offering to the spirits of your ancestors?' 'How can such sacrifices as those make me holy? I do not trust in them any longer; the blood of Jesus Christ is my only hope.' 'Is there any desire that you wish to express to your family and to the Bassoutos gathered around you?' 'Yes, I am most anxious that they should make haste to repent and believe.

Let them all go to the house of God, and listen to what is taught there.—Moshesh, my son, where are you?' At this Moshesh covered his eyes with a handkerchief, to hide his feelings.—'And you Letaie, my grandson, where are you? Listen to my last words! Why do you resist God? O, submit to Jesus. He wishes to save you. Give up your wars, and all of you love each other.'

"Not long after this Libe died. It was on a Sunday morning. One of his grand-sons had just been reading to him some verses in the gospels. 'Do you know,' added the young man, 'that to-day is the Lord's day?' 'I know it,' he replied; 'I am with my Lord.' A few moments afterwards he asked that a cloak might be thrown over him, as he felt himself overcome by sleep; and soon after fell asleep to wake no more on earth."

Such an instance shows that nothing is too hard for the Lord, and, like so many other great changes found in the history of missions, it proves that He who has "all power in heaven and earth," is present with his servants always who go forth to preach his gospel.—*For. Missionary.*

#### INTOLERANCE OF MOHAMMEDANISM.

It is not easy to learn the precise state of feeling among the Turks towards Christianity and its missionaries. It doubtless differs greatly in different classes and in different parts of the empire. Some missionaries testify to great kindness and sympathy, and a willingness to hear the truth; while others bear witness to a bitter and unrelenting hostility. The following from the *N. Y. Observer* is of the latter sort, and is doubtless true of some portions of Turkey:

"Because the Turkish Power, as a nationality, is crumbling, we are not to infer that the spirit of Mohammedanism is decaying, any more than we

regard the loss of temporal power by the Pope as a proof that Popery, as a religion, is enfeebled. If the Mohammedans have seemed impassive in the past, it has been because they deemed their fortress unassailable. The flame of fanaticism, kindled anew each year at the altar of their faith in Mecca and at the tomb of the prophet at Medina, is ready to burst forth at a moment's warning.

In spite of all decrees of toleration issued at Constantinople, there are thousands of places in Turkey where no Mohammedan *could change his religion and live*. His mere attendance for a few times upon the service of Christians has, in some places, been followed by warnings and threats of no doubtful meaning. The hardly-suppressed outbreaks in so many cities of Turkey, during the past year, tell the same story. While those who have witnessed the exhibitions of Moslem frenzy in Jeddah and in Syria can tell of a fury gleaming in a Moslem's eye, which told of a ferocity in his heart like that of a tiger, and in his cry, "Death to the Christians," and in his deeds of blood, they have seen for what a banquet he is prepared. We are to hope for nothing of good, therefore, to the forbearance of the Moslem."

#### ANECDOTE OF DR. MURRAY.

Dr. Murray pursued his collegiate course at Williamstown, during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable President, whose duty it was to examine and criticise the written exercise of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round and beautiful hand—and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy. Dr. Griffin was

accustomed to use a quill pen, with a *very broad nib*.

Introduced into his august presence, young Murray, with becoming diffidence, prepared his elegantly written piece for the ordeal. The discerning eye of Dr. Griffin passed quickly over the first sentence and with a benignant look, he turned to his pupil, and said in his peculiar way:

"Murray—*what do you mean by this first sentence?*"

Murray answered blushing: "I mean so and so, Sir."

"Then say so, Murray,"—and at the same time drew his heavy pen through line after line, striking out about one-third of it.

Having carefully read the sentence, the venerable critic again inquired:

"Murray—*what do you mean by this?*"

He tremblingly replied: "Doctor, I mean so and so."

"Please just to say so," striking out again about one-half of the beautifully written page.

In this way, with his broad nib, (which made no mean mark,) he proceeded to deface the nice clean paper of the young collegian, so that at the close of the exercise, the erasures nearly equalled all that remained of the carefully prepared manuscript.

This trying scene was not lost upon young Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely; and when he had anything to say, to say it, in a simple, direct, and intelligible manner.

Indeed, much that distinguished him, as one of our most vigorous and pointed writers, may be attributed to that early lesson, "Say so, Murray."

#### SPIRITUAL NERVOUSNESS.

"There may be a nervousness about spiritual, as well as physical health." There may be a too constant fixing of our attention upon our frames and feel-

ings. It is true we must keep our hearts with all diligence: it is true we must watch, but then watching to see what is the present state of our souls is not our only duty. We are to watch unto prayer and effort. He will never do anything physically whose whole soul is occupied with doubting whether his health will permit him to do a certain work. Nor will he do anything spiritually whose mind is occupied with doubting whether his soul is in a condition for performing duty.

A Christian must not be ignorant of his heart. He must not conceal from himself his manifold imperfections.—But he is not to do nothing but contemplate those imperfections. He must use the means of correcting them.

"Don't you feel discouraged when you get a view of your heart?" said a Christian to his neighbor.

"No," was the reply, "it makes me feel the greater need of hasting with it to Christ."—*Observer.*

### EFFECT OF HABIT.

The author of "Two Years Imprisonment in Burmah" describes the brutalities of a Burmese court of justice—so mis-called—and shows how habit blunts the spectators to scenes which at first try their sensibilities severely.

The magistrate takes his seat in front of the shed in which we occupied the background, as though the spot had been selected for our convenience as spectators to behold an amusing exhibition. A criminal is now summoned from the interior. He hobbles out and squats down in terror before the judge—the crime of which he is accused is stated to him—he denies it—he is urged by various motives to confess his guilt—perhaps he knows that confession is another word for execution, therefore he still denies it—the magistrate assumes an air of indignation at his obstinacy—and now begins the work of his tormentor, the man with the ringed cheek, who has hitherto stood by wait-

ing the word of command. He has many means at his disposal, but the one selected for this instance was a short iron maul. It would simply excite disgust were I to enter into detail. Suffice it to say that after writhing, and rolling on the ground, and screaming with agony for nearly half an hour, the unfortunate wretch was assisted to his den, a mass of wounds and bruises pitiable to behold, leaving the judge not a whit the wiser. Shall I be credited when I say that in process of time such spectacles as these passed unheeded and almost unfelt—that the sufferings of our fellow-creatures, which at first we shuddered at, and almost fainted to behold, we lived to regard with unconcern? Strange and unnatural as it may at first appear, such, nevertheless, was the fact; and what makes the apathy more surprising is, that we knew at the time the extreme probability of being ourselves subject to similar treatment.

### THE NIGHT AND THE MORNING.

FROM HYMNS OF THE AGES, BY REV. H.

BOYAR.

To dream a troubled dream, and then awaken

To the soft gladness of a sunny sky;  
To dream ourselves alone, unloved, forsaken,

And then to wake 'mid smiles, and love, and joy;

To look at evening on the storm's rude motion,

The clouded tumult of the fretted deep;

And then at day-burst upon that same ocean

Soothed to the stillness of its stillest sleep;

So runs our course—so tells the church her story,

So to the end shall it be ever told;

Brief shame on earth, but after shame the glory

That waxes not, dims not, never waxes old.

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OR

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# THE COMMISSION.

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## “YE ARE THE LIGHT OF THE WORLD.

When our Saviour said to His disciples: “Ye are the light of the world,” He evidently intended to define their exact mission among men. Though himself “the true Light which lighteth every man that cometh into the world,” He had chosen them as the mediums of communicating His beams to the world. He would communicate light to them, which they should reflect upon the world, as the moon reflects the light of the sun upon the earth. Indeed, Christians sustain such a relation to Christ, that he may be said to shine upon the world through them. They are one with Him; He in them, and they in Him. In a most important sense, they are His *representatives* on earth. They are appointed, and solemnly required, to subserve the same purposes, in carrying forward the great designs of infinite mercy, that He himself would, were He personally on earth. “Verily, verily, I say unto you: he that believeth on me, the works that I do shall he do also.” Were He on earth now, He would do only those things, which He has enjoined upon His disciples. When He was in the world, His constant effort was, to give His disciples an example, both of and in those things which He was about to require of His followers throughout all coming ages of the Church militant. True, He wrought many miracles when He was on earth, works which He does not

now require of His disciples. But there is no good reason for supposing that He would *now* do miracles, were He personally on earth. No, He would strive to give the world light on the great and sublime themes of religion, the very work which He has most solemnly enjoined upon His people.

Now, in the scriptures, the term “light,” is sometimes used in the sense of *instruction*, and sometimes in the sense of “a teacher, an instructor.” Thus, our Saviour, quoting the prophets, represents himself as “a great light, to lighten the Gentiles, who sat in darkness.” And Paul speaks of the Philippian Christians “as lights in the world, holding forth the word of life.” Their “holding forth the word of life,” is exegetical of their shining “as lights in the world.” In precisely this sense our Saviour said of John the Baptist: “he was a burning and a shining light. And such is the sense of this term in the expression: “Ye are the light of the world.” Our Saviour meant, that he had appointed His disciples to be the religious instructors of the world; to be the heralds of the light, the principles and doctrines of the Gospel to all the world, that He had chosen them, and called them out of darkness into light, that they should show unto the world the way of salvation. And such is still the grand practical design, in requiring His disciples to openly designate themselves as such. The world was then ignorant of the way of life,

so it is now. The great mass of the unconverted, even in our most enlightened communities, are to this day really ignorant of the way of salvation. Intelligent they may be, intelligent in very many instances they certainly are, on almost all other subjects, but they are surprisingly ignorant of the true system of the Gospel. They do not really understand the character of God, the character of His government and of His claims upon them. They do not understand their own characters as rebels against God, the nature of their religious wants and of true religion.

While such are the facts all through Christendom, how amazing is the religious ignorance of the overwhelming mass of the earth's population! Think of China, with her more than four hundred millions, and Africa, with her hundred millions of immortal beings who have never heard even of the existence of the Gospel; of Brazil and Japan, with their teeming millions of beings in whom God hath kindled the flame of immortality, who have never heard of Christ. And then, think of the millions who are bound in the cruel fetters of Papal and Mohammedan ignorance and superstition. Surely, the world is in *gross* darkness. And surely, the people need the light of the Gospel. They must have the Gospel, or they must forever perish. They will not, they plainly *cannot* believe on Christ, without the Gospel. And, if they believe not on the Lord Jesus Christ, they *cannot* be saved, they must perish in their sins.

Right here, there is reason to fear that many Christians are indulging a mischievous error. Even many of those who are co-operating more or less liberally in the great Missionary enterprises of the age, do not believe that a knowledge of the Gospel is *absolutely* and *invariably* essential to the salvation of the heathen. They think it well enough to give them the Gospel, that besides the almost countless civil and

social blessings which it will confer upon them, it will be the means of saving more heathen than will be saved without it. Still they believe that heathen may and *will* be saved without the Gospel. They admit that there is salvation in Christ only and that faith in Christ is the grand universal condition of salvation, but they hold that a knowledge of the Gospel is not essential to the existence of this faith: that if the heathen worship God according to the light of nature and reason, God will accept them, because of the mediation. So men reason, who speak eloquently and confidently of the *pious heathen*, a contradiction at once glaring and monstrous. Inspiration has written it, as with a beam of light, that by the light of *nature* men are never led to a saving knowledge of God; and that only those are saved who are led to faith in Christ by the foolishness of preaching, or by a knowledge of Christ in the Gospel. "For after that in the wisdom of God the world by wisdom," that is, by the light of creation, "knew not God, it pleased God by the foolishness of preaching to save them that believe." It is true the apostle Paul does teach, that God has so clearly revealed "even his eternal power and God-head" in the works of creation, as to render the impiety and immorality of the heathen inexcusable, and as to render it infinitely righteous in God to punish them "with everlasting destruction from the presence of the Lord and from the glory of His power." But he nowhere intimates that the heathen may be led by the light of creation to a saving faith in God.

Now, I am not disposed to disparage Nature. By no means would I denounce her. She is a child of God. The "morning stars sang together and the sons of God shouted for joy" at her birth. I would not, therefore, rob her of a single "jot or tittle" which she can rightfully claim. In the full possession of all her rights

and honors, let all men honor her. Against those who would put a lie in her mouth, to speak against God, let us stoutly and piously defend her. But I will never consent that she may pilfer the honors of the Gospel. I am not willing that she shall robe herself in the splendor and glory, and deck herself with the most precious jewels of the Gospel and then turn round and flout that Gospel, and affect to despise it as a really needless *imposture*. Queen that she is, let her be content with claiming her own. Let her wear her own apparel and speak her own language, and we are ready to pronounce her beautiful, and learned, and wise. She wears robes which were woven by the hands of Jehovah, and she speaks a language which she learned from heaven. And, if men would give her a fair chance, she would never be against God, but would be a faithful and valuable witness for God. Nevertheless, she has no word of encouragement and comfort for the poor, sin-sick soul, that sighs under its burden of conscious guilt. She has no balm for the wounded spirit, no rest for the weary soul. No, no. In the Gospel *only* are "life and immortality brought to light." *Creation* has "never brought an individual from idolatry to the worship of the one living and true God," much less has she ever brought a heathen to faith in Christ.

What does *Nature* know of Divine pardon? Go sit down amid the wild pomp of the forest, and listen to the music of the zephyrs, the murmur of merry brooks, the roar of the cataract, and the awful thunder of the earthquake, and speak they of pardon? Look into the burning face of "the king of day," as he orbs up his highway of flame; gaze upon the noble "queen of night," as she moves with sublime majesty amid the calm eternal stars, which keep the watch-towers of heaven; hear you, read you anything of forgiveness in these? Where, in all *Nature*

is there one sentence teaching faith in Messiah—God? And it is faith in the Son of God that lies at the foundation of all hope of salvation. The works of *creation* may, and do proclaim the Creator—God; but they do not reveal the Redeemer—God, in whom all must believe, or be damned. I am firmly persuaded, that there is not one sentence in the Bible, which, fairly interpreted, goes to establish the doctrine, that the heathen may so worship God, as to receive the benefits of Christ's mediation, while they are stark ignorant even of the existence of Christ. "How can they believe in Him of whom they have not heard?"

Let it be established as the doctrine of Scripture, that heathen may be saved without a knowledge of the Gospel, and it never can be made satisfactorily to appear that it is the duty of Christians, as a matter of purely *religious* obligation, to preach the Gospel to the heathen. Torture this doctrine as you may, baptize it as you may in mere philanthropy for the heathen, and emblazen it as you may with the blandishments of a false solicitude for the honor and the benevolence of God's administration over the world; it is essentially, and with all its might, opposed to a vigorous dissemination of the Gospel among the heathen. True, they who hold this doctrine may, nevertheless, lend even a liberal co-operation with the Foreign Mission enterprise; but it must be manifest to every reflecting mind, that they must act from other considerations, than any simple conviction of religious duty. Their practice cannot be the legitimate consequence of their doctrine. So far from this, their theory and their practice are essentially antagonistic; and, only let the modifying influence of the doctrine which I am urging, be removed from Christendom, and only let the doctrine which I am opposing, become universal, and the knell of Foreign Missions would sound from one end of Christen-

dom to the other. Establish the doctrine which I am opposing, and you strip the Foreign Mission enterprise of of all its religious grandeur, convert the doings of Christendom on this subject into mere meaningless propagandism, and the Christian heroism of our brethren and sisters, who have sacrificed their lives to the cause of the heathen, into a foolish, wicked love of adventure and notoriety.

The heathen then must have the Gospel, or they must perish, and to give the Gospel to the heathen, to communicate to these benighted millions of earth a knowledge of Christ, as he is revealed in the Gospel, is the great business of Christians; this is the great work which Christ has assigned them. To turn the world "from darkness to light and from the power of satan unto the living God," is the special object for which God keeps his children in this world. In so far as we can learn, either from *reason* or from a just interpretation of Scripture, but for this one object, Christ would take his chosen ones out of the world, and gather them unto himself so soon as they become Christians. Certainly God does not keep his children in this world simply that they may amass gold that perisheth, nor that they may hoard worldly honors which fade as the flower of the grass. He does not keep them here that they may outstrip the world in its own ever varying plans of emolument, its ever changing schemes of aggrandizement, and in its ever shifting whirls of fashionable amusement and folly. Nor does he keep them here because he takes pleasure in their afflictions and bereavements, and in their painful battle with temptation and sin. Were nothing higher than these designed by their detention in this world, the blessed Saviour would dispatch them from earth and raise them to the glories of heaven the very moment that their hearts are renewed by His grace. For "precious in His sight is the death of

His saints." But He has a real use for them in this world. He has a great work for them to perform on the earth. God has promised to give to His exalted Son "the heathen for an inheritance and the uttermost parts of the earth for a possession," and this sublime promise is to be fulfilled through the instrumentality of Messiah's disciples. God intends that they, who are to share so largely the spoils and the splendors of His *love* shall *first* participate in the toils and sorrows of His *Son*. He has done for the salvation of the world all that he ever will do, except through the instrumentality of His people. He will never again send angels to warn men of their danger and exhort them to repentance. He will never again send His Son to bathe His holy soul in sorrow, and to bow His head in death for the sins of the world and to teach men the way of salvation. He has committed to His people the amazing work of evangelizing the world. He will hold them to strict account for this vast and sublime responsibility. Professed Christians may try to reason themselves out of it, they may urge that it takes the work of the world's redemption out of the hands of God and puts it into the hands of imperfect, erring men; that it puts men in the stead of God. But reason as they may, there it stands, firm as the pillars of heaven, for God hath spoken it: "Ye are the salt of the earth, ye are the light of the world." M.

#### THE MORE EXCELLENT WAY.

We frequently see the announcement that a large bequest has been made by some generous philanthropist or Christian, to the cause of benevolence; to found some humane institution, to promote some benevolent enterprise, or to relieve some specific form of human suffering. Such announcements never fail to awaken both gratitude and pleasure, as we think of the many sad hearts that will be made glad, the many

grief-stricken countenances that will beam with delight, and the large amount of good that will result from the consecration of so much money to the sacred cause of benevolence. Nor are we surprised at the frequency or the munificence of these bequests when we reflect how vast is the amount of uninvested funds held by the stewards of Him, who, though he was rich, yet for our sakes became poor, that we through His poverty might be rich,—rich not in such corruptible things as silver and gold, but in treasures which are incorruptible, undefiled, and that fade not away.

It is not at all surprising that those who have a title to an inheritance so inconceivably glorious, and who are about to enter upon its possession, should feel it in their hearts to consecrate a liberal proportion of their worldly estates to the service of Him, to whose sacrifices and sufferings they owe all their hopes. It surely must be a source of unfeigned pleasure to the Christian about to end the labors of life, to reflect that the property which he has, by industry, economy, and perhaps self-denial, accumulated, and which he has conscientiously held as a sacred charge, will not be alienated from the cause he has loved and labored to promote; and that he may, perhaps, be permitted to look down from His Mansion in glory and witness the operation of His beneficence, as from age to age it goes on deepening and widening in its influence for the good of man and the glory of God. That he may be permitted to do so, is not at all improbable, and with such a prospect in view, I again say, it is not surprising that bequests to benevolence are frequent and liberal, especially when it is considered that the objects to which they may be made are so numerous and so inviting. The means of doing good to the human family are as numerous as the countless forms of human suffering. Many institutions and benevo-

lent enterprises, already in existence, are embarrassed and limited in their operations for the want of funds. Many others, promising large results, might be created if the funds were not wanting.

Again, there *may* be those, who, as they approach the end of life and begin to think of very soon going to their reward and of rendering an account of their stewardship, feel a little apprehensive that they have not done *all* that it was their privilege, and perhaps their duty to have done to promote the Master's cause. They cannot feel willing, therefore, to depart until they have made some amends for the probable deficiencies of life by placing a portion of their possessions in a situation in which it may be doing good for long ages, while their bodies are reposing in the grave and their spirits resting in the home of the blessed. This practice would seem, therefore, to commend itself to the favorable consideration of all who desire to do good while they live, and to leave monuments behind them when they depart, to testify to other generations that they have not lived in vain. It is certainly far preferable to the practice, alas! too common, of hoarding up our treasures as if we had no interest in the human race, and of finally willing them *all* to heirs, who, unused to the practice of benevolence, will almost certainly squander them in riotous living, or hoard them up to rust and canker and to witness against them, when called to account for the manner in which they have used them.

But there is *yet* a *more* excellent way. He who selects some object, or objects, worthy of his benevolence, and devotes to them a liberal share of his property while he *lives*, acts much more wisely; for he thereby lessens the weight of his care and responsibility, for the balance of his life, by the amount thus devoted. He can superintend its investment himself and see

that it is appropriated as he wishes. His children will acquiesce in his right to do what he will with his own, while he lives,—a right which they will very probably contest after he is dead; and may thus disappoint his benevolent purpose, either by setting aside his will or causing his bequest to be wasted in litigation. By giving during his life, he can witness its operation and enjoy the first fruits of its success. He likewise receives the full moral benefit of gratifying a benevolent impulse, and may assure himself that he is making a free will offering to the Lord; an assurance which he who gives only when he can retain no longer, can never have.

But above all, he sets an example to his children, for whose good he is bound to labor, which will be more valuable to them than any amount of money he could give them, for moral benefits are not to be estimated in money. There are two vices to which children in this country are peculiarly liable, and which are the means of ruining multitudes of both sexes. These are avarice and extravagance, which though they may seem to be very unlike, have yet the same elements, and are not unfrequently united in the same person. The young man wants money that he may consume it on his pleasures. The young lady wants money that she may vie with her companions in fine dressing and fashionable follies. The judicious parent will seek to lay the axe at the root of both these pernicious vices. The best antidote for extravagance, is dependance,—and the best, perhaps the only effectual antidote for avarice, is benevolence. Hence the parent who sincerely desires to promote the temporal and eternal welfare of his children, and is not avaricious himself, will so deplete his fortune by contributions to benevolence as to force the conviction on the minds of his children that they will have to rely, for success in life, on their own exertions. This

conviction will encourage in them habits of industry and economy, and taught by a parent's example that it is more blessed to give than to receive, they will not only acquiesce cheerfully in *their* contributions to benevolence, but will rejoice equally with them in the good accomplished, and learn to emulate their example by practicing economy and self-denial, that they may enjoy the luxury of doing good by their own contributions. For the correctness of these principles, I might with confidence appeal to the history of the past, and to the experience of the present. I might point to the proud satisfaction with which the parent who has by precept and example, trained up his children to benevolence of feeling and action; looks upon them, having by their own exertions won their way to public favor, now respected, honored and beloved, blessed themselves by blessing others.

I might also draw a picture of parental anguish over the blasted hopes, the ruined health and wasted fortunes of children differently trained, and the memory of almost every man who has reached the meridian of life would supply a dozen examples to suit the picture; but I forbear, assured that a word to the cause is sufficient, and that the prudent man foreseeing the evil will adopt means betimes to avoid it.

A. M.

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#### ENGLISH BAPTIST MISSIONARY SOCIETY.

Inquiry is often made respecting the origin of those movements which have produced such a wide diffusion of evangelic truth in British India. We find in an old Magazine the following, which though long, will amply repay an attentive perusal. From these apparently insignificant beginnings, God has wrought out the most magnificent results. To him be all the glory:

##### ORIGIN OF THE SOCIETY.

In the year 1784, the Baptist association, meeting at Nottingham, resolved

to devote the first Monday evening in every month to special prayer for the extension of the Redeemer's kingdom. Preparation was already making, in the divine administration, for the calling forth of individuals, who should serve as leaders and master-spirits in achieving the glorious work to be afterwards accomplished by British Baptists. Early in his ministerial career, Mr. Carey was led to a serious compassion for the unevangelized world. And, though he arose from obscurity, yet the accurate geographical knowledge and facility in attaining languages which characterized him, were evidences that God had designed him for a peculiar crisis in the history of the church.

When the Almighty has lofty designs to be effected, he generally arouses the attention of several of his people simultaneously, in different districts, to the requisite efforts. Thus, when the fetters of papal bondage were to be broken, Luther was not left alone to sound the note of alarm from his convent at Wittenberg. Calvin and Zuinglius, Knox and Melancthon, felt a congenial flame kindling in their bosoms, and, by their united efforts, all Europe was convulsed. So in England, other hearts were prepared by the Holy Ghost to respond to the emotions and to sympathize in the ardent feelings of Mr. Carey. At a ministerial meeting in Clipstone, Northamptonshire, in 1791, Messrs. Sutcliffe and Fuller preached two missionary sermons; and Mr. Carey afterwards urged the brethren to adopt some resolution, which should serve as a primary effort for the evangelization of the heathen. The effort, however, was thrown back upon himself; and he was requested to publish a missionary essay, which he already had in manuscript, and thus summon the attention of Christians to their obligations to use means for the conversion of the heathen.

At the next annual association, in Nottingham, Mr. Carey was appointed to preach. The subject that had long

been uppermost in his mind, it was very natural for him, under such circumstances, to present to his brethren. And, indeed, if he could succeed in drawing the attention of the ministers to the duty of missionary effort, he would, in fact, gain all he wished; for the sensation, thus produced, would infallibly communicate itself to every portion of the church. He chose the text—Isaiah liv. 2, 3;—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." From this text, Mr. Carey deduced the noble exhortations—expect great things from God, and attempt great things for God. The effort was not in vain. It was resolved that a plan for a missionary society should be prepared and presented at the next meeting, at Kettering. Thus were his incipient efforts, crowned with cheering success; and the object he had so much desired was, at length, in a fair way for accomplishment.

At the meeting thus appointed, October 2, 1791, after the public services of the day were ended, the ministers retired for prayer. They then solemnly pledged themselves to God and to each other, to make a trial for introducing the gospel amongst the heathen. They opened a subscription at the time, which amounted to little more than fifty dollars; and resolved not to ask for the aid of the public till their plans of operations and prospects of permanent existence could be made more sure and encouraging. All the endeavors within their power were put forth to ensure the purity of the infant society; and, notwithstanding all the difficulties that presented themselves, at home and abroad, they proceeded, with trust in God, to select a committee to superintend their early concerns. As a large

body would have been found, for several reasons, inconvenient, they chose the Rev. Messrs. Ryland, Hogg, Carey, Sutcliffe and Fuller, for the first committee, and Messrs. Hogg and Fuller consented to act, respectively, as treasurer and secretary of the feeble band.

#### NAME AND CONSTITUTION OF THE SOCIETY.

Christian charity, and a pure desire to promote the kingdom of Christ and the salvation of men, as distinct from the interests of sectarian partiality, were the bright stars that shone on the nativity of the society. "So far were we," says the historian, "from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and Moravians." But considering the probability, under existing circumstances, that more could be accomplished by leaving each separate denomination of Christians to exert the utmost of their own energies, they took the name—"THE PARTICULAR (or Calvinistic) BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN." All persons subscribing 10s. 6d. per annum, donors of £10 or upwards, and ministers making annual collections on behalf of the society, are considered members. A general meeting of the society is held annually, for the choice of officers and other business. A general committee of eighty members is appointed to circulate missionary intelligence, and promote the interests of the society in their respective neighborhoods; and a central committee, selected from this general committee, conduct more immediately the affairs of the society, and meet monthly in London, on a fixed day, for the transaction of business. The select committee consists of twenty-five members,

of whom sixteen reside in or near London, the remainder in the country. Five are required to form a quorum.

Previously to the year 1819, the annual meeting were held in October, and, like the triennial convention of American Baptists, at places designated at each meeting. Since that time, the annual meeting has been held uniformly in London, in the month of June.

#### OPERATIONS OF THE SOCIETY.—EAST INDIES.

In November, 1792, the month after that in which the society was formed, divine providence opened a way for the commencement of efficient operations. Mr. John Thomas, who had been preaching to the natives in Bengal for several years, had returned to the metropolis, and was endeavoring to establish a fund for the support of a mission in that country, and to procure an assistant to aid him in his foreign work. He had first sailed to Bengal in the year 1783, as surgeon to the Oxford East Indiaman, and, soon after his arrival, began to feel an earnest desire for the promulgation of the gospel in those regions. He had not then, however, the slightest intention of becoming a missionary of glad tidings, under that specific character, to those whose cause he pleaded. He returned home with the vessel, and was baptized in London, in 1785. After his baptism, he began to preach occasionally in and around the metropolis, and, with the advice of friends, he sailed again for the east in 1786. On arriving at Calcutta, he found a few serious persons, to whom he preached every Sabbath evening. One of these friends earnestly exhorted him to remain in the country, learn the native language, and devote the remainder of his life to the propagation of Christianity among the Hindoos. At first he felt decidedly unfavorable to the proposition. Numerous obstacles seemed to crowd around him, as will always be the case, where men seek to hide themselves from God.

The reluctant heart can always find excuses enough to shield its own unwillingness. The will of the Spirit, however, was manifest. And the Holy Ghost would have him set apart, like Paul and Barnabas, to the work where-to he had called him. The importance of a personal engagement in the mission weighed more and more heavily on his mind; and, after several weeks of prayer and inquiry, he gave his final consent. To encourage his heart, God had given him two Europeans, as seals of his ministry, and pledges of success, in his future labors in the cause of Christ. Upon some of the natives, too, his efforts were not in vain. Two or more gave good evidence of conversion; and others were led to serious inquiry.

Having learned these facts, and observed the ardent spirit of Mr. Thomas, the committee applied to him at once to return to Bengal, as a missionary under the patronage of the society. They also solicited Mr. Carey to go out as his colleague; and, as they had anticipated, he acceded, without hesitation, to the request. His people at Leicester felt, of course, that his separation would be a severe affliction; but churches, trained under a faithful ministry and instructed in the paramount authority of the voice of God, never selfishly withhold their pastors, when Providence summons them to another field. The Almighty has abundant resources; the treasure-house of his gifts is never exhausted; though he bereaves his servants of one blessing, it may be only to prepare the way for another. Though Dr. Carey was taken from Leicester, yet that people afterwards enjoyed the splendid talents and lofty energies of Robert Hall, to reap the abundant harvests sown, and to lead in the paths of holiness the lambs of Mr. Carey's spiritual fold.

The missionaries were set apart to their arduous work, in a meeting held at Leicester, March 20, 1793; and, in the following June, they left the shores

of England. On their arrival in Bala-sore roads, in November, they landed at a bazar, or market-place. Mr. Thomas soon entered into serious conversation with the natives; and the people, leaving their merchandise, assembled together for the express purpose of hearing the gospel. After having attentively listened for three hours, the Hindoos expressed an earnest desire that the missionaries would take up their abode with them.

Before they departed from England, it was distinctly understood that the brethren should be supported by the society at home, until they were able to provide for themselves. This arrangement, by which a large proportion of their time must be devoted to secular affairs, may seem to us strange and unworthy. But before we condemn the course of our British brethren, it becomes us to remember that they were just setting out in the missionary cause. They could gain knowledge only by experience; and in a work so complicated and difficult, we are not to wonder, if their earliest plans afterwards required modification. Indeed, although we should recoil at the thought of permitting our missionaries thus to seek their own support, perhaps this was, on the whole, the most judicious way of introducing them to the notice of the heathen, and giving them frequent opportunities of intercourse, and a chance of extensive influence. According to the plan, Mr. Thomas established himself at Calcutta, designing to maintain himself by his profession as a physician; While Mr. Carey hoped to attain the same end by cultivating a few acres of land, on one of the fertile streams of India. But although they occupied themselves to a limited extent in temporal employments, their chief object in residing in the country was to devote themselves to the spiritual good of the heathen. Their sphere of usefulness, in the labors they had thus chosen, at best, have been small. But

Providence prepared for them stations of more importance, and where they had the prospect of far greater usefulness. At the solicitation of a wealthy manufacturer, both the brethren accepted the superintendence of indigo factories, where their influence extended over more than a thousand persons, and their daily contact with the Hindoos contributed rapidly to increase their acquaintance with the language of the country. "With the aid of interpreter," Mr. Carey observes, "I am enabled to go out, especially on the Lord's day, and preach the gospel to the natives." On account of the character of the population in the villages, the assemblies were small; but, frequently, composed of *all* the villagers. In addition to their secular employments and their missionary labors, the brethren were ever attempting little acts of kindness to the natives. By his skill in medicine, Mr. Thomas excited attention, and often had opportunities of administering to the spiritual necessities of those, who sought relief from bodily afflictions.

In November, 1795, Messrs. Carey and Thomas formed a church at Mudnabatty, consisting of themselves and two Englishmen, who had settled in Bengal, and were now baptized. Such was the commencement of the church of Christ in that heathen country; and from such a beginning, sprung the important branches of our Zion, which now overshadow the land.

In the spring of 1796, Mr. John Fountain was recommended to the directors as a fit person, for his talents and missionary zeal, to be engaged for the Bengal mission. Not waiting for him to come to the Board and offer his services, they sought him out, investigated his character and abilities, and sent him at once to the aid of the brethren. He arrived in the following September. About this time, success of a cheering character was beginning to attend the labors of the missionaries.

Mr. Fountain says, in a letter, "the first Sabbath I spent at Mudnabatty was a very affecting one—a relation of which may not be unacceptable. But I must first tell you that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights; but this evening it was to be thrown into the river. Brother Carey went among them, and spoke for some time respecting the folly and sinfulness of their practice; but, not being able to procure their attention, he addressed himself to the officiating Bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating he hoped a good work was begun at Moypauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the Sabbath, at sunrise, worship began, when nearly an hundred people were assembled. Great attention was paid by all present; and, after breakfast, three persons came to converse with our brethren concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. They appeared deeply affected, when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. 'What!' said they, 'do they pray for us?' At half past three o'clock, the natives assembled more numerous than in the morning. Brethren Carey and Thomas both preached again. They declared, that I had witnessed more seriousness and attention, my first Sabbath, than they had seen all the three years they had spent in India."

The utility of village-preaching is felt every where by the missionaries, of the cross. Multitudes who, otherwise would never hear the words of life, are

thus brought within the sound of the gospel. And although their brief stay may leave comparatively a slight impression, yet a commencement is thus made—attention is awakened—and a ray of light is let in upon the darkness of heathenism, which may, perchance, lead to a thorough investigation of their miserable systems, and a thorough renunciation of them for pure Christianity. The Bombay missionaries have lately performed such a tour among the villages in the Deccan, to much advantage. And it is by the village-preaching of our Burman apostles, that the Karen wilds have already begun to blossom as the garden of the Lord. In 1797, Mr. Carey writes—"I have a district of about twenty miles square, where I am continually going from place to place to publish the gospel; and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place; viz. a chair, a table, a bed and a lamp; but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling."

A letter was received, during this year, from Dinagepore, about thirty miles from Mudnabatty, signed by five Hindoos, stating that about three years before that time, the Bramin, Mohun Chund [a convert, fruit of the labors of Mr. Thomas before the mission was established,] had been there, and had told them a little about the gospel of Christ; promising also, to send them certain parts of the translation, which had not yet been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries learned that Mr. Ignatius Fernan-

dez, a gentleman of Portuguese origin, residing in the same place, Dinagepore, was extremely desirous of hearing the gospel. Messrs. Fountain and Powell, accordingly, visited him, and explained to him various portions of the Scriptures. The next Sabbath he spent with them at Moypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection. He shortly afterwards erected a place of worship, at his own expense, in Dinagepore; and exerted himself as much as possible, by conversing with the Hindoos in that city, to prepossess them with favorable sentiments of Christianity. Here also the missionaries were introduced to several gentlemen, whose acquaintance promised to prove highly advantageous, on account of their eminent knowledge of the Sanscrit language.

Repeated and earnest solicitations had been sent by the brethren to the mother country, for more missionaries. This awakened the anxiety of the society to seek out suitable men. In 1798, their attention was drawn to Mr. Wm. Ward, a printer, and member of a Baptist church in Hull. Dr. Carey, had previously written to Mr. Ward, intimating how useful his services would be to the mission, when they were prepared to print and circulate tracts and translations. This personal appeal, coming directly to himself from India, made upon his mind an indelible impression. And although he received several invitations to settle at home, after he had entered the ministry, the voice that summoned him abroad sounded a note more imperative and urgent than any other. Accordingly, provision was made by the committee for the preparation he needed, before entering on his work as a minister of the gospel, and it was decided that he should embark for India in the spring of 1799.

About the same time, Mr. Daniel Brunson was introduced to the notice

of the society, and accepted as a missionary. His zeal to devote his life to the cause of Christ among the heathen was kindled by a sermon which he heard preached in Bristol.

Mr. William Grant, of the same church, was also destined to be one of the reinforcement. His early life had been tinged by free thinking, and he went to most unbounded lengths in iniquity. Having formed acquaintance, however, with Mr. Marshman, a member of that church, his return to virtue, which, by some previous circumstances, had already been commenced, was essentially advanced. The conversations they held, from time to time, gradually led Mr. Grant back to the paths of rectitude, and, through the influences of the Holy Spirit, he was brought to sincere repentance, and humble trust in the Redeemer. After he had been baptized, and admitted to membership in the Broadmead church, Bristol, he conceived an earnest desire to make known among the heathen the unsearchable riches of Christ. A kindred sentiment was aroused, by this determination of Grant, in the breast of his friend Marshman; and all obstacles having been taken out of the way, it was decided that they should both engage in the foreign service.

In April, 1799, passage was taken in the ship *Criterion* for eight missionaries; viz. Rev. Messrs. Marshman, Grant, Brundson and Ward, with the wives of the three former, Miss Tidd, who had long corresponded with the Rev. Mr. Fountain, and was now, with the approbation of her friends, about to bestow her hand upon that faithful missionary. The master of the vessel was a pious man, and expressed himself greatly rejoiced in the prospect of a voyage with such a consecrated band.

The vessel sailed from London, May 25th; and the missionaries arrived at Serampore in the following October. Here they waited to receive advice from

Mr. Carey, being not permitted to go at once to his residence in the interior of the country. One of their number, however, was prevented, in an inscrutable providence, from entering on his work. A fortnight after their arrival, while they were expecting in a few days to enter upon their toils, Mr. Grant was called from the service of the church on earth, to the rest that remains for the people of God. By a rapid, but not alarming illness, he was seized October 27, and no effectual remedy could be invented. Thus did God come forth to teach the missionary family a lesson of submission to his will, at the commencement of their labors. Surely clouds and darkness are round about him; but justice and truth are the habitation of his throne. Though his dwelling-place be shrouded in night, still God is there, and he is working out, by mysterious means, his lofty and glorious purposes. Mr. Ward preached for him a funeral sermon, from the text—"Death is swallowed up in victory."

A combination of circumstances led to the establishment of the mission at Serampore. The government of the country were unwilling that the whole re-inforcement should settle at Mudnabatty. The indigo crops had failed, and the factory at that place had been relinquished. Mr. Carey's engagements there were, within a few weeks of terminating, and he had taken a small place at Kidderpore, where he hoped to reside with peace and usefulness, and collect the missionary brethren about him. Hence a change in his plans would involve some loss of money, and, what was more painful, would separate him from the little church. But at Serampore, they might be protected and accommodated; the country was more populous, and the ends of the mission were more likely to be accomplished there, than anywhere else. Accordingly, in January, 1800, the decision was made, and Serampore became the seat of the mission.

Having purchased a house by the side of the river, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and they were appointed to superintend the domestic concerns a month each, successively. Mr. Carey was made treasurer and keeper of the medicine-chest; and Mr. Fountain, librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was resolved that all awards, accruing from the services of any of the members to government or otherwise, should be sacredly devoted to the general funds of the mission. A press and types were soon procured from Calcutta, for printing the Bengalee Testament, which was already translated; and all the official printing of the Danish government in the East Indies was put into the hands of the brethren.

In August of this year the mission sustained a second severe loss in the death of Mr. Fountain. He had been married little more than nine months, was in the prime of life, and much good was expected to result from his active labors. But God seeth not as man seeth. While we are distressed by the severity of his dispensations, we are assured that the Saviour still lives; and to him we are bound to yield in quiet and childlike submission.

About this time, Mr. Thomas, who had been preaching at Bheerbhoom, visited Serampore. During this visit, his conversation and prayers were observed to be more than usually solemn and impressive. He remarks in his journal, "on hearing of the outpouring of the Holy Spirit in America, it became very desirable that the Lord should remember us; and it appeared most exceedingly necessary to me, the vilest of all. I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his de-

sire, a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed, that not only Mr. Carey, but all the missionaries, seemed particularly led to discourse on the sufferings and death of Jesus—a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

Such a state of mind among the missionaries, we should naturally expect, would be followed by some train of events in their history, of more than ordinary interest. When there is an evident moving of the Holy Spirit on the minds of his people, it is always to be regarded as the prelude to some unusual manifestations of divine power. Such was the case here.

On the 25th of November, 1800, Mr. Thomas was called to attend a Hindoo, named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept, and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days after, Kristno was anxious to go to the mission-house for instruction; for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool accordingly went together and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself; and on being subsequently visited and instructed by the missionaries, they avowed their intention of casting in their lot with the people of God.

On the 22d of December, Kristno and Gokool publicly renounced *caste*, by eating with the missionaries. This had

been always considered an impregnable barrier in the way of the progress of Christianity; and Mr. Thomas had labored fifteen years, and Dr. Carey till almost his last hope had expired, when this joyful event occurred. "Thus," says Mr. Ward, "the door of faith is opened to the Gentiles; who shall shut it? The chain of the *caste* is broken; who shall mend it?"

"This evening," continues Mr. Ward, in a letter, "Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ in order to be baptized. Gokool said, when he heard the gospel, he could not rest; but conversed with Kristno, respecting the agitation of his mind; and on one occasion, he and another man sat up a whole night talking about it. He said, he had had great fears about his sins; but these had left him when he was employed in musing upon Christ.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple; and, considering how little time she had heard, it astonished us all. Her sister, who we expected would say but little, pleased us much. They both acknowledged that the words of Christ had softened their hearts, had removed their sins, and had become all in all to them.

"Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." These testimonies, coming from the lips of their earliest converts, almost overcame the missionaries with joy. The exultations of that hour were an ample recompense for all their years of self-denial and toil.

But it was no sooner noised abroad that these Hindoos had renounced caste, than the whole neighborhood was in an uproar. About two thousand people,

animated with indignation against them, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. Instead of censuring their conduct, however, he commended them for having chosen the way of truth. Being thus defeated, another turn was tried, which was exceedingly painful to the family of Kristno, and productive of much inconvenience. In consequence of these events, Gokool and Kristno's female relatives sent to the mission-house, requesting the delay of their baptism for a few weeks. But Kristno was unshaken. The ceremony was performed before a considerable number of spectators of various nations and religions, on the last Sabbath in the year. Dr. Carey first administered the ordinance to his son, Felix, who was about fifteen years old, and then to Kristno, using the same formula, in Bengalee. In the afternoon the Lord's supper was administered, for the first time, in Bengalee; and at the termination of the solemn ordinance, Kristno stated that his heart was full of joy.

In consequence of his subsequent conversations with his family, and earnest intercession with heaven on their behalf, during the following month, his wife's sister was baptized, and Mr. Fernandez, the gentleman from Dinapore, before mentioned, and joined the church. On this occasion the converted woman remarked, that she had discovered a treasure in Christ incomparably greater than everything else in the world: whilst Kristno observed, that, having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

In February, 1801, Rasoo, Kristno's wife, having recovered courage, was baptized, and at the same time, Unna, a member of his family. About this period, the brethren had the unspeakable pleasure of issuing the Bengalee New Testament, thus enabling the Hindoos to read, in their own tongue, the

wonderful works of God. By this means the linguistic ability of Dr. Carey became known to the British government in India; and Marquis Wellesley appointed him teacher of the Bengalee and ancient languages in the college of Fort William. He was afterwards raised to the rank of professor, with a salary of about fifteen hundred pounds per annum, which was sacredly devoted, according to their plan, to the missionary treasury.

In the month of May, Gokool, who had given in his relation to the church at the same time with Kristno, but was deterred from baptism by fear of persecution, resolved to break over all opposition, and submit to the Christian rite. He was accordingly baptized; and his wife, who had manifested a determined spirit of resistance, not only attended as a spectator, but even seemed to express some approbation of the gospel.

In the beginning of July, God again visited the mission with the chastisement of affliction. After a severe indisposition, for a considerable time, Mr. Brundson rested from his labors. Within three months, Mr. Thomas, also, the first missionary to the Hindoos, was called to follow him into the world of spirits.

But judgment was tempered and alleviated by mercy. For about the time of the death of Mr. Thomas, Komal, the wife of Gokool, after giving a very interesting relation to the church, was baptized, and admitted to membership. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

Whilst death was thinning the ranks of the missionaries, the survivors continued to labor in their holy and important vocation with unremitting diligence. In the evening they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with derision and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the Bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and the baptizing of a Hindoo of the caste, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footeopore to the mission-house, a distance of forty miles, in order to find out the author to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the Bramins, or in the Hindoo system; he had, therefore, long since abandoned his idolatrous worship; and in the truths contained in this paper, he had found the way of life. A few days after this explanation, he threw away his

caste by eating with the missionaries, and subsequently to his baptism, he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year, there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmans, came to the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "Letters on the Evidences of Christianity," which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore.

In the month of May, three Mussulmans came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries; and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c., they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candor and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

Towards the latter end of July, one of the Mussulmans, who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable

of undertaking so long a journey was Mr. Marshman. He, however, readily consented, and took with him the new converts, Petumber Mitre and Bharut.

On their arrival at the place of their destination, situated in the district of Jessore, near the river Isamuty, they found about two hundred persons, comprising Mussulmans and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of caste altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mohammedan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired, him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some refreshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water side, and whilst he lay down to sleep, they entered into close conversation with Petumber Mitre. In about two hours, our missionary arose, and

renewed his pleasing and truly important work.

After he had finished, the hearers retired to a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years begun to dislike the idolatry of the country; and, and attaching themselves to a grave, elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the Bramins, and very friendly to the gospel, as opposed to it; recommending the latter, also, to his people, as the revelation which he had encouraged them to expect."

Early in the year 1803, Mr. Chamberlain, whose memoir is so well known in America, was added to the mission. He was received with great cordiality by the missionaries and the native converts. One of the latter said, "they cannot speak our language; but we perceive that all our hearts are one, and that we are united by the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mohammedans, Armenians, and Europeans. After praying for a short time

with fervor and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour, with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

In October of this year, Gokool died, the first fruits of the Bengalee mission, which had been gathered into the garner of God. In view of his peaceful death, the native converts afterwards frequently said, "May my mind be as Gokool's was."

In February, 1804, Kristno and Petumber Shingo were set apart to the work of the ministry. The same day, a prayer-meeting was held for the purpose of commending to God Mr. and Mrs. Chamberlain, who were about to undertake a new mission station at Cutwa. During the year, seventeen natives were baptized.

Early in the year 1804, four new brethren, Messrs. Biss, Mardon, Moore and Rowe, were added to the missionary band.

In August, the native convert, Petumber Shingo, was called to give up an account to God of his stewardship. He died, triumphing in that blessed gospel, which had shone in upon his own darkness, and which he had endeavored to make known to his perishing countrymen. But even the deaths of God's people are blest. The wife of Petumber was led, by the influence exerted on her mind by the scenes of his exit, to seek the religion which supported him; and two Hindoos, also, were so much impressed with what they saw and heard during his life and at his funeral, that they resolved to abjure their superstitions and embrace Christianity.

In the month of September, Messrs. Moore, W. Carey, Jr., and three native brethren set out on a missionary tour, through the country of Dhacca. In the first sixty or seventy miles of their journey, it appeared that many of the people had either received tracts, or heard something about "the new way" before. On their arrival at Dhacca, they were received with great enthusiasm. Their boat was so surrounded by natives, that they were obliged to put off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets. Thus was the good seed of the kingdom sown extensively among the people. Its fruits will never be fully known, till we see them garnered in the kingdom of heaven.

In the beginning of October, Messrs. Marshman and Ward were chosen co-pastors with Dr. Carey over the church at Serampore. During this and the two following months, twenty-one persons were baptized—seven of whom, from a distant village, seem to have been first led to inquiry by the tracts left among them.

(TO BE CONTINUED.)

## Our Missions.

We request the pastors of our Churches to read the following to their several congregations. The appeal will come with startling effect upon every thoughtful mind. A great work is before us. As Southern Baptists we must not let the opportunity pass of entrencing upon the dominion of the Prince of Darkness in China. T.

### SHANGHAI—CHINA.

*Letter from Brother Yates.*

SHANGHAI CHINA, March 20, 1861.

*Rev. A. M. Poundexter:*

DEAR BROTHER—Your letter of December, 1860, containing the annual appropriation of the Board for this

Mission, for the year 1861, was received two weeks ago. The political condition of our once glorious Union is truly alarming! And that it should be such, as to induce the necessity of reducing our annual estimate by a third, together with the resolutions of the Board in regard to sending out any more Missionaries, under existing circumstances, confounds me beyond measure! If a part or all of the Southern States secede, (and we hear that South Carolina has seceded,) and a civil war ensues, what are we to do? Truly this is a dark providence, occurring too, at the most important period of the history of China Missions,—just at the time when, in the providence of God, we are called upon, not to retrench, as we are forced to do, but to double, and even to multiply all the appliances necessary to bring the Gospel to bear upon the millions of this land, who have but recently been made accessible to the Christian Missionary. Two or three cities and towns in Shan-Tong, are now occupied by Missionaries from Shanghai. Others might be—Tien Tsin—within sixty miles of Peking, is now occupied by Missionaries from this place. Within the last three days, it has been officially announced that the river Yang-Tsz, is open for trade, from Shanghai to Han-kaw, a distance of six hundred English miles. Han-kaw is in the Province of Hupoh—in latitude 30°30' North, longitude 114° East. The two cities—Han-yang and Wa-chang—on opposite banks of the Yang-Tsz, form Han-kaw. The term literally means the mouth of the Han-river.

At Han-kow, is said to be the largest collection of human beings on the face of the globe—4,000,000 is said to be a small estimate. English Consuls are stationed at Ching-kiang—where the grand canal intersects the Yang-Tsz,—also at Kin-kiang, at the mouth of the Po-yang lake, and at Han-kaw. Brother Crawford, with two other Missionaries

from Shanghai, are now with the English expedition at Han-kaw, and may possibly make arrangements to locate there. My dear brothers, take the map of China and look for your Missionaries, cast your eye along the Yang-Tsz, from its mouth to Han-kaw, and over the Po-yang lake. See what a vast field is open to us. The field on the river alone, is infinitely greater than that opened by the five ports. Look to Shang-Tang, to Tien-Tsin, &c., and say, dear brother and brethren of the Board, is this the time to retrench? Should we not rather make a desperate effort to go in and possess the land?

I regret exceedingly the necessity which has forced the Board to the determination not to send out any more Missionaries for the present. Are there not wealthy men of God in our Churches, who are willing to make a sacrifice for the cause of Missions, just at this critical and important position of our work? Surely we shall not be forced to abandon our work? The Episcopal Mission have disbanded nine day schools and one large boarding school for boys. Two families are to return to the States, or seek employment here. Others may have to follow.

My trust is in Him who said: "Lo I am with you always, even unto the end of the world." Brethren Holmes and Hartwell and their families were well when we heard from them ten days ago. Brother Hartwell and family had moved to Tang Chaw.

21st. We have just received the mail. We have Brother Taylor's note of December 25th, 1860, and news from Washington via England, to January 10, 1861,—South Carolina, Alabama, Florida, Mississippi, and Louisiana, had seceded! May the God of nations save our country from a fratricidal war! Viewing the whole matter from this distant point of observation, our people, North and South, seem to be mad.

You will be greatly pained to learn that we still have no tidings of the Edwin Forrest. We have about given up all hope of ever seeing our brethren Bond and Kohren and their families. They have been out nearly eight months. This is twice the length of my passage out. A vessel has just arrived here, via Hong Kong, having on board a Piano Forte, for Brother Kohren, also one at Hong Kong, with boxes for Brother Bond. In case they do *not arrive*, what shall be done with these things. Have their friends any directions to give? I have an encouraging state of things in my congregation. We have every reason to hope for good results. The Lord bless and sustain us in this dawn of darkness and great anxiety.

Fraternally,

MATTHEW T. YATES.

### CANTON—CHINA.

*Letter from brother Graves.*

All will rejoice to know the cheering circumstances under which our brethren are prosecuting their work in Canton and its vicinity. Brother Graves has gone into the interior, and God will still, we hope, be with and bless him.

SHIN HING, April 6th, 1861.

*Dear brother Taylor:*

After several ineffectual efforts, we have at last succeeded in gaining a foothold in this place. God's blessing has been with us. Many of the people seem to give earnest heed to the words of eternal life. Two weeks ago a young man, the first fruits of Shin Hing unto Christ, was buried with his Lord and Master in baptism. None of us expected, when we left Canton, to see fruit so soon; but his experience was so satisfactory, that I could but feel who can forbid that he should be baptized. There are several other applicants for baptism, of whom we have much hope.

The native brethren who are with me, Luk, Au, and A-Yeung, seem to

have hearts full of love to the work of winning souls. We spend almost the whole day in preaching, either in the chapel or in the street. I have set apart one day in the week for vaccination and dispensing medicines, but am visited every day by patients, whom I attend to when I have time.

My hope and prayer is, that a church may soon be established here. We meet with some opposition, but it is of no consequence. Many assent to the truth of what we preach, and acknowledge the worthlessness of their idols, but still hesitate to come out on the Lord's side.

There are about 1000 Mohammedans here, and 100 or so of Roman Catholics. Some of these have occasionally attended our services.

I met with an incident the other day, which shows the nature of Chinese idolatry. A man, whose eyes were cured under Dr. Parker's treatment some years ago, told me that he worshipped the Doctor ever since. On my inquiring how he worshipped him, he told me that he had written his name with a high sounding title, and that he paid his devotions to it every day. Many idolaters deny, as stoutly as the Roman Catholics, that they pray to their images for assistance, and say that they mean merely to reverence the virtues of ancient worthies. Some may pay their devotions with this intention, but there can be no doubt that the great mass do really seek for happiness and help from their idols.

I have rented a house for a permanent situation. Foreigners always live in an upper story, but we cannot obtain a house with a story here. Though I have not yet lived all summer on a ground floor, I think I can do so safely, as the house is quite dry and has a good yard, so that we can get some air. The Chinese prefer a ground floor.

Remember us in your prayers.

Yours in Christ,

R. H. GRAVES.

## ABEOKUTA—AFRICA.

*Letter from brother Phillips.*

ABEOKUTA, April 5th, 1861.

*Rev. James B. Taylor:*

MY DEAR BROTHER—I have not been well this week, and consequently shall write you very little. I have been able to attend to my usual duties, but not able to do more. I feel better to-day.

Brother Stone will inform you of his having come down here; he came a little before I expected, and has caused us to be quite jammed up for want of room. This house is a miserable concern, and we are in rather a bad fix. Even without war, I fear we could not have sustained both stations, as our money was so curtailed; and as it became evident this would be the place of our principle operations, I determined to try and make such improvements and repairs here as would render us secure from the weather, and give us a little comfort. But I am trying to do it with as little expense as possible, consequently I am doing all I can myself.

News from America is very distressing to us here; it places us in a very critical condition, and makes the future look very dark. But we still look to God for aid. At a time when our prospect of success, with the people, is so very flattering, to be so cramped is exceedingly trying. Last Sunday, after afternoon service, I said if any one present wished to talk with me about religion, to remain after we dismissed. Four women and all my largest girls remained. Some of them wept very much, and said they knew they were sinners, and wanted to beg God to forgive them. One of the women sent me her idols a few nights before by Hattie, her little girl, who has been with me about two years or more.

The women said they knew—had been convinced—that as we preached the gospel was right, and had, some time ago, thrown away their Orishas; or

where they were made of cowries, they used the cowries to buy with. They said they prayed, and always tried to please God, and now they wanted to know what else; they knew they sinned every day, but they hoped God, for Christ's sake, would forgive them. The girls were all very serious, and, as I just said, some of them wept much. I asked one of them what she said when she prayed; and she said substantially as follows:

"O Lord, have mercy upon me. I bow before Thee and confess my sins, for I am a sinner. I can do no good thing—have mercy upon me for the sake of Jesus. I choose the reign of Thy Kingdom from thy hands. O Lord, I am a little child, and very needy and poor; do not let my soul go to hell—pardon my sins, and save me when I die, for the sake of Jesus Christ—Amen."

Our labor here is principally with the Ijayans; so that should peace ever return, and Ijaye still standing, we shall have double the influence there we ever had before. So, amidst all our trials and clouds, we still hope—we pray—may the Lord hear us and avert the storm that hangs over our beloved land.

I have now given up all idea of returning home until matters change, or the affairs at home are better. My general health is very good. I have not been confined to my bed for more than ten months, except a day or two. Let times go as they may do not fail to pray for us. Our hearts were made glad, a few Sundays ago, by brother Stone's burying two with Christ in baptism. He will tell you about it.

Salute brother Poindexter and all the Board for me.

Yours, very affectionately,

A. D. PHILLIPS.

SLANDERS, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

*Letter from brother Van Brunn.*

REPUBLIC OF LIBERIA, G. B. COUNTY, }  
V. Ville, Bexley, 8th April, 1861. }

*Dear Brother Poindexter:*

This will show you my anxiety to write you, and that you might learn how we proceed here with our operations. If you do not hear often from us, it is not through want of will, but of opportunity. I am writing this, intending to forward it by Capt. J. Webber, who is about shortly to leave Africa for the States. I hope you may receive it, and that it will find you well. In humble dependence on the Lord, we are still pursuing on in the great work, asking that you would remember us in your prayers. I am still preaching the Word of God to the surrounding population, natives and settlers. The native hearers of the gospel, in different towns, are increasing more and more, so that when I endeavour to attend to the various invitations from different places to preach to them, I feel the effects of the fatiguing labour. I am the only one preaching to the natives in their own language.

May the Lord, the great Head of the church, answer my cry, when I endeavor to pray to Him. I firmly believe He will hear me, and thus I determine to keep my hand to the plough till I die. The Lord will be with me; He is my shepherd—I shall not want—I need not fear.

Besides preaching, both the day and Sunday school are under my immediate notice. Some of the children have left the school, as you will see in the list or report of the school; the remaining ones are making good progress, which parents in distant towns have noticed, and are anxious that their own children shall do the same. They would readily send them to the school, were it not for the distance. I sympathize with them. May the time arrive soon when the people in this country, and the natives especially, shall have the means of

quenching their thirst after useful knowledge, and of the Word of God.

I have learnt from brother Yates the alteration of salaries for different stations, and, as far as I am concerned, I am satisfied with remaining in the same position.

#### AFRICA.

*Letter from Brother Reid.*

OYO YORUBA, April 8th, 1861.

MY DEAR BROTHER TAYLOR :

Through the tender mercies of God I, again write you, though I cannot tell whether or not this will reach you. I continue to write every probable opportunity that offers of getting a letter to Lagos. Since the new moon of March there has been no regular engagement at Ijaye because the Mahomedans have been observing their annual fast. It will close on the 11th inst., and then they will feast for five days. After this I suppose the King and his supporters will resume their regular attacks on Ijaye. It is vain now to undertake to calculate the final result of this war; because it is now assuming more of a national feature than at the beginning. At first, I am quite assured, that the King had no other design in making war against Ijaye than the subjugation of Are, so that he could bring back the whole Yoruba county under his power as it formerly was. The point of dispute now seems to be who shall have the power the Egbus or the Yorubas.—Hence a very important question is involved, one I fear that will not be easily disposed of. Should Ijaye be taken, the Yorubas will have the power, and then perhaps, they would continue the war against the Egbas. If Ijaye is sustained and the Yorubas driven from there, that will give the Egbas power, and they will, perhaps, continue the war against the Yorubas.

Strong threats have been made on both sides. As I have said, it would be vain to calculate the final result. All we can do is to beg God to bring a

speedy termination to all these troubles in that way that will be for his own glory and the eternal good of his people. Were it not for this source of communion with God, Christ and the Holy Spirit which has been vouchsafed to all christians, truly our lives here in this country now would be miserable.

I have still been able to buy a few cowries, enough to keep us supplied in food. I have enough to do me about two or three months. I am having the entire mission enclosure cultivated except in front of the house. If it does well I shall be greatly helped in regard to food. This we are doing with but very little addition to my regular expenses. The rains have now commenced, and we have the prospect for a favorable season. Provisions still plentiful in the market but not so cheap and abundant as when there is no war.—Some months ago when the farms were so much pillaged I had some apprehensions of a scarcity, but now I do not apprehend suffering, because the people during the dry season, cleaned up and cultivated the lands on the brooks, (which ordinarily are too wet) which promise a good return for their labor. This corn is now beginning to be ready for use. It is somewhat novel to go into the farms now and see the people picking out cotton and corn in all its stages from the planting to that which is ready for use.

About 5½ P. M. yesterday, I had the pleasure of baptizing Adeyanju. This was truly pleasant to me, because she gave a good evidence of the hope that was within her. I have had several private conversations with her, but yesterday I examined her before the people of my yard that they might hear for themselves. My congregation and number of daily visitors have increased during the last month.

Since I have begun to preach and talk to the people for myself, they seem to be much more interested. I sometimes have to tell them the same thing

several times before they understand it. Several are now becoming apparently interested. The people wonder how I can remain here so patiently and continue to teach them so much. I always reply that it is the love of God that constraineth me to do so. I tell them that God, Christ and all our work here and everywhere is love. Therefore, we beg them to receive and believe our message. They say the Yoraba would not do so. My little boy has begun to read the translations a little. I keep up remarkably well. I am able to walk anywhere in the town. I do not boast, because I cannot tell how long I may keep in favor of the people, or keep up able to preach to them. All these things I trust have a good influence upon me and cause me to draw nigh unto God.

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Letter from Brother Hartwell.

TUNG CHAU, CHINA, March 11, '61.

Rev. A. M. Poindexter,

DEAR BROTHER:—I am sure you will be glad to see this letter dated Tung Chau, and to know that my family is with me here. We remained at Ianti (Chefoo) longer than we would have done on account of the very bad state of the roads from the heavy snows that had fallen. At length we made up our minds to try it on the 28th February, and on the 1st of March reached here safe and sound, Mrs. Hartwell having ridden the greater part of the way (fifty miles) on horseback. Jesse and his nurse were carried in a "Shentsz," a kind of mat-covered litter between two mules. This "Shentsz" had an accident which might have proved quite a fatal one, but, thanks to a gracious Providence, almost as if by a miracle, no one was hurt.

Most of the bridges in this part of the country are very narrow, only the width of two wide planks, but the horses are trained to walk them very well. Unfortunately and very unjustly too, there was a lame mule in the lead of the lit-

ter in which Jesse and the nurse rode. In the middle of one of the long narrow bridges, this mule made a misstep that hurled him and the "Shentsz" with all its contents into the river below, or rather on to the ice below, for the river was frozen over. A most fearful fall it was, and I can hardly understand how our baby escaped being seriously hurt. When I reached the Shentsz, Jesse was at the bottom, the Sung Sung above him, but bearing her body up from him as much as possible, and upon her were the contents of the Shentsz, no little load for a woman. As soon as extricated from his confinement, Jesse was as happy as ever.

For the present we live in two rooms besides the kitchen, one our chamber the other dining-room, parlor, preaching place, &c., &c. The carpenters are at work getting the rest of the house ready for us. When repaired, the place I have will be a very comfortable one, and I think I shall live in it a good long while if it proves to be as good a locality as I think it is. I rent it for something less than 100 Taels per annum, and have to repair it, i. e., adapt it to use by a foreigner. I have the right to keep it as long as I please, and when I leave to pass it over to any one I may please at the same price, the only limitation being that it shall not be opened as a business place. I have the whole establishment to floor, all the partitions to put up, the windows to glaze, &c., besides taking down such Chinese fixings as are in the way. As, however, I have the right to sell these improvements to my successor or to remove them, I feel justified in making the place comfortable.

We have been very kindly received by the people here, some of the mandarins and a number of the literary men of the place having called on me. I have dined with two of the authorities. Mrs. Hartwell and I have an invitation to dine with the family of one of my Chinese friends. We gladly seize this

opportunity of getting an introduction for Mrs. H. among the women. It is often so hard to get at the females in China. I try to get the people to feel that I come to *live among* them for their good, that we seek not theirs but them. In Shanghai we were too much identified with the foreign community.— Though the people know we are missionaries and that we felt differently towards them from what the merchants did, they did not seem to feel that freedom to visit and associate with us that I think is desirable. It is very necessary for a minister at home to make himself *approachable*, much more is it necessary in a heathen land. There is a mean between that familiarity that breeds contempt and which would lead the more respectable among the heathen to disrespect a missionary, and that reserve and dignity which makes a man in a humble life fear to approach the preacher of the Gospel with a story of his simple speculations, his yearnings and his fears. That mean, Mrs. H. and I wish to strike if we can.

The Commission.

RICHMOND, JULY, 1861.

THE LORD WILL PROVIDE.

We shall be much strained for funds to meet our engagements, yet we believe *the Lord will provide*. A brother from Columbus, Georgia, sending a donation, says:

“ Now that we are carrying unusual financial burdens, and are looking with uncommon solicitude to the future, let us take, in humility and gratitude, fresh proofs of the willingness of God to bless us, and show the more earnestness in his service. He is steadily engaged in recovering, through the agency of believers, the heathen to Christ and in filling the earth with his glory. Let us not waver, but believe. The remittance please apply to Foreign Missions.”

Another young pastor from South Carolina, brother J. A. Chambliss, of Sumter, writes:

“ I am now located here as pastor— was ordained two weeks ago. God has blessed me with a warm hearted, praying church, poor in this world's goods, but rich, I believe, in faith. We feel a deeper interest in your work, (I may say our work, may I not?) than our small contribution would indicate, but ‘ the times are so hard,’ it is not easy to get money. But you shall have abundance of earnest prayers.”

The remittance was thirty-five dollars. It was a seasonable contribution, especially when accompanied, as we know it will be, with “ abundance of earnest prayers.” What brethren of the South will imitate the above worthy examples? T.

GEORGIA BAPTIST CONVENTION.

We have just received the minutes of the Georgia Baptist Convention, which was held with the Baptist church at Athens, on the 26th, 27th and 29th of April, 1861. Though not as largely attended as usual, it seems to have been a meeting characterised by unusual solemnity and tenderness. Referring to the Foreign Mission cause, the Convention thus present reasons for the present paucity of funds, and appeal to the churches for help.

Two causes have contributed to produce the present embarrassment in our mission operations:

1. The drought last year cut off the crops, so that it required the amount for which the cotton crop was sold, to supply the deficiency in the provision crop. Our country has never before been so dependent for the necessities of life upon other States.

2. Our political troubles have rendered the future uncertain, as to peace or war, and our people have been disposed to hold their money, that they might be prepared for any emergency. Very large amounts of money have also been given to our volunteer companies, who have gone to defend our country. These amounts were well deserved by our pat-

riotic soldiery, and therefore were nobly contributed by our citizens.

We are not surprised with these facts before us, that our boards should be embarrassed and compelled to retrench. But what is to be done in the future? Shall our Boards be compelled to abandon any of their Foreign or Indian missions? Shall the cause of Christ and of souls suffer further? Shall we abandon any of the positions now occupied, with such brightening prospects of future success before us and yield the vantage ground already gained? Never, never. Now is the time to show our love to the cause of Jesus, our anxiety for the world's regeneration. We cannot give now without feeling it, without a sacrifice, a self-denial. Let us meet the crisis, prove equal to it, and by the help of God bear the tottering ark through its present severe trial.

REV. JOHN E. DAWSON.

We find the following reference to this esteemed brother in the minutes of the Georgia Convention, and gladly insert it in these pages.

Brother JOHN E. DAWSON, whose name is deservedly dear to the Baptists of Georgia, departed this life on the 18th November, 1860, at Tuskegee, Alabama, in the 55th year of his age. Though not residing in our midst at the time of his death, yet he had so recently left us, and had for so many years been identified with the important interests of the Baptists of Georgia, that some brief testimonial of his character and labors should appear upon our records. He was born in Washington County, Georgia; subsequently with his parents, he removed to Morgan County, where he resided many years. His early education, though respectable for the times, was not however very thorough; but subsequent reading and study, in connection with his remarkable habit of observation, supplied, to a great extent, the defects of his youthful culture. In 1827, he was hopefully converted to God, and united by baptism with the Indian Creek Church, Morgan county. From that time, until his death, being a period of thirty-three years, he was a fervent, devoted, progressive christian. In 1835, he was ordained to the work of the gospel ministry, Brethren Vin-

cent R. Thornton, and Malcolm Johnston, acting as the Presbytery on the occasion. He at once took a high stand as an able minister of the Gospel. Nature and grace had bestowed upon him many excellent gifts. Engaging in his manners, favored with a fine person, a vigorous intellect, and rare social endowments—he was qualified to fill a large sphere in his intercourse with men. As a public speaker he had few equals—he abounded in pious benevolent labors. For many years he was one of our Executive Committee, and stood prominent in the counsels of this body at its Annual Meetings. The cause of temperance and missions ever found in him a noble advocate. The interests of Education in our State, are much indebted to his wise counsels and active exertions. The Mercer University, in its early struggles and subsequent progress, shared largely in his anxieties, labors and pecuniary gifts. He taught a School one year in Madison, and in LaGrange laid the foundation of one of the most useful Female Seminaries in our country. The last service which he rendered his Brethren, was as an Associate Editor of the S. W. Baptist; in this department of labor he displayed uncommon ability. But his main strength was in the pulpit; as an eloquent, powerful and successful preacher of the Gospel, he will long be held in affectionate remembrance. His active ministry ran through a period of about 23 years. He was Pastor of Eatonton Church six years, of the LaGrange Church about the same length of time, and subsequently of the Columbus Church 9 or 10 years. Several other Churches shared much valuable service from his hands. He was greatly beloved by the people among whom he labored, and by an uncommonly large circle of his brethren and fellow-citizens in Georgia and Alabama. He was wise in winning souls to Christ; the Churches that he served were favored with many precious and extensive revivals of religion. He passed through many and severe trials. For the last two or three years of his life, he was greatly prostrated by bodily disease, which resulted at last in a fatal consumption. In his closing days he was peaceful and serene, and his intellect remained vigorous and unclouded. He was favored with remarkable views of the plan of salvation in its adaptedness to the wants of perishing sinners, and to his latest

breath the interests of Zion engaged his warmest affections.

We shall see his face no more on earth. We have reason to believe, that he has taken his seat in the Kingdom of God above, with the beloved Mercer, and Sanders, and Armstrong, and Posey, and Thornton, and many other endeared ones, that in years past mingled together in these our annual gatherings. May we that yet linger, meet them at last in Heaven.

TRANSMISSION OF FUNDS.

The inquiry has been of much interest among our brethren, whether, in the present condition of things, it is possible to forward funds to our missionaries. We are happy to say, that a satisfactory arrangement has been made by which we may communicate to our brethren for the supply of their necessities. But shall we have the supplies to send? This, with the Board, will now become the most important question. Our agencies are few, and we are now throwing ourselves upon the voluntary free will offerings of the churches. Will they be withheld?

Funds may be sent to us by mail.

T.

NEWS FROM OUR MISSIONARIES.

We have received quite a large number of letters, which have been, under the operation of the blockade, kept in the dead letter office at Washington. By the kindness of a friend, we have succeeded in obtaining them. They are full of interest. Our brethren are deeply distressed at the condition of things in this country, but all hopeful concerning the missions. Brother Graves, of Canton, has secured a position in the interior, and is received with kindness by the people. He has been permitted again to baptize, while several indicate a serious spirit of inquiry. Brethren Gaillard and Schilling still remain in Canton, and are prosecuting their work with encouragement.

Brother Yates states that his congregations in Shanghai are increasing, and manifest special interest in the gospel. Brethren Hartwell and Holmes are at Shantung, having a wide open door of usefulness before them. Brother Crawford has proceeded with the British envoys, far in the interior, and was engaged in preaching to the people. We have letters also from Brethren Phillips, Stone and Reid. They are all in good health, and are happy in their work. The two former, from economical motives, are now together at Abeokuta. Several of the children and members of the congregation, are deeply concerned on the subject of salvation. Brother Harden, at Lagos, does not find so much of encouragement in his field. We learn from Brother Yates of the Liberia mission, that the missionaries on the coast are still prosecuting their work with fidelity. T.

Other Missions.

MAHRATTA MISSION.

Mr. Ballantine sends the statistics of the churches connected with the Ahmednuggur branch of the Mahratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830, which exhibits very gratifying progress, during the last five years especially. The numbers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the sixth, 363. Total, 595.

Mr. Barker, of Khokar, in reporting his station for 1860, is permitted to speak gratefully of "the distinguishing

blessing which God has been pleased to bestow upon the district." A much larger number have been received to the churches under his care than during any preceding year—thirty-two in all; and two new churches have been organized, as mentioned in the letter published last month. He speaks of the importance of taking measures to furnish the Christians of the district with better facilities for educating their children. "Twenty-four villages are represented in this district," he says, "scattered over an area 25 miles in length by 10 to 15 in breadth, and only six of these supplied with schools." At the close of his report he says:

"When this district first came under my charge, five years since, there was only one church, numbering thirty-three members, representatives from seven different villages, none of which were more than six miles from the station. Now, there are four churches, containing ninety-nine members, who represent twenty-four villages, some of which are twenty miles from the station. At the present time there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, and much encouraged, to find a rapidly growing friendship, and an increasing desire to hear the truth, especially among the higher castes, where we met with opposition on our first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude and thanksgiving, and I invite all the people of God to join with me in praising him for all the spiritual blessings he has been pleased to grant to this people, and in devout supplication for the outpouring of the Spirit in far richer effusions."

BAPTIST HONG KONG MISSION.

Mr. Johnson of the Missionary Union says:

"The attendance upon our services

here has continued, upon the whole, encouraging, notwithstanding the excitement of the public mind against foreigners. Generally, however, the people are very averse to the truth. Uncleanliness, gambling and opium smoking prevail to a fearful extent. The very worst and lowest classes of the people are gathered here. But even this mass of corruption is not beyond hope. O for the Holy Spirit's influence and power.

LABORS OF MRS. JOHNSON.

Mrs. Johnson has been most indefatigable in her labors among the females of the place, and has had many tokens of Divine favor. Numbers from distant places have come to see the foreign teacheress, and have carried back a report of what they have seen and heard; and thus a knowledge of the gospel has been carried to places where we could not possibly go ourselves.

Besides her girls' boarding school, Mrs. Johnson has also opened a day school for boys, hoping thus to acquire a greater influence over the families directly around us, and, through the children, draw the parents to the chapel to hear the gospel; as well as to do good to the children themselves. And the Divine blessing is attending the effort. The influence of her life and labors, in commending us to the favor of the people, is becoming more and more apparent.

ASSISTANTS—THE CHURCH.

Since January 1st, we have had four assistants employed; another has been taken into employment this month, making our present number five. This last brother, the brethren propose mainly to support themselves. I have been greatly interested in this movement, and believe it is the beginning of a new era in our history. The movement to the country seems in a very special manner to have developed a zeal, and a feeling of personal responsibility, beyond anything I have before witnessed.

May we have grace wisely to foster and encourage it, both by word and deed.

One of the four employed during the year has been supported by the Bristol street Baptist church, Edinburgh, Scotland. Whether they will continue his support another year, I do not know. I hope so, though they have given no pledge to that effect. The others have been supported by the special contributions made for that purpose. I trust our friends who have put their hands to this work will continue in it. We would especially entreat their prayers for these brethren; and not for these alone, but that others may be raised up for the work. The brethren are all advanced in life, and no young men are coming forward to take their places. A native agency, single-hearted and full of love to Christ and souls, is our only hope, under God, for the evangelization of these millions.

Since the last report, two have been added by baptism and one has died.— There are at present four applicants for baptism. One of them is the eldest son of Heng-hai, one of the brethren from Siam. May all this be fruit unto eternal life."

GERMANY.

Mr. Niemetz of the Missionary Union writes:

"All our new converts in Courland have undergone a judicial examination, and have been prohibited to go to Memel. A pious schoolmaster in those parts, who also longs to be baptized, informs me that lately his duties have been so arranged, that he cannot leave home for an entire day. He has also been forbidden to come to Memel. He writes that above sixty believers are earnestly desiring to be baptized. But they have been forbidden even to meet together. Under these circumstances, I would fain myself pay these dear friends a visit. I therefore have applied to the governor of Courland for information, whether his prohibition for

me to preach in Courland also forbids my paying an ordinary visit in the province. No answer has been sent me, which, however, is in itself a sufficiently expressive reply. From all these things it is evident that a decided effort is being made to quell the new movement in Courland.

We are deeply grieved that such is the case; yet we know that if the work be of God, no human power can destroy it; the dear friends, however, need our fervent prayers. The long imprisonment of Brandtmann would surely justify prompt measures on the part of our English or American brethren. A deputation might be of general service in the cause of religious liberty in the Russian provinces.

May we lift up our eyes unto the Lord, from whom alone help can come.

In all, the present number of baptized believers in Courland is thirty."

MISCELLANY.

THE AFRICAN CONVERT

In a work lately published by M. Casalis, on the Bassutos of South Africa, among whom he labored, we have the following account of Libe, one of the early converts.

Libe was the uncle of Moshesh, and was much displeased when missionaries came to this country. "Why do we not drive away those foreigners?" he said one day, to his friend Khoabane, a man of great wisdom and influence. "But why should we drive them away?" replied his friend; "they do no harm. Let us attend to what they say. No one can force us to believe them." "Ah," said Libe, "that is just what Moshesh and you are always telling us; but you will see your mistake when it is too late." Libe was nearly eighty years old when he said this.

Not long afterwards, Libe left the barren hills on which Thaba-Bossiou stood (where M. Casalis lived,) and removed to the fruitful valleys of Coro-

corro. But it was not the beauty of the country which drew him there.—All he cared for was to find good pasturage for his flocks, and to get away from the preaching of the missionary.

“He soon, however,” says M. Casalis, “saw with vexation that we had found out his home. And no sooner did he hear our voices than a smile of hatred curled his lips. ‘Get away with you!’ he cried. ‘I do not know you. I don’t wish to have anything to do with you or your God. I will never believe in Him until you have made me see Him with my own eyes.’ At another time, he said, ‘Would thy God have power enough to change an old man into a young man?’ Just at that moment the rising sun was directing his rays across the Maloutis mountains. ‘Yes,’ answered the servant of Christ, pointing to the sun. ‘Look at that aged sun. He is thousands of years old; he seems as young and beautiful to-day, as when he lit up the world for the first time. My God has the power to do what you ask for, but He will not do it for you, because you have sinned, and every sinner must die.’ On hearing these last words, Libe, in a great rage, turned his back upon my young friend, saying, ‘Young man, don’t trouble me any longer. If you wish me to listen to-you, you must go and fetch thy father from beyond the seas, perhaps He may be able to teach me.’

“At another time I was asked to conduct the funeral of one of his daughters. The mourners had moved on before, and I was walking slowly towards the grave, when I saw Libe rushing towards me with great haste. His threatening actions told plainly enough what his intention was. I trembled at the prospect of being obliged to defend myself. But happily his sons saw him, and ran to protect me. In a becoming way they begged him to go away, but he would not. At last the miserable man, after trying with all his might to get at me, obliged his sons to throw him

to the ground and hold him there during the service. When I passed near him as I was leaving the place, he strove to get away from his sons: and, as he could not, he struck his head violently against the ground, and then darting upon me a ferocious look, he heaped upon me all kinds of abuse.

“After this we gave up visiting Libe, and only sent messages of kindness to him. You may therefore fancy my surprise when one day he sent a friend to me, of his own accord, to ask me to come and see him. ‘Libe has begun to pray,’ he said to me, with much joy; ‘and he begs you to come and pray with him. Yesterday morning,’ he continued, ‘Libe called me into his hut, and said, ‘My child do you know how to pray? Go down on your knees near me, and beseech God to have pity upon the chief of sinners. I am in great fear, my child! That God whom I have so long refused to obey has made me feel his power in my very soul. I know now that He exists; I have no longer any doubt about that. And that fire which is never quenched, who will deliver me from that? I see it! I see it! Do you believe that God is willing to pardon me? I refused to go to hear his Word when I was able to walk; now that I am blind and almost deaf, how can I serve Jehovah?’ ‘Here,’ added Teion, ‘Libe stopped for a moment, and then said to me, ‘Have you brought your your book with you?’ I replied that I had. ‘Well, then,’ he said, ‘open it, and place my finger on the name of God.’ I did as he desired. ‘There it is, then,’ he cried, “the name, the beautiful name of God! Now place my finger on baptism, the name of Jesus, the Saviour.’

“Such was the narrative of this messenger. I had soon the joy of making myself quite sure of the reality of this wonderful conversion; and for nearly a year my missionary colleague at Morijah shared with myself the pleasant task of supplying spiritual nourish-

ment to this old man, whom the grace of God had made as teachable as a little child. In order not to lose any of our instructions, Libe would generally take our hands in his own, bring his ear close to our lips, and say after us, word by word, all that we uttered, always begging us to repeat anything that he had not clearly heard. He was baptized in his own village. It drew a multitude of people, all anxious to see the man who once persecuted us, but now professed the faith he formerly tried to destroy. Four members of the church at Morijah, all aged persons, carried the convert, who was too weak to walk, and put him down on a kind of couch in the midst of the congregation. Although we feared he might be too much excited by the scene, we thought it right to ask him to give an account of his faith. 'I believe he said, without hesitation, 'in Jehovah, the true God, who has created me, and has brought me to my present age. He has had pity on me who hated Him, and has delivered Jesus to death so as to save me. O, my Lord! O, my father! have pity upon me! I have no more strength; my days are finished. Take me to thyself. Let not death seize anything of me except these poor bones! Preserve me from hell and from the devil! O, my Father, listen to Jesus, who intercedes for me! O, my Lord!—O, my Father!' Such pious exclamations as these occupied him so long that my colleague from Morijah was obliged to interrupt him, by asking him the following questions:—"Do you still put any trust in the sacrifices which you have been in the habit of offering to the spirits of your ancestors?" "How can such sacrifices as those make me holy? I do not trust in them any longer; the blood of Jesus Christ is my only hope." "Is there any desire that you wish to express to your family and to the Bassoutos gathered around you?" "Yes, I am most anxious that they should make haste to repent and believe.

Let them all go to the house of God, and listen to what is taught there.—Moshesh, my son, where are you?" At this Moshesh covered his eyes with a handkerchief, to hide his feelings.—'And you Letaie, my grandson, where are you? Listen to my last words! Why do you resist God? O, submit to Jesus. He wishes to save you. Give up your wars, and all of you love each other.'

"Not long after this Libe died. It was on a Sunday morning. One of his grand-sons had just been reading to him some verses in the gospels. 'Do you know,' added the young man, 'that to-day is the Lord's day?' 'I know it,' he replied; 'I am with my Lord.' A few moments afterwards he asked that a cloak might be thrown over him, as he felt himself overcome by sleep; and soon after fell asleep to wake no more on earth."

Such an instance shows that nothing is too hard for the Lord, and, like so many other great changes found in the history of missions, it proves that He who has "all power in heaven and earth," is present with his servants always who go forth to preach his gospel.—*For. Missionary.*

INTOLERANCE OF MOHAMMEDANISM.

It is not easy to learn the precise state of feeling among the Turks towards Christianity and its missionaries. It doubtless differs greatly in different classes and in different parts of the empire. Some missionaries testify to great kindness and sympathy, and a willingness to hear the truth; while others bear witness to a bitter and unrelenting hostility. The following from the N. Y. *Observer* is of the latter sort, and is doubtless true of some portions of Turkey:

"Because the Turkish Power, as a nationality, is crumbling, we are not to infer that the spirit of Mohammedanism is decaying, any more than we

regard the loss of temporal power by the Pope as a proof that Popery, as a religion, is enfeebled. If the Mohammedans have seemed impassive in the past, it has been because they deemed their fortress unassailable. The flame of fanaticism, kindled anew each year at the altar of their faith in Mecca and at the tomb of the prophet at Medina, is ready to burst forth at a moment's warning.

In spite of all decrees of toleration issued at Constantinople, there are thousands of places in Turkey where no Mohammedan *could change his religion and live*. His mere attendance for a few times upon the service of Christians has, in some places, been followed by warnings and threats of no doubtful meaning. The hardly-suppressed outbreaks in so many cities of Turkey, during the past year, tell the same story. While those who have witnessed the exhibitions of Moslem frenzy in Jeddah and in Syria can tell of a fury gleaming in a Moslem's eye, which told of a ferocity in his heart like that of a tiger, and in his cry, "Death to the Christians," and in his deeds of blood, they have seen for what a banquet he is prepared. We are to hope for nothing of good, therefore, to the forbearance of the Moslem."

ANECDOTE OF DR. MURRAY.

Dr. Murray pursued his collegiate course at Williamstown, during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable President, whose duty it was to examine and criticise the written exercise of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round and beautiful hand—and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy. Dr. Griffin was

accustomed to use a quill pen, with a *very broad nib*.

Introduced into his august presence, young Murray, with becoming diffidence, prepared his elegantly written piece for the ordeal. The discerning eye of Dr. Griffin passed quickly over the first sentence and with a benignant look, he turned to his pupil, and said in his peculiar way:

"Murray—*what do you mean by this first sentence?*"

Murray answered blushing: "I mean so and so, Sir."

"Then *say so*, Murray,"—and at the same time drew his heavy pen through line after line, striking out about one-third of it.

Having carefully read the sentence, the venerable critic again inquired:

"Murray—*what do you mean by this?*"

He tremblingly replied: "Doctor, I mean so and so."

"Please just to *say so*," striking out again about one-half of the beautifully written page.

In this way, with his broad nib, (which made no mean mark,) he proceeded to deface the nice clean paper of the young collegian, so that at the close of the exercise, the erasures nearly equalled all that remained of the carefully prepared manuscript.

This trying scene was not lost upon young Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely; and when he had anything to say, to say it, in a simple, direct, and intelligible manner.

Indeed, much that distinguished him, as one of our most vigorous and pointed writers, may be attributed to that early lesson, "*SAY so*, Murray."

SPIRITUAL NERVOUSNESS.

"There may be a nervousness about spiritual, as well as physical health." There may be a too constant fixing of our attention upon our frames and feel-

ings. It is true we must keep our hearts with all diligence: it is true we must watch, but then watching to see what is the present state of our souls is not our only duty. We are to watch unto prayer and effort. He will never do anything physically whose whole soul is occupied with doubting whether his health will permit him to do a certain work. Nor will he do anything spiritually whose mind is occupied with doubting whether his soul is in a condition for performing duty.

A Christian must not be ignorant of his heart. He must not conceal from himself his manifold imperfections.—But he is not to do nothing but contemplate those imperfections. He must use the means of correcting them.

“Don’t you feel discouraged when you get a view of your heart?” said a Christian to his neighbor.

“No,” was the reply, “it makes me feel the greater need of hasting with it to Christ.”—*Observer.*

EFFECT OF HABIT.

The author of “Two Years Imprisonment in Burmah” describes the brutalities of a Burmese court of justice—so mis-called—and shows how habit blunts the spectators to scenes which at first try their sensibilities severely.

The magistrate takes his seat in front of the shed in which we occupied the background, as though the spot had been selected for our convenience as spectators to behold an amusing exhibition. A criminal is now summoned from the interior. He hobbles out and squats down in terror before the judge—the crime of which he is accused is stated to him—he denies it—he is urged by various motives to confess his guilt—perhaps he knows that confession is another word for execution, therefore he still denies it—the magistrate assumes an air of indignation at his obstinacy—and now begins the work of his tormentor, the man with the ringed cheek, who has hitherto stood by wait-

ing the word of command. He has many means at his disposal, but the one selected for this instance was a short iron maul. It would simply excite disgust were I to enter into detail. Suffice it to say that after writhing, and rolling on the ground, and screaming with agony for nearly half an hour, the unfortunate wretch was assisted to his den, a mass of wounds and bruises pitiable to behold, leaving the judge not a whit the wiser. Shall I be credited when I say that in process of time such spectacles as these passed unheeded and almost unfelt—that the sufferings of our fellow-creatures, which at first we shuddered at, and almost fainted to behold, we lived to regard with unconcern? Strange and unnatural as it may at first appear, such, nevertheless, was the fact; and what makes the apathy more surprising is, that we knew at the time the extreme probability of being ourselves subject to similar treatment.

THE NIGHT AND THE MORNING.

FROM HYMNS OF THE AGES, BY REV. H.

BONAR.

To dream a troubled dream, and then awaken

To the soft gladness of a sunny sky;
To dream ourselves alone, unloved, forsaken,

And then to wake ’mid smiles, and love, and joy;

To look at evening on the storm’s rude motion,

The clouded tumult of the fretted deep;

And then at day-burst upon that same ocean

Soothed to the stillness of its stillest sleep;

So runs our course—so tells the church her story,

So to the end shall it be ever told;

Brief shame on earth, but after shame the glory

That wanes not, dims not, never waxes old.

RECEIPTS FOR THE COMMISSION

Virginia T. Register \$1, Nathan Bertin 2, Rev. Joe A. L. 1, Rev. J. A. L. 1, Rev. J. T. McLaughlin 1, Josiah Dahbs 1, Mrs. L. Wood 1, Mrs. L. Wood 1, Mrs. L. Wood 1, Mrs. E. B. Oliver 1, Rev. Lawrence Battaille 1, Mrs. M. D. Battaille 1, C. E. Wingfield 1, M. G. Robert 1, Thos. W. Callaway 1, Mrs. W. C. Callaway 1, Montague 1, Mrs. Bettie Potts 1, S. S. Grocham 1, Noah E. Grocham 1, P. S. S. 2, Rev. C. F. Storges 1, W. Grafe 2, Thos. Stocks 1, C. E. Grocham 1, Mrs. Grocham 1, Wm. Grafe 2, Mrs. J. Sparks 1, Mrs. H. L. Baker 1, Rev. J. H. Baker 1, J. J. Malver 1, Miss S. O. Griggs 1, T. H. Sompuyrie 1, Rev. J. H. Baker 1, Collins 1, Rev. W. J. Snider 2, Rev. Isaac Nichols 5, Dr. E. D. Fre 2, Mrs. W. D. Fre 1. Collected by David Gordon \$, from various persons; Jan. 2, Yarrington 2.

Agents for the Foreign Mission Society

Rev. S. A. Cherry, Alabama.
" Rev. D. G. Davis, Georgia.

Rev. S. A. Cherry, Alabama.
" Rev. D. G. Davis, Georgia.

All Baptist Ministers are requested to act as Agents.