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THE
SOUTHERN BAPTIST
MISSIONARY JOURNAL

PUBLISHED BY THE

BOARDS OF FOREIGN AND DOMESTIC MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION.

VOLUME I.



RICHMOND:
H. K. ELLYSON, 176, MAIN STREET.
1846.

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SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. I.

JUNE, 1846.

NO. 1.

Board of Foreign Missions Southern Baptist Convention.

INTRODUCTION.

The necessity of a vehicle of communication with the southern churches, in carrying on the missionary enterprise, has been for several months past, seriously felt, and admitted by all. It was supposed by some, that in our incipient operations, we might find it sufficient to avail ourselves of the facilities of publication afforded by the several periodicals of the denomination in different States. But the experiment has demonstrated that a more direct channel of intercourse between the Board and its adherents, is absolutely needed. It is impossible to spread out simultaneously, in all our religious papers, the arguments and facts, necessary to produce concert of action among the friends of missions. Such has been the solicitude expressed on this subject from various quarters, that the Board have considered themselves called upon to make immediate arrangements for issuing a SOUTHERN MISSIONARY MAGAZINE,—this has been deemed the more expedient by the terms upon which the work will be published. *It will involve no expense to the Board.* Agreement has been made with a judicious member of one of our churches, who is also a practical printer, to publish the following work at a price which shall place it within the reach of all. Every one who desires to be informed of the progress of truth and righteousness in heathen lands may be gratified. Beyond a specified number of copies, a profit will accrue to the Board, and this profit will be increased in proportion to the circulation of the work.

It is intended to make this journal purely missionary in its character. In addition to letters and journals from those who toil in the midst of pagans, it will contain articles, original and selected, from the pens of those who are well qualified to contribute to its pages. Its editorial conduct will be wholly under the control of the Board, and no pains will be spared to make it worthy the denomination under whose auspices it is to go forth. There is no reason why

it should not be equal in all respects to any similar periodical in the land.

It is believed that no agency employed by the Board, can compare with this in importance and promise of usefulness. We ought to secure in the southern States ten thousand subscribers. With such an issue, read as the work would be, in the family circle, and the concert of prayer, we should be able to address in monthly appeals, a large proportion of those with whom we fraternise in these labors of love. None could duly estimate the moral power which would thus be put forth. Great fundamental principles being held up prominently to view, and these principles being contemplated and made efficient by the Spirit of all grace, we might expect a mighty spiritual movement among our churches, resulting in the demolition of satan's kingdom, and the building up of the empire of the Son of God.

The extent to which this means may be employed, will depend upon the activity and energy of our brethren throughout the southern States. The pastors of our churches, and our evangelists, can do much in securing subscribers to the work. They are respectfully urged to co-operate with the Board, in the design to give it the widest possible circulation. It is important, too, that whatever is done, should be done quickly. Let an effort be made to introduce it, at once, into all our churches, that information concerning our plans may be generally diffused. Many may be willing to subscribe for a number of copies, to distribute gratuitously. In this way much good might be done, especially among our brethren who have remained neutral in the mission cause. Who can doubt that some of these might be brought to coöperate in the attempt to "preach the gospel to every creature."

We are permitted to live in an eventful period of the world's history. The spirit of inquiry is awake. God's people are beginning to "lift up their eyes and to look on the fields, white already to harvest." They are preparing to enter those fields and to cast in the sickle. A new and holy impulse has been given to their purposes of benevolence, while He that sits upon the throne, and in whose name they act, is urging them forward. The revolutions of nations, the improvements in science and the arts, with the commercial enterprises of the age, *all*, are favorable to these designs. In unison with the signs of the times, it is gratifying to know that the churches of the south are entertaining, to some extent, a holy solicitude to spread Messiah's triumphs. The spirit of missions is more and more prevailing. Nothing yet has been done, as it ought to be done, either north or south, but, God being our helper, we will, with becoming fidelity to him and his cause, be more energetic and untir-

ing in these efforts. Nor shall we labor in vain. In due season, we shall reap, if we faint not. The glad tidings of salvation will be sounded abroad, and millions will hear and live. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

RESPONSIBILITIES OF SOUTHERN BAPTISTS.

The Baptists of the South have arrived at an important crisis in their history. Having determined to conduct separately, their own missionary operations, they will be required to exercise much thought and energy of purpose, much discretion, activity, and perseverance, if they would succeed in carrying out their plans. The work in which they have engaged, is of no trifling import. Their obligation to prosecute it vigorously, is of the most solemn character. Many considerations combine to press this subject upon the consciences and hearts of all our brethren in the southern country. Some of these motives will in this paper be briefly presented:—

1. The attitude we have assumed before the eye of the world, should have its influence. The organization of the Southern Baptist Convention was the result of a departure from scriptural principles, on the part of those with whom we were formerly connected. Not only did we consider our rights invaded, but the will of Christ, as exemplified in his own history and the acts of the apostles, utterly nullified. To sustain the institutions of the south, was not the design of the separation. Whether they were to be sustained and perpetuated, was to be determined in another way, and by another tribunal. But when, contrary to the instructions of inspired men, who clearly and faithfully declared the whole counsel of God, we were debarred an equal participation in the privileges of the missionary enterprise, and when our best ministers were made a proscribed class, it became our solemn duty to protest against the unscriptural proceeding. The new Association was formed with the avowed purpose of occupying the platform of the Triennial Baptist Convention, as it was originally constituted. The ground taken was an imposing one. We stood forth as unprepared on the one hand to "receive for doctrines the commandments of men," and on the other, as unwilling to abandon the work of aiding to evangelize the heathen. Occupying this eminence, we announced, that forced as we were to the alternative, we *could* carry on the enterprise separately and alone. All the preliminary arrangements have been made. The work has been actually commenced, and now, the question forces itself upon every southern Baptist, shall the work stop? Shall the expectation induced by our own pledges, be disappointed? It must not be. Let it be seen that we are truly the lovers of the cause,—that we

were impelled to take our present course, not to avoid the path of duty, but to pursue it more unobstructedly, and, in it, more effectually to glorify God.

2. The claims of a perishing world are too urgent to be disregarded. "I am debtor," said an inspired apostle, "both to the Greeks and to the Barbarians, both to the wise and to the unwise." And wherein consisted this indebtedness? Was it because he was an apostle, and had received his commission from the Head of the church? In these respects he was under obligations to Christ, but was he not made a debtor to his race, by the great law of love? As a link in the chain of humanity, was he not therefore bound to extend, as widely as possible, the invaluable blessings he had received? This, doubtless, was the foundation of his responsibility to the heathen world. Nor is this responsibility less heavy and binding upon us, as the recipients of salvation. The race is diseased,—we are acquainted with the heavenly specific, and it is ours to disseminate this knowledge. Millions of our fellow-men, without an acquaintance with God, are hastening in their guilt to the unalterable retributions of eternity, while we are exulting in the hope of eternal life. We cannot be guiltless of their blood, if we fail to warn them. The church is required to go into all the world, and through the ministry of reconciliation, to "preach the gospel to every creature."

3. The openings of Providence clearly indicate our duty to engage efficiently in the work of missions. Perhaps at no period of time have the opportunities for extending the christian system been so numerous and inviting. Excepting catholic countries, a portion of Africa, and a few other comparatively limited regions, all the tribes of the earth might be visited, and to them the announcement of salvation might be made. It will be sufficient for the present purpose, to refer to the accessible fields of China and Africa. The former of these, but a few months since, seemed to be imperviously shut up, while the god of this world maintained an unbroken sway over its wide spread, and densely populated territory. This fair portion of the earth has long been contemplated by the christian church with intense interest, and with earnest desires for its spiritual emancipation. Often has united prayer for China ascended to the throne of the Highest. But the faith of God's people was not sufficiently strong to look for an answer so soon. Their expectations have been anticipated. An infinitely wise and overruling agency, has effected a strange revolution in the policy of the government, and China may now be entered. In some respects the most interesting nation on the globe, and composing one-third of its population, is presented as a people prepared of the Lord for the reception of the gospel. An opportunity is furnished; not only to preach the gospel to an extent utterly beyond the power of the Christian world to supply, but to spread the truth by means of the press, in almost indefinite measure.

Though Africa cannot be said in the same sense to be accessible, yet at various points she may be approached, and by a judicious expenditure placed in a condition of recovery from the extreme wretchedness in which

she is involved. Yes; abused, prostrate, bleeding Africa may be elevated and saved. Her numerous tribes along the western coast *can* be snatched from the cruel slaver's grasp, and placed under a process of instruction and salvation. During the present year, a score of evangelists and teachers might be appointed, and find immediate employment within a convenient distance of the American colonies. Those shores too are comparatively convenient, and the communication thither is becoming every year more easy and direct. Africa is accessible.

The facilities which God is thus furnishing for the deliverance of perishing pagans from the vassalage of sin, constitutes a powerful incentive to activity in the mission cause. Are not these providential indications calling on us in loud and distinct tones, to "awake, awake, put on strength." "*As we have therefore opportunity, let us do good unto all men,*" is the apostolic injunction. Not only do the nations need the gospel, but the methods of conveyance are at hand, and the responsibility of giving it a free communication is peculiarly solemn.

4. Another impressive reason for action, consists in the capabilities with which God has invested the southern churches. Within the range of our operations, there are not less than 352,000 Baptists, professedly friendly to the mission cause, besides 53,000 who stand aloof, and who with proper training might be brought into cordial coöperation. Allowing that a portion of these are colored persons, yet experiment has demonstrated that they are both able and willing, when properly taught, to contribute in equal measure with the laboring classes of the English Baptist churches. Not an inconsiderable number of our brethren possess ample and available means. Many might, without an abridgment of comfort, from their annual income, sustain from one to five missionaries each, in foreign lands, and yet meet liberally all the demands of benevolence at home. Nor are our intellectual resources to be despised. The ministry of the southern churches, if not uniformly educated, will, for natural endowment, good sense and knowledge of mankind, compare well with that of any other portion of our land. We have, too, piety in our churches. The men, the money, and the moral influence, necessary to give the gospel a wide diffusion, are all in our midst. God, in many respects, has wonderfully and mercifully endowed us with the ability to do good on a large scale. But our resources have been suffered to remain undeveloped. An immense moral power has been lying dormant. Although we have freely received, we have failed freely to give to those who are famishing for the bread of life. We have been guilty of fearful delinquency. In another article some reasons will be assigned for this negligence, reasons which to some extent lessen the criminality of our past conduct. But the time of supineness, and all excuse for it, have passed away. We are now called upon to rise and shake ourselves from the dust, and engage in the work which God assigns us. If the southern churches shall still fail to put forth their energies, their guilt will be enormously increased. "To whom much is given, of them much will be required."

5. The tokens of God's favor in spiritual things, should incite the churches of the south to the exercise of increased benevolence. Unfaithful as they may have been in some respects, they have not been left without testimony of the divine regard. In past years, numerous revivals have been enjoyed, and accessions made to the churches. Even in the associational year 1845, when the returns throughout the country have been almost unprecedentedly meagre, a considerable nett increase was realized. While in all the non-slaveholding States, containing 300,000 members, there was a loss of 476; in the south, with a membership of 350,000, there was a gain of 15,188. If God thus makes his truth effectual in our midst, and prospers the work of our hands, shall we not return to him a grateful acknowledgment of his kindness, by sounding out the word of the Lord in the regions beyond us.

6. A sense of personal indebtedness to the divine Redeemer, may well have its influence on all the members of our spiritual Israel. "*The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*" Who that estimates the value of salvation, can fail to feel his responsibility to obey, and imitate the Lord? "He died for us." "We have redemption by his blood." What words are these! How exciting!

"Rescued from hell's eternal gloom,
From fiends, and fires, and chains;
Raised to a paradise of bliss,
Where love triumphant reigns."

Shall we not desire to give the tidings of his love, a universal dissemination? Will it not be our ambition, not only to extol him ourselves, but to spread his fame abroad, and lead the world also to receive and love him?

Reader, apply these sentiments to thine own heart. Let not the accumulation of earthly stores engross the mind. Keep the eye of the soul fixed on Christ, and fired by his love to thee, be prompt and liberal in contributing to send that gospel which has made thee free, to the nations of the earth.

A SKETCH OF THE MORAL CONDITION OF CHINA,

AND OF THE RISE AND PROGRESS OF THE AMERICAN BAPTIST MISSION IN THAT EMPIRE.

CHINA is, undoubtedly, the oldest empire on the globe. It was co-temporaneous with the Egyptian and Babylonian empires, which exist only on the page of history, while China is flourishing in undiminished vigor. It extends from the great wall on the north, which separates it from Chinese Tartary, to the Chinese sea, about 1,300 miles; and about

the same distance from the Pacific ocean on the east, to the frontiers of Thibet on the west. According to the official returns of a census, taken in 1813, by the present emperor Kea-king, the population of the empire was 362,447,183. By some writers this is supposed to be an exaggerated estimate; but when we consider the vast extent and fertility of the territory, and the teeming population of some of the best known districts, it does not appear incredible, or even improbable. The Chinese language differs widely in its construction from every other language. It is mostly monosyllabic, and every word is represented by its distinct character. There are eighty thousand Chinese characters, but a thorough knowledge of three or four thousand is sufficient for all practical purposes. Two hundred and fourteen characters are denominated radicals, and one or more of these enter into the composition of every character in the language. The written language is understood, not only by the inhabitants of China, but by those of Japan, Cochin China, Loo-choo, and Corea. The written characters are pronounced very differently in different places, so that persons speaking different dialects cannot communicate their thoughts to each other by speech, though they can readily read and understand the written language. We recently witnessed a striking illustration of this truth, when A-Bak, the Chinaman, who accompanied Mr. Dean, met A-Tow, a young Chinaman residing in the vicinity of this city. One spake the Tea-chew and the other the Canton dialect. They were brought up in less than one hundred miles of each other, were greatly delighted at meeting so far from their native land, but were unable to converse except through the medium of a few words which one had learned of the other's dialect. For a long time the language of China was supposed to be unattainable by a foreigner; but experience has demonstrated that, with the present facilities for learning it, it may be mastered, for all practical purposes, in a few years, by diligent application.

In China there are three distinct and prevailing systems of *Religion*; that of *Confucius*, of *Fuh*, or *Budha*, and of *Tuou*. Kung-footze, or Confucius, as the name has been latinized by the Roman Catholic missionaries, flourished 580 years before Christ, and coteremporaneously with the celebrated Pythagoras. He was a political rather than a religious teacher. He had no knowledge of the one living and true God. He taught much that is proper to be observed, attracted numerous followers, and acquired an almost unbounded influence among his countrymen. His writings are now the *Holy Scriptures* of the Chinese, and are the foundation of their literature. Confucius taught no system of worship; but since his death he has been venerated and worshipped throughout the empire, at numerous shrines and temples, dedicated expressly to his memory. Confucianism is the religion generally adopted by the higher classes in China, and may, in a sense, be regarded as the State religion. The religion of *Budha* was introduced into China from Hindostan about A. D. 65. It is a stupid system of idolatry. It has its gilded images, its magnificent temples, its lazy priests, its mendicant monks, and its unmeaning ceremonies. While we

now write, one of its gods, to which religious adoration was paid, a senseless block, rudely carved into the shape of a fat, clumsy looking man, sitting erect in his chair, is before our eyes. This is the religion of the multitude. The religion of *Taou*, so called from its founder, dates as far back as that of Confucius. *Taou* inculcated a contempt for all riches and honors. The priests of this order are great pretenders of magic and alchemy, and endeavor hard to discover the elixir of immortality. "Were the brightest doctrines of the three religions combined," said the late lamented Mrs. Shuck, "they never would prepare their followers for the service of their Maker on earth, or his presence in the mansions of bliss. The present condition of the three hundred and sixty millions of China, in a religious point of view, is gloomy and repulsive, and sufficient to awaken the liveliest sympathies of every bosom that cherishes a christian hope."

The first Protestant mission was commenced in China as early as 1807. The Rev. Robert Morrison, under the patronage of the London Missionary Society, at this time settled in Canton, and applied himself diligently to the acquisition of the Chinese language, and, in due time, to the translation of the scriptures. In 1813, he was joined by the Rev. Wm. Milne. Two years afterwards the first Chinese convert was baptized by Dr. Morrison. On the 25th of Nov. 1819, the translation of the holy scriptures was joyfully completed; and though this work has since been found to be very imperfect, it was an encouraging commencement in the great enterprise of evangelizing China. The efforts of Dr. Morrison were, perhaps, chiefly valuable as furnishing to future missionaries the facilities for acquiring a knowledge of that singular language. His Chinese English Dictionary, and Chinese Grammar, are invaluable assistants to those who would master the language, and unlock the stores of its literature.

A mission was established at Canton by the A. B. C. F. M. in the beginning of 1830. The Rev. E. C. Bridgman, and the Rev. D. Abeel sailed from New York in the autumn of the preceding year, and after a voyage of four months reached their point of destination.

After this brief account of China, and the early efforts which were made by Protestants to introduce the gospel into it, we propose to give a sketch of the rise and progress of the American Baptist Mission in that country.

In September, 1835, the Rev. Mr. Shuck, and his wife, both from Virginia, sailed from Boston, in the ship *Louvre*, to found a mission in China, in company with eighteen Baptist missionaries, destined to different fields of labor in the East, and the Rev. Mr. Malcom, visiting agent of the American Baptist Board. The voyage was long and tedious, but free from storms and perils. On the 31st of March Mr. and Mrs. Shuck landed at Singapore, having touched at Kedgerie in Bengal, Amherst in Burmah, and Penang on the Prince of Wales' island. At Singapore, which stands on a small island, near the southern extremity of the Malay Peninsula, they remained four months; and here their first child was born.

Mr. and Mrs. Shuck reached Macao just one year after their departure

from America. This city is on a peninsula of the large island of Heang Shan, and about eighty miles from Canton. It contains a population of 35,000 pagan Chinese, and between 3 and 10,000 Portuguese. It belongs to the Chinese, but the Portuguese are permitted to have a limited and anomalous government over their own countrymen. Mr. Shuck found it difficult to land his family in Macao. Foreign females were viewed with great suspicion by the authorities, and neither persuasion nor reward could induce the Chinese boatman to set Mrs. Shuck and the nurse on shore. An English captain, however, kindly landed them in his own boat. From the few Protestant missionaries residing there, Mr. Shuck and his family received the most marked and christian attention. Here the missionaries were carefully watched by the Mandarins on the one hand, and by the Portuguese officers on the other.

Before Mr. and Mrs. Shuck could begin the work of missions, it was necessary that they should acquire a knowledge of that most copious and difficult of all languages, the Chinese. They had commenced the study of it in Singapore; and now they applied themselves diligently and pleasantly to their task, animated by the prospect of communicating to the Chinese, in a few years, the tidings of salvation.

In a short time Mr. and Mrs. Shuck were re-enforced by the arrival of the Rev. Issachar J. Roberts, who went out under the patronage and direction of the China Mission Society of Kentucky. Mr. R. was a native of S. C., and had been, for some time previous to his departure for the East, engaged in the work of the christian ministry in the State of Miss. His thoughts were directed to a mission in China. He devoted his property, then supposed to be worth \$30,000, to the support of a Baptist mission in China, and though the gift, by the fluctuations so frequent in the Southwest, has become valueless, it furnishes no less evidence of his zeal and disinterestedness in the mission cause. Mr. Roberts commenced immediately the study of the language. For some years Mr. and Mrs. Shuck and Mr. Roberts were the only American Baptist missionaries in China.

The condition and prospects of this mission were for a long time extremely dark and discouraging. The Board of the Baptist Triennial Convention had extended their liabilities beyond their means of payment. They could only with extreme difficulty meet their existing engagements, and were utterly unable to strengthen their missions. The mission in Burmah, especially among the Karens, being the oldest and most successful of their missions, attracted the interest, and to a considerable extent, the contributions of the Baptist denomination in America. China proper, strongly closed against the introduction of the gospel, seemed to be a most unpromising mission field. The past efforts to evangelize the Chinese had proved almost fruitless. Thousands of money, and years of anxious toil, by men of fervent piety and eminent abilities, had been expended on the mission, and some two or three converts were the only visible result. Would it not be better to abandon the mission? Whether it could be supported, was long a doubtful question, at home and in China. The mission-

aries, however, labored on amid most disheartening difficulties. They studied the language, distributed among the natives tracts and portions of the scriptures, instructed children and youth, and earnestly pleaded with the churches at home to afford them aid. The first Chinaman, A-Loo, was baptized in 1837, by Mr. Shuck. The event caused great, but delusive joy. A-Loo soon apostatized, and excited more grief by his misconduct than he had caused joy by his professed conversion. This sad occurrence was more to be deplored than wondered at. If we have frequent apostacies among converts who have been reared in christian lands, and under christian instruction, and who are placed under the restraining influence of christian sentiment and example, it surely need not surprise us that converts from heathenism, surrounded by the vices and temptations of heathenism, should sometimes swerve from their allegiance to Christ. Were it otherwise, it would go far toward overturning the scripture doctrine of human depravity.

Success is usually the reward of persevering and well directed labor. "They that sow in tears shall reap in joy." Light began, at length, to dawn on the American Baptist mission. A war broke out between Great Britain and China. Of the causes of this war we are not informed. Whether the British government deserved the unmeasured censure which has been dealt out to it by the American press, we know not, and inquire not. We are convinced that Jehovah overrules the lawless ambition, and insatiable cupidity of nations, as of individuals, to promote the extension and establishment of his kingdom on earth. What men mean for mischief, God often means for good. By the fortune of war, the island of Hong-kong, forty miles east of Macao, fell into the possession of the English. It was considered a healthy place—the town of Victoria, having been laid off, was fast rising to commercial importance, and rapidly filling up with a Chinese population—the missionaries would there enjoy the protection of the British government, and the liberty of preaching the gospel publicly, a privilege which they could not secure in Macao—and Sir Henry Pottinger, the British Minister Plenipotentiary, having granted a lot for the erection of a chapel and mission house, it was deemed expedient to remove thither without delay. Early in the year 1842, the missionaries removed to this place, and were very soon joined by the Rev. Mr. Dean, Chinese missionary from Bangkok, Siam, with two Chinese converts, to aid in the labors of the mission. From this period the prospects of the missionaries began to brighten. Through the generous contributions of the foreign residents, two neat and convenient chapels, one called the "Queen's Road Baptist chapel," and the other the "Bazaar Baptist chapel," were speedily erected, and dedicated to the worship of the One Living and True God. In these chapels religious services were held several times every Lord's-day, and almost every evening in the week. These services were well attended both by foreigners and natives. The missionaries labored with diligence, zeal and fidelity. They sowed the precious seed of the kingdom, with a bountiful hand, expecting in due time to reap a rich harvest. Nor were they disappointed.

God usually prepares his servants for success by trials and sufferings. In 1843, Mrs. Dean, the pious and much beloved consort of the Rev. Wm. Dean, died of the confluent small pox. She was enjoying fine health, and her departure, so unexpected, spread a temporary gloom over the mission, and loudly called on her surviving friends to be in readiness for their long journey.

The year 1844 was an eventful year in the history of the China mission. There was a pouring out of the spirit of grace and of supplications on the inhabitants of Hongkong. To many the gospel was proclaimed, a spirit of inquiry was awakened, cases of conviction and penitence were frequent, and the missionaries were delightfully employed in binding up the broken-hearted. During the year, eighteen were baptized on a profession of their faith in Christ. One of these had been a priest of Budha nine years, some of them were men of high attainments in Chinese literature, and several of them were men of vigorous minds, and highly gifted speakers. Only one of the converts, and he the least promising of the number, was excluded, while the others continued to furnish most cheering evidence of their piety. At the close of this year, there were thirteen native preachers connected with the mission, and employed daily in distributing christian tracts and books, and making known to their countrymen the way of salvation. This was a glorious result, and far beyond the most sanguine expectations of the missionaries themselves.

In this life there is a constant mingling, even in the cup of the most favored, of sorrows and joys. A heavy affliction befell the mission this year. Mrs. Shuck, the *first* female American missionary to China, lovely and universally beloved, eminently pious and gifted, in the midst of her toils and usefulness, suddenly fell asleep in Christ on the night of the 27th of November, leaving a deeply afflicted husband, and five motherless children, in a heathen land. It was a severe shock to the mission enterprise, but did not suspend it. Most opportunely the Rev. Dr. Devan, and his lady, from the city of New York, having been sent out by the Board, arrived at Victoria in time to render most important aid to the mission after Mrs. Shuck's death.

It is proper here to state, that Dr. Macgowan, another missionary of the Board, who reached China in a few months after Mr. Dean did, was despatched northward to open a mission at Ningpo. He has there opened a dispensary, which is much frequented by the Chinese, and he is encouraged in his labors.

About the beginning of the year 1845, Mr. Roberts removed to Canton. He was the *first* American Baptist, and we think the *first* Baptist missionary in that great city. The measure was, at the time, deemed unwise by the mission; the result proved that it was, at least, fortunate. Mr. Roberts preached the gospel in Canton publicly to the natives without molestation. Nor did he preach in vain. He succeeded in gathering a small church of six or seven members, some of them useful assistants, conciliat-

ing the natives, and laying the foundation for future, and we trust, permanent and extended usefulness.

The treaty entered into between the United States and China about this time, securing to American missionaries the liberty of preaching the gospel in five important ports of the empire, Canton among the rest, was a most auspicious event in the history of this mission. This triumph is attributable, not so much to American diplomacy, as to the British arms. But for the lesson taught the proud Chinese by the British thunder, no arts of negotiation could have secured this concession from them. On the opening of Canton for missionary labor, the missionaries in Hongkong immediately resolved to change their station. There were many reasons for doing so. The bright prospects of Victoria had, by injudicious legislation, been beclouded. Instead of being a commercial emporium, of growing importance, it had sunk to a mere military post, with a few thousands of inhabitants of the poorer classes of Chinese. Canton, on the other hand, contained a million of inhabitants, speaking a single dialect, was the centre of an immense commerce, and of an extended influence, and was the seat of literature, and the resort of literary men. Between the claims of Hongkong and Canton, as the permanent seat and centre of the mission, there could be no comparison. In the early part of the last year, Mr. Shuck, and Mr. and Mrs. Devan, (Mr. Dean having returned to the U. S.,) removed to the mighty city of Canton, carrying with them many of the converts from Victoria.

Here the task which we assigned to ourselves is completed. The present condition and future prospects of the American Baptist mission will be sketched by another and more competent hand, and we will not trench on its province. The return of Mr. Shuck, with his motherless children, and the Chinese preacher, Yong Seen Sang, is an event too recent and too well known to demand our attention. And the plans and means of the Foreign Mission Board of the Southern Baptist Convention will be developed in another place, and by another pen.

STATEMENT

Concerning the Chapel for the First Baptist Church in the city of Canton, China.

The Chinese are specially prejudiced in favor of public buildings. In the city of Canton alone, there are one hundred and eighty heathen temples; some of them constructed at great cost, and with their appendages covering several acres of ground. Besides these, there are pagodas, city edifices, and ancestral halls, and eighty-five commercial exchanges. No religion is respectable in the eyes of the Chinese, unless connected with a public building. The mission in Canton has made a successful beginning, but our operations in that city have been almost brought to a stand still for

the want of a proper chapel in which to preach. The narrowness of the streets, (twelve feet is a wide street in Canton,) the uproar of a heathen rabble, the impropriety of blocking up a public street with a crowd, and the lack of good results, have, among other reasons, caused us to abandon street preaching in Canton. Our native Chinese preachers can now be mainly rendered efficient by having a proper chapel in which to preach. No Chinese females have yet joined the church—the gospel has not yet been brought to bear upon them, principally because we have no chapel into which they might be induced to enter. A chapel, therefore, is an instrumentality which we, at this moment, more greatly need than an additional number of missionaries. We have men, foreign and native, ready to preach the gospel to the Chinese in their own language, but those men have no chapel in Canton in which to exercise their ministry.

The city of Canton contains *one million* of souls; among this vast population heathenism has its temples, the manes of departed ancestors have their halls, and commerce has its exchanges, but not one christian chapel lifts its peaceful front in that mighty city. As brick buildings can be erected there cheaper than in this country, the sum of ten thousand dollars will put up and complete an edifice every way suited to the present exigency. The work of subscription being commenced, the object is submitted to the friendly consideration of all who may feel it a privilege to give it their support.

J. LEWIS SHUCK, *Pastor.*

YONG SEEN SANG,
WONG SEEN SANG,
YOW CHONG SEEN SANG, } *Native Preachers.*

APPEAL TO SOUTHERN MINISTERS.

Brethren in the ministry, to you we look with anxious eye, for the support necessary to sustain our missions. As teachers, and guides of the churches, much will depend upon you. They will need line upon line, precept upon precept. They must be instructed and exhorted, month after month, in relation to their duty. Nor is this all. A definite plan of action should be proposed and carried out. In some cases the pastor may find it most expedient to secure himself the names and subscriptions of the members of his church; in others, the work may be referred to a direct and active committee; or, it may be found best to propose a weekly or monthly appropriation, each one laying by him in store as the Lord hath prospered, and bring in the aggregate amount, yearly, or semi-annually. **SOME PLAN SHOULD BE ADOPTED.** It will be found in most cases that the pastor, by a clear statement of the subject, and a vigorous use of means, can bring his brethren and sisters to cooperate in these labors of love. On the other hand, if the bishop or evangelist manifest no interest in the

cause, and fail to present it to the consideration of the people, little or nothing will be done. The principal movement must be made by our spiritual leaders.

It is readily admitted that the course recommended will involve the necessity of thought, effort, and self-denial. But shall we hesitate to walk in the footsteps of *Him* "who endured the cross despising the shame,"—especially when his glory is involved. Surely not. We cannot do it. It is made our business, by the very terms of our commission, to "go into all the world and preach the gospel to every creature." We are to carry out the will of Christ in this respect, by every appropriate means. If we cannot go ourselves among the heathen, we should encourage others to go, and excite our brethren at home, as far as possible, to becoming effort to sustain them.

We beseech you, brethren of the ministry, meditate on these things. If you can become deeply interested in them, no apprehension need be entertained respecting the issue. The churches will be prompt, cheerful, liberal in their contributions; a happy re-action on their spiritual prosperity will be produced, and sinners at home and abroad, will hear the word, believe, obey, and live.

WHAT DOES PROPHECY TEACH?

Benevolence may deteriorate into a morbid passion, deriving its supports more from undisciplined sympathies than from understandings enlightened and affections sanctified by divine truth. The reader will be at no loss to furnish his own illustration. Men may religiously project and religiously pursue plans designed for the good of the race, think they are "doing God service," and yet, in the subsequent inquisition of the Almighty, receive the scathing rebuke: "Who hath required this at your hands?"

Do not some professing christians *thus ask* of the friends of missions? Is there not a large class, who, though *not opposed to missions*, nevertheless, *stand hauling between two opinions*? "I know," says one, "that to christianize the heathen, is a benevolent and praiseworthy enterprise; but I regard it rather as a matter of optional philanthropy, than of stern, solemn duty. Show me that God requires it of the church; and that I cannot neglect it without displeasing *him*; and then shall my indecision, speculations, distrust and indifference perish forever; then shall the cause of missions be with me the cause of God, and command at once my warm affections, my ardent prayers, and my liberal contributions."

It must be confessed, that much of the apathy and doubt of professing christians on the subject of missions, arises from ignorance of the word of God; nor is this always a criminal ignorance.

To hear the cause of missions pleaded only by collecting agents, is calculated to prejudice its claims. To give it a firm hold upon the conscience and a deep place in the heart, the scriptures must be often read and expounded with reference to it. If missions are of God, their authority is contained in his word, and nowhere else.

Professing christians, or rather christian moralists, when ye argue against missions, do ye not practically assert the doctrine that christianity

was intended only for a part of the human race? So argue the Chinese, the Hindoos, and the Turks of their religions. And does your religion possess the same evidence of a human origin? Says one, Judaism was for the Jews, and why not christianity for christians? The answer is three-fold.

1st. The New Testament does not confine christianity to one people, as the Old did its institutes to the Jews.

2d. The Jewish religion contained provisions for the gentiles or heathen.

3rd. The restrictions of Judaism were only a means to an end, and that end was the preservation of truth for subsequent, universal dissemination.

Do not the same moral wants and woes require the same remedy? Is not sin, under which man groans everywhere, everywhere the same moral evil? If all men are lost and God provides salvation, does not reason, these premises admitted, decide the fitness of this *trinity, one God, one evil, one remedy?*

In accordance with this deduction, we read of *one Saviour*, "the Saviour of the world;" "one propitiation for the sins of the *whole world*;" one commission, "*go ye into all the world* and preach the gospel to *every creature*," and one glorious divine exposition of the mission of Christ—"that repentance and remission of sins should be preached in his name *among all nations*, beginning at Jerusalem," not *remaining* there.

Are not these such announcements as you would expect, if christianity were for the world? How more expressively or impressively could you communicate such a fact?

Now if without labor or ingenuity, without distorting or wresting the scriptures, it can be shown that the scriptures abound in predictions of the ultimate, universal spread of the gospel and the overthrow of all false systems of religion, then may these statements of the New Testament, just quoted, be recognized as parts of one harmonious whole. Prophecy contains the determinations of the divine will, and that will, *known*, determines our duty. "If God declares the *world shall be evangelized*, to us it conveys the injunction, *evangelize the world*." The church is God's agency, "the pillar and ground of the truth."

If prophecy teaches that idols shall be utterly abolished by the knowledge of the true God, then it is the duty of the church to hasten the glorious time, by sending the gospel to the heathen. The Prophets, read especially by the light of their inspired exposition in the New Testament, and of divine Providence in opening the empire of heathenism to the gospel, will render the church what it primitively was, a *missionary association*. The pioneer missionary, Jesus Christ, "*who went about doing good*," and the Apostles, his first co-adjutors, who scattered abroad, *went everywhere preaching the word*, until in a short time the then known world had heard the gospel, will form the model of the modern church, and no longer will it appear extravagance or folly to send the gospel to the heathen,—no longer will the church stand amazed at the zeal of some of her sons, who attempt the moral subjugation of the world, by the gospel.

Let us then, my christian reader, bring to your notice some of the *prophecies* which teach the universal spread of the gospel. As we enter upon a brief summary of these passages, let the prayer ascend to God, that the Spirit "may lead us into all truth," and that by the truth we may be sanctified for the master's service.

If the bible contains the history of the rise and progress of revealed religion in the world to the time of our Saviour, and of its incipient establishment in a milder and more expansive form under his benign presence,

would you not expect it to contain a disclosure, a glimpse at least, of the final issue, of the attempt by christian instrumentality, to regenerate mankind?

The distinguished essayist, the Rev. John Harris, remarks thus, "that the kingdom of Christ is not to be always limited and depressed, is clearly affirmed and universally admitted," and the Rev. Pye Smith observed, "that the *prophecies* respecting the kingdom of the Messiah, its extension and duration, and the happiness of his innumerable subjects, are in a much greater proportion than those which describe his humiliation to sufferings and his dreadful death."

"The isles are to wait for his law." Isaiah xlii: 4. "The ends of the earth are to fear him." Psalm lxvii: 7. "All nations are to be blessed in him." Ib. lxxii: 17. "The heathen are to become his inheritance, and the uttermost parts of the earth his possessions." Ib. ii. 8. "Hath not the mouth of the Lord spoken it?" The gracious and faithful assurance of God, confirmed with an oath, and containing a vast amount of blessing to mankind, is this: "As surely as I live, *all the earth shall be filled with my glory.*" Numbers, xiv: 21.

David announces, that "all the ends of the world shall remember and turn unto the Lord, (Psalm xxii: 27;) and all the kindreds of the nations shall worship before thee." "All nations shall call him blessed." lxxii: 17. The prophet Habakkuk declares, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii: 14. God by the prophet Malachi also, with more speciality, says, "From the rising of the sun even unto the going down of the same, my name shall be great among the *gentiles*, and in every place incense shall be offered unto my name, and a pure offering, *for my name shall be great among the heathen.*" Mal. i: 11. These prophecies, which have been quoted without comment, of which our limits will not allow, announce the final evangelization of the earth without specifying the means or the agent by which the end will be attained. There are others, which describe the future enlargement of the church as the result of *christian teaching*.

The following passage, with slight verbal differences, is found both in Isaiah and Micah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and *all nations shall flow unto it.* Yea, many people shall go and say, come and let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and rebuke many people. And they shall beat their swords into plough-shares, and their spears into pruning hooks. Nation shall not lift up the sword against nation, neither shall they learn war any more." Isa. ii: 2-4; and Micah iv: 1-3.

The peace and happiness to be enjoyed under the reign of the Messiah, are described by the same prophet in a strain surpassing the sublimest notes in which the classical poets were wont to celebrate the return of the golden age. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." Isaiah xi: 6, 7, 8, 9. These are wonderful and glorious changes. How are they to

be produced? The prophet adds their explanation: "*For the earth shall be full of the knowledge of the Lord as the waters cover the sea,*" and this is the universal diffusion of the knowledge of eternal life.

Jeremiah, Ezekiel and Amos contain predictions which affirm, with more or less distinctness, the diffusion of the gospel, as the grand instrument in the hand of God for the conversion of the world.

It would form an interesting subject of inquiry, to seek and to collect the statements and allusions of the New Testament, which confirm this view of ancient prophecy. Peter, James and Paul furnish us with quotations and interpretations of the prophets, to the effect, that the gospel of Christ is to be preached to Jews and Gentiles, that is, *the world*. "The legitimate key," says a great writer, "to all those figurative predictions of the gospel dispensation, which employ language drawn from the Jewish economy, will be found in the witness of the Apostles."

It was this glorious vision of a world's enlightenment, and of final subjugation by the power of truth, which cheered the Saviour in the darkest hour of his humiliation: "*Who, for the joy that was set before him, endured the cross, despising the shame.*" Heb. xii: 2. What joy? The joy of throwing the light of salvation upon the gloom of heathenism and converting the nations. "*He shall see of the travail of his soul and be satisfied.*" Isaiah liii: 11. What limit can be placed to the desires of the Saviour, whose mission bears this inscription, "*to seek and to save those who are lost?*"

And now we ask what practical purpose does this view of prophecy subserve?

1st. To incite us to vigorous exertions to do the will of God,—"*to preach the gospel to every creature.*"

2d. To inspire us with strong confidence in the ultimate success of our exertions; that "*the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.*" Rev. xi: 15.

Pray we then as the Psalmist, "*that thy way may be known upon earth, thy saving health among all nations,* for then "*shall God bless us and all the ends of the earth shall fear him.*" Psalm lxxvii. 2.

Miscellanies.

CHINA READY TO RECEIVE THE GOSPEL.

That there will be a readiness among the Chinese to receive the truth, if it be fairly and fully declared, we cannot for a moment doubt, because its author has promised that his word shall not return unto him void. God seems already to be preparing that people for a great moral transformation. All the indications are most encouraging. The following extracts from an address of our excellent brother Dean, at the recent meeting of the Bible Society, will interest the reader, as they furnish ground for this assurance.

How readily should the disciples of Christ respond to the call of their Master, and give the gospel to that interesting people. We give brother Dean's remarks:

"You have here to-day the representative of several different nations, all claiming your sympathies and asking your benefactions. It is my privilege to stand before you as the representative of the Chinese. As such no man has a greater number of constituents. In their behalf I lay before you a petition having the signatures of more than three hundred millions of the human race—or one-half the heathen world. They ask not for houses or lands. They ask not that you feed them in famine, or succor them in war. But they ask of you the *Bible*, and

by asking the Bible, they ask you to give them the bread of life and the means of exchanging the din and dangers, the disgrace and horrors of war, for the gentle whispers and various blessings of national peace. By asking the Bible, they ask you to exchange their domestic discords for the sweetness of domestic happiness—to raise their females from a servitude more oppressive and hopeless than African slavery.

“The Chinese need the Bible.

“It is true, they have the writings of Confucius and books in such numbers, that a *catalogue* of all their books would constitute a library of more than a hundred volumes. But these books tell them nothing about Jesus Christ, or the way to eternal life. They leave the mind in such darkness concerning the future, that when a friend dies, they put a little gold and silver paper into his coffin, as his spending money in a future world—to furnish him the means of procuring his rice and curry beyond the grave. You ask a Chinaman with all his civilization and literature, when about to die, ‘Where are you going?’ His significant response is—‘I am going into the dark.’

“The Chinese are ready to receive the Bible.

“The Empire is now open to the efforts of the benevolent and the christian—the walls are broken down and the perishing millions are waiting for the Word of Life.

“I will mention one instance. A man baptized at Hong Kong in company with the Chinese before you, on Monday morning after his baptism, came to me and said, he would like to go out to distribute books. I took him into my study and after a season of prayer furnished him with a supply of christian books and portions of the scriptures. And taking a small boat he started for the island of *Chiang Chow*, situated about ten miles from Hong Kong. On landing he went from house to house, and from village to village, talking and praying with the people—leaving a book or two at each house after giving them a brief explanation of their contents. Thus he passed over the island sharing their hospitalities, and at the close of the week as he was about to embark for his home, the people gathered around him and he turned and addressed them in his native language. ‘My elder and younger brethren, do you believe what I have told you or not?’ ‘O yes, they said—we believe you and what you have said to be the truth.’ ‘But,’ said he, ‘I am a *Chinaman*, I understand the customs of the Chinese, (alluding to the characteristic of the Chinese, which leads them to accede to what you say, whether they believe it or not.) ‘But,’ said he, ‘do you believe in your *mind* that this is true?’

‘Yes, we believe in our heart and mind that this is true—and in proof of our sincerity, here are our gods.’—and they brought him their gods, and incense, and implements of idol worship, and filled his baskets with them.

“The bible is adapted to the wants of the Chinese.

“A Chinese came into our assembly at Hong Kong, one Sabbath morning, and at the close of service I spoke with him and gave him a book. The next Sabbath he came again, when I had further conversation with him, and gave him another book. On the third Sabbath, after the service, he came into my study and after sitting thoughtfully for a moment, he said, ‘Teacher, this doctrine never came from man, this doctrine must have come from God. This doctrine was not made for Englishmen. This doctrine was never designed for Americans. This doctrine was designed for *Chinamen*.’

“Now, dear brethren, here it is, (holding up a copy of the New Testament in Chinese,) will you give it to them—or will you leave them without it—to go down to the heathen’s graves—and the still more dreadful darkness of the heathen’s eternity?”

TESTIMONY OF BROTHER ROBERTS. CANTON.

As illustrative of the opportunity furnished to spread evangelical truth among the one million inhabitants of Canton, the following language is quoted from a communication of brother I. J. Roberts. He remarks:

“I am much pleased with Canton as a most ample field for the development of the mission. I have found it practicable to rent a house and live among the people, to preach the gospel, distribute books, and do good at pleasure, publicly and privately, both in person and by my native assistants, no man having forbidden me! I have had one congregation or more every Lord’s day, to whom I have endeavored in my humble way, to preach the unsearchable riches of Christ; have received all who came during the week, giving them instruction and books; and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Honam side of the river, preaching to all—puntas, hakahs, and hoklos, the three prevalent dialects of the city—either in person or by my assistants as extensively as circumstances have permitted! I have had a bible or theological class for some months, consisting of my native assistants and inquirers who wished to join, six to eight in number, who commit to memory and re-

cite the scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism for several months. I have assurances of premises to build a chapel on, through the agency of a Chinese merchant, (this privilege was secured in the late American treaty,) and some funds have been pledged with which to build such, and farther to promote the cause in Canton, by foreign merchants and others! I have found it practicable to get water crafts to take me to any place I wished to go, at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus! Nor have I seen so much promise of usefulness elsewhere since I have been in China."

INCREASE OF LABORERS FOR CHINA.

The American Board of Commissioners for Foreign Missions are preparing within a short period to reinforce their several mission stations in China. One of their missionaries, in writing on the subject, urges an immediate effort, not only upon the ground that the people are prepared to hear the gospel, but from the consideration that papal Europe is preparing to send swarms of priests to preoccupy the field. The following is a part of his communication, as extracted from the *Missionary Herald* :

"With men and means, I would say, let there not be one new mission only, but one for each of the five ports, still unoccupied by the Board. And these should not be missions in name merely, with one or two laborers, so feeble as to be able to do little more than feel and acknowledge their weakness, but strong, well-manned missions. In any one of these five ports, including surrounding villages, there are wide and accessible fields of labor, enough to employ the hands, heads and hearts of all the missionaries now in China, or who will go there for years to come, unless the prospects of this empire shall greatly change. How much more is there room, when, instead of one, five fields must have a part of the small missionary force which the church of Christ is sending to China."

"And let me urge the importance of an immediate occupancy. Now is the favorable time. Now we have the most encouraging prospects in Hok-chiu, as in each of the other recently opened ports, of making impressions favorable to our

holy religion. There are fewer prejudices unfavorable to foreigners and their influence now, than will be found hereafter. Commerce, unrestrained by christian principles, has hardly begun to produce its unhallowed effects. Its influence is still unknown and unfelt by the mass of the population. Such, at least, is the case at Amoy; and doubtless the same, in a great degree, will be found to be true in the other places.

"Thus the missionary will now enter the field, in circumstances peculiarly favorable to his making an impression to his own advantage and to that of the cause he desires to advance. By forestalling commercial influence he will establish a character and influence, separate from and independent of those whose object is trade and gain. He will be regarded in a light different from those seeking only their own interest; and he will be acknowledged and recognized as a teacher, and, as having as such, in a good degree, a sacred character, to be respected and esteemed. Thus missionaries, by an immediate occupancy of the places opened before us, will constitute a separate and influential class, who will find favor and obtain access among the people, such as cannot be expected where a powerful commercial anti-christian influence has preceded them.

"Again, the great enemy of the bible and evangelical christianity, Romanism, is fully alive to its interests in the Celestial Empire. Within the last few years, scores of its emissaries have been scattered among the people. It numbers its converts by tens and hundreds of thousands. Thus far its operations have mostly been confined to the interior, carried on in such a Jesuitical manner as the honest protestant christian will not feel himself authorized to adopt. The influence of Romanism as yet seems to be but slightly felt in the open ports. Still it can hardly be expected that such will long continue to be the case. Should not the friends of the bible, and lovers of piety, be as wide awake and as zealously affected for the interests of Christ's kingdom, as are the adherents of the Man of Sin? Let the truth, with its frank and honest features, be generally introduced, and there is little to be feared from the hideous forms of idolatrous Roman errors.

The *United Brethren*, according to the *Missionary Register* of last year, have 29 "brethren" (we suppose that laymen are included in this title,) in Greenland and Labrador, and 1,121 communicants; 6 brethren among the North American Indians, and 104 communicants; 149 brethren in the West Indies and Surinam, and 33,058 communicants; and 23 brethren in South Africa, and 1,329 communicants.

Other Societies.

THE BOARD OF THE BAPTIST
GENERAL CONVENTION.

The annual meeting of this Board occurred in Brooklyn, on Tuesday, May 19th; Dr. Wayland in the chair. The following is a summary of the state of the treasury, and of the various mission stations:

The total receipts to April 1st, 1846, from donations and legacies, have been \$100,219 94, including \$29,203 40 towards payment of debt. The total expenditures have been \$94,866 54, including liabilities or dependencies not yet come to maturity, which amount to \$23,850. Balance of old debt unpaid, \$10,985 09. Total liabilities, April 1, 1846, \$34,835 09. There have also been received from the American and Foreign Bible Society, \$7,000; American Tract Society, \$1,000; United States government, \$4,400.

There are in connection with the Board
16 missions,
143 stations and out-stations,
99 missionaries and assistants, of whom
42 are preachers,
155 native preachers and assistants,
82 churches,
5,373 members of churches, including
604 baptized the past year; and
54 schools, with about
2,000 pupils.

BAPTIST GENERAL CONVENTION,
alias AMERICAN BAPTIST MISSION-
ARY UNION.

The Convention, at a called meeting recently held in the city of New York, was merged into the American Baptist Missionary Union. Whether any advantage is to be gained by the change of constitution and name is seriously questionable. If one constitution can be set at naught, another may, and the same restless, ultra spirit, which so fearfully disturbed the harmony of the Convention, unless kept in check, will soon in some form appear to destroy the efficiency of the "Union." Most fervently do we pray that our northern brethren may succeed in every scriptural effort to spread the gospel.

AMERICAN INDIAN MISSION ASSO-
CIATION.

This society is zealously engaged in the great work of evangelizing the aboriginal tribes of our own country. Its design commends itself to every pious heart. Patriotism, humanity, christianity, all urge its claims. It is sincerely hoped that all the disciples of the Redeemer will bear it upon their hearts. It is supposed, that in North America the Indian tribes embrace a population of 4,000,000. These must all melt away, and become extinct, unless the influences of the gospel can be brought to bear upon them. These heathen are at our very doors and may be saved by our timely exertions. Nor need the effort interfere with our foreign mission operations. In an annual address, the following language is employed. We commend it to the serious attention of our brethren:

"This association has avowed its regard for foreign missions. Their prosperity excites gratitude to God, and earnest desire that they may advance with the increase of fervency in prayer and liberality in contributions. It aims *not* to obstruct in the slightest degree missions in foreign fields, but to promote proper efforts for the salvation of the *Aborigines*. It is esteemed a just cause of grief, that so little sympathy has been felt for the heathen at our doors—especially as we cannot expect any other nation to embark zealously in this good work. It properly belongs to christians in America. Thus far the Lord has smiled upon its efforts in an uncommon degree. About eighty have been baptized by its missionaries within the last year, and a very encouraging state of things in regard to religion continues. Four churches, embracing in the whole, over one hundred and eighty members, are in its connection. It has fifteen missionaries in the field, viz: nine males, of whom three are natives, two of the white brethren are single; and six females, two of whom are unmarried. The gospel by Matthew, and the Acts of the Apostles, translated into the Putawatomic language, have been printed, and, in neat binding, is now ready to be distributed to that tribe. Buildings and a farm of considerable value, have been obtained from the government of the United States, for the purposes of a school upon an enlarged scale among the Weas. The Choctaw nation has recently appropriated \$2,900 00

for the erection of buildings, &c. for an academy among them; and have endowed it with an annuity in future of \$2,900 00, upon the condition that this association will also apply in support of the institution, an annuity of \$1,000 00. Six hundred dollars have been placed in the treasury, for the establishment of a female academy among the Osages, and will be applied as soon as suitable missionaries can be obtained for that station."

A semi-annual meeting of the association has recently been held in Columbus, Miss., and plans were adopted for carrying out its important objects.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This is a Pede-baptist institution, sustained by three or four denominations, but chiefly by the Congregationalists of N. E. Our brethren Judson and Rice were among the six missionaries first sent by them to heathen lands. Their operations are widely extended, and the last great day will doubtless exhibit a vast and a blessed influence exerted by them on the destiny of the world. The following is a summary of their last annual report, which is contained in a pamphlet of 220 pages:

The whole amount received into the treasury of the Board, from all sources, during the year ending with the 31st of July last, was \$255,112 96; being \$18,718 59 more than the receipts from the same sources during the preceding year; and exceeding those of any former year, except that ending with July, 1842. The payments for current expenses during the year have amounted to \$216,817 62, leaving \$17,295 89 in the hands of the treasurer.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring 131 ordained missionaries, eight of whom are physicians, six physicians not ordained, fourteen schoolmasters, eight printers and book-binders, eleven other male and 181 female assistant missionaries, in all 355 persons sent forth from this country; with whom are associated in the missionary work, 17 native preachers, and 116 other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to 488.

Under the pastoral care of these missionaries, and gathered by them, are sixty-

five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype foundries, twenty presses, thirty fonts of type, and preparations to print in more than thirty different languages. During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have 440 pupils; and twenty-seven other boarding schools, with 1,005 pupils, make the number of boarding scholars 1,445. The free schools, including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, are 616, with 28,871 pupils; making the whole number of pupils to be 30,197.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The anniversary of this Society was held in the First Baptist Church of the city of New York, Friday, 14th May. The report was read, and various addresses delivered. We insert the following general summary of the Society's operations:

At the commencement of the fiscal year there was in the treasury a balance of	\$4,766 38
Received from auxiliaries, churches and individuals, since that period,	24,509 62
Received for scriptures sold,	7,694 79
Making the total amount for the year,	\$36,971 76

Expenses.

The expenditures to the 1st of May, at which time the treasurer's account was closed, amounted to	\$28,525 51
Leaving a bal. on hand of	8,446 25
	\$36,971 76

From this balance, appropriations were made at the regular meeting of the Board on the 6th inst., amounting to \$4,100, which exhausted all the available funds, leaving a nominal balance in the treasury of \$4,346 25, consisting of bills receivable, bank and insurance stock, &c.

Issues.

There have been issued from the Depository during the year :

Bibles,	10,413
Testaments,	25,314

Making the total number of vols., 35,727

Volumes published.

The whole number of volumes published by the Society at its Depository since the commencement of the year, is 24,438, making the whole number published for home distribution, 167,119.

The foreign appropriations since the last report, amount to \$12,250, viz :

To the Bible Translation Society,	\$4,500
“ Board of the Triennial Convention,	3,600
“ China Baptist Mission,	2,000
“ German “ “	1,000
“ Gen. Bap. Miss. Society,	1,000
“ Free Missionary Society,	100
“ Honduras Baptist Mission,	50
	<hr/>
	\$12,250

AMERICAN BAP. PUB. SOCIETY.

This Society held its annual meeting in Philadelphia. An adjourned meeting took place in Brooklyn, May 18. From the report, an abstract of which was read, it appears that during the year the Board had issued the “complete works of Andrew Fuller,” in three octavo volumes, including 2,420 pages. They have also stereotyped a revised edition of “Howell on Sacramental Communion,” and an original work on the “Deaconship,” by the same author. New editions of “Carson on Baptism,” the “Baptist Manual,” &c., had been issued. Numerous smaller works have been stereotyped, and 19,000 copies of tracts printed. Fifty thousand volumes have been put in circulation during the year. The *colporteur* department was rapidly gaining favor. The calls from the foreign field were pressing, from Oncken, from the French mission, and from Magon, of China. The receipts amounted to \$22,727 96.

EUROPEAN PROTESTANT MISSIONS.

The following valuable statistics are copied from the *Missionary Chronicle*. They are mostly from the reports of 1845,

and will present at one view all that is now attempted by protestants of Europe to evangelize the world :

The *Wesleyan Methodist Missionary Society* reports 19 missionaries, 16 assistant missionaries, 17 catechists, 1,157 church members, and 3,891 scholars in South India and Ceylon; 28 missionaries, 4 assistant missionaries, 36 catechists, 10,622 church members, and 5,905 scholars, in New Zealand, the Friendly and Feejee Islands; 31 missionaries, 6 assistant missionaries, 32 catechists, 3,010 church members, and 3,751 scholars, in South Africa; 13 missionaries, 12 catechists, 4,277 church members, and 2,136 scholars, in Western Africa; and 82 missionaries, 5 assistant missionaries, 4 catechists, 57,153 church members, and 9,500 scholars, in the West Indies, Bahamas, and Hayti.

The *Baptist Missionary Society* reports 38 missionaries, 71 native preachers, 1,244 church members, and 1,758 scholars in Ceylon and North India; 5 missionaries, 3 assistant missionaries, 80 church members, and 60 scholars in West Africa; 39 missionaries, 36,627 church members, and 5,560 scholars in the West Indies, Bahamas, and Honduras.

The *Church Missionary Society* reports 16 missionaries, 4 assistant missionaries, 7 native preachers, 1,560 communicants, and 4,932 scholars in West Africa; 5 missionaries, 2 assistant missionaries, and 831 scholars in countries near the Mediterranean; 67 missionaries, 10 assistant missionaries, 8 native preachers, 3,203 communicants, 13,320 scholars in North, West and South India and Ceylon; 2 missionaries in China; 17 missionaries, 14 assistant missionaries, 3,838 communicants, and 15,461 scholars in Switzerland; 5 missionaries, 2 assistant missionaries, 570 communicants, and 1,151 scholars in the West Indies; and 4 missionaries, 2 assistant missionaries, 457 communicants, and 524 scholars amongst the Indian tribes in the British American territories.

The *Gospel Propagation Society*, (Episcopal,) has 38 missionaries in North, West and South India and Ceylon; one missionary in South Africa; and one in Kurdistan. The returns of communicants in connection with the India Missions of this Society, we have not met with, but the number is quite large,—probably several thousands.

The *London Missionary Society's* report of last year has not been received. The returns of the year before last were as follows: 36 missionaries, 4 assistant missionaries, 2,645 communicants, and 5,673 scholars in the Georgian, Society, Harvey, and Samoa or Navigators' Islands;

54 missionaries, 3 assistant missionaries, 593 communicants, and 7,942 scholars in North, West and South India; 6 missionaries and 3 assistant missionaries in China; 36 missionaries, 5 assistant missionaries, 3,794 communicants, and 4,199 scholars in South Africa; and 25 missionaries, 9 assistant missionaries, 2,519 communicants, and 3,646 scholars in the West Indies and Demarara. The returns of communicants in the South Sea Island Missions are very defective. We have seen a statement, making the number of communicants on the Samoan Islands alone to be 8,000.

The *Free Church of Scotland* has 15 missionaries in North, West and South India, and about 4,000 scholars, 5 missionaries, 1 assistant missionary, 5 native assistants, and 52 church members in South Africa; 9 missionaries and a number of converts and scholars among the Jews.

The *Irish Presbyterian Church* had 5 missionaries in western part of India by the returns of last year; we have not seen any later accounts of the mission.

The *Glasgow African Missionary Society* has 3 missionaries, 6 native assistants, 57 communicants, and 90 scholars in South Africa.

The *Scotch Missionary Society* has 7 missionaries and 13 assistant missionaries, 2,011 communicants, and 1,134 scholars in the West Indies.

The *London Society* (Episcopal,) for promoting christianity among the Jews, has 26 clergymen, and 41 laymen in its service, of whom 40 are converted Jews. The stations of these laborers are in England, on the Continent of Europe, and in the Mediterranean.

The *German Mission* among the South India Mahrattas, connected with the Missionary Institution at Basle, in Switzerland, reports 22 missionaries and nearly 2,000 scholars.

The *Society of Evangelical Missions*, at Paris, reports 11 missionaries, 3 assistant missionaries, 436 church members, and 686 scholars in South Africa.

The *Netherlands Missionary Society* has stations on several Islands of the Chinese Archipelago, but we have received no definite accounts of them. In Timos, Celebes, and other islands, 7,157 scholars, in connection with the missions of this Society, are reported in the Missionary Register of last year.

Board of Foreign Missions Southern Baptist Convention.

SOUTHERN BAPTIST CONVENTION.

This body will hold its regular meeting in this city, on Wednesday, the 10th of June. This being the first occasion of the kind in the southern country, it will doubtless be regarded with lively interest by our churches. Many important subjects will claim consideration, and much wisdom, discretion, and spirituality will be requisite in their discussion. The Lord's presence, it is sincerely hoped, will be in our midst. For this the lovers of truth should fervently pray.

APPOINTMENT OF MISSIONARIES.

The Board of Missions at Richmond, have availed themselves of the earliest opportunity of securing men to labor under their direction as missionaries among the heathen. The Rev. Samuel C. Clifton and Rev. George Percy, natives of Virginia, were appointed in the fall

of last year for the China field, and no time has been lost in making arrangements for their departure. A part of the winter was employed in attending the lectures of the Richmond Medical College, as it was deemed important to obtain some knowledge of the healing art in preparing them for more extensive usefulness. Some time also has been spent in visiting the churches of the State. They are expected soon to leave the country.

The Rev. I. J. Roberts, who has been successfully laboring eight or nine years in China, a portion of the time under the direction of the China Mission Board, Kentucky, and subsequently under the patronage of the Boston Board, has also been received as one of our missionaries. His prospects are cheering.

Since the return of Rev. J. Lewis Shuck to this country, a connection between the Board and himself has been formed. He will remain in the southern States until the fall, for the purpose of securing funds

for the erection of a chapel in the city of Canton. A strong desire to be again upon the field of labor is cherished by him. The Chinese brother, Yong Seen Sang, who accompanied him, and who is a licensed preacher, has also received an appointment to labor as an evangelist. He is a man of learning, good address and commanding appearance. In his conversation, he indicates no little acquaintance with human nature, and withal, seems to be remarkably discreet, modest and amiable.

Two other native brethren have been appointed to labor as evangelists, and one as colporteur. Other appointments are under consideration.

SAILING OF MISSIONARIES.

Arrangements have been made for the sailing of brethren, Samuel C. Clopton and George Pearey, with their wives, before the close of the month of June. This event will doubtless be regarded with special interest by the southern churches, as these are the first missionaries who go directly from this country under the auspices of the Southern Baptist Convention. Will not much prayer ascend to the throne on their behalf? We hope they will be remembered with fervency and faith, that in answer to our intercessions they may be preserved, and prepared to enter with vigor upon the prosecution of their work, as messengers of salvation to the far distant heathen.

JOURNEY OF THE COR. SECRETARY.

At the request of the Board, the Corresponding Secretary has recently spent eight or nine weeks in visiting various portions of the southern country. It would have been gratifying to him and beneficial to the cause, if a longer period could have been occupied, but his pastoral engagements prevented. Besides securing nearly three thousand dollars, more than two thousand of which was in cash, arrangements were made for commencing and keeping up a vigorous agency in various States. Several young brethren also in our literary and theological institutions, were seen and freely conferred with on the important question of preaching Christ in heathen lands. The results of this

hasty tour were in all respects gratifying. Abundant testimony was given, that while much patient toil will be necessary to bring the southern churches into the exercise of a systematic benevolence, there are many who will be prepared to enter with vigor and zeal upon the work.

THE MISSIONARY JOURNAL.

We are expecting to enrich the future numbers of the Journal with the latest intelligence from heathen lands. In the mean time, the friends of the cause are earnestly solicited to fill up the subscription list *as rapidly as possible*.

HOME MISSION BOARD.

The Home Mission Board, in Marion, are engaged in good earnest in their appropriate work. Some time elapsed, ere a Corresponding Secretary, who should be wholly devoted to the office, could be procured. Since the appointment of our esteemed brother Holman, an energy has been thrown into their operations which promises the happiest results. Several important places are already occupied by them, and they are anticipating a great enlargement of their plans. The Lord abundantly prosper them. They will need to be sustained by the prayers and contributions of our brethren throughout the south. The destitution to be supplied is alarming. Texas and Arkansas will especially claim the attention of the Board. The city of New Orleans should have not less than three missionaries at this time.

THE RETURN OF MR. JUDSON.

The return of this much loved brother to the field of his labor is expected during the present summer. In all probability we shall see his face no more. He will go to toil a while longer in his Master's cause, and then take his place in the mansions above. May his life be long spared, and his usefulness greatly enlarged. This will be the prayer of all his brethren. His presence in our city, his simple hearted devotion to the honor of Christ, and the kind interest he manifested in our southern mission enterprise, have served increasingly to endear him to our hearts.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. I.

JULY, 1846.

NO. 2.

TO THE RISING MINISTRY OF THE BAPTIST CHURCHES
IN THE SOUTH.

By the rising ministry, we mean both those who are on the eve of entering the ministry, and those who have already entered it, without being so far advanced as to render their embarkation on the foreign missionary service undesirable. It is quite likely that this appeal will apply to some who may be regarded as comfortably and usefully settled in the home field.

Youthful servants of Christ, will you listen to our appeal? Will you give a candid and conscientious consideration to what we have to offer, and on your knees seek of the Giver of wisdom a solution of this question: *is it not my duty to devote myself personally to the work of preaching Christ to those who have not heard his name?* And should you not be brought to the conclusion that you must make an actual proffer of yourselves for this service, will you not further weigh well whether, should you be solicited by the Board to become a missionary, you could rightfully decline? We do not ask you to determine unconditionally that you will go; but we do ask that you will hold yourselves ready to do your duty in this matter, and seek divine grace to enable you to do this.

“Go—teach all nations.” Young brethren, is it not to you preëminently, that Jesus is addressing this command? True, the mandate is, in some sense, binding on the whole church; and with many it must appropriately be interpreted, *send!* “How shall they preach except they be sent?” There is to be *sending*,—would that this truth were more deeply impressed on the great mass of our churches!—but there must be *going* also. “How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?” And are we not bound so to interpret the commission of our great Head, that its *direct* application shall stand forth the most prominent? Are we not to understand it literally, except where proof the most conclusive exists, that a strict, literal application of it cannot be made? When, therefore, the Master says, “go!” with what propriety is *staying at home* to be taken for granted as the rule, and *going* to be made the exception? At least, how can his ministers justifiably conclude that it is their duty to remain at home, before they have, with due deliberation, decided that it is *not* their duty to go abroad?

And now, who, dear brethren, shall go, if not you? We write unto you, young men, because ye are strong;—because, in the ordinary course of providence, we may hope that you will live long enough, both for the protracted course of preparation required for missionary labor, and for such direct efforts as shall result in a wide diffusion of light, and love, and joy through the dark places of the earth, full of the habitations of cruelty. *Who shall go, if not you?* Shall our fathers, tottering on the verge of their graves? Shall those brethren, whose mature habits of labor in the home field almost equally, fit them for effort in the spheres they occupy, and *unfit* them for effort in other spheres? The nature of the case decides the question, and the entire history of missions illustrates the truth, that missionaries to foreign lands must go out young. And even then they will find themselves ripe in years, before they are ripe in qualifications for available labor.

This appeal is addressed to no one whose lack of piety, or good judgment, or knowledge, or energy, precludes the promise of success in the ministry at home. Our best men are not too good for the work contemplated. We ask no one to weigh what we say, who does not see, at a glance, that we summon him to an enterprise the most honorable. We trust no one will entertain the subject, who feels that in so doing he is meditating a *descent*. Nor would we have any one yield to the romantic love of adventure, or to an inclination for that prominence which attaches to the position of a missionary. But is there a young man, whose daily cry is, “Lord, what wilt thou have me to do?” while in his humility and self-distrust, he shrinks from a life which pre-supposes so many elements of the highest heroism, as something to which he may hardly aspire,—to *him* we speak. We speak to him whose heart yearns over the millions perishing for lack of vision, and who can say, “the love of Christ constrains me.” We speak to him who feels the import of the prayer, “thy kingdom come.” We speak to him whose soul thrills at the idea of being the first from whose lips poor benighted idolators shall have heard the sweet name of Jesus. We speak to him who, while no way disposed to vaunt himself over the brethren he shall leave behind, can still say, in view of all the sacrifices he may incur, “none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” We speak to him, who feels that he is not his own, but due to the Redeemer *in just that way* in which he can the most effectually promote his cause.

We believe that there are such persons in our rising ministry; and that, did they suppose the Board prepared to take them into its service, they would declare themselves. Regarding this, however, as out of the question, they have not turned their attention to the subject with reference to a decision, and hence, to some extent, the necessity for this appeal. We wish, however, that brethren would declare themselves; and this *as one step towards securing means for sending out additional missionaries.*

We wish the churches to understand that the *men*, and good men, are ready; and if not sent forth, the reason is to be found in the covetousness of the churches. We doubt not, that when this comes to be extensively understood, much more will be done than can be, so long as the opposite impression prevails.

It is freely admitted that all our rising ministers cannot be expected to become foreign missionaries. We have no idea of depopulating the pulpits of America. The inquiry accordingly arises, *who shall go?* We simply return it to you in this shape,—*WHO IF NOT I?* A candid investigation of this question will doubtless bring many to the conclusion that it is not their duty to leave their country. But it will not bring *all*. There are not a few, who, asking themselves this question in the spirit of christian consecration, will be compelled to hear it echoed back,—*NOBODY if not I!* The heathen must go down to death without *ONE* to plant the cross in their pathway. We beseech you then, young brethren, answer this inquiry in the light of the Saviour's commands;—in the light of that radiance which comes streaming towards you from the latter-day glory;—in the light of that surrender which you profess to have made of yourselves to Christ;—in the light of providential indications;—in that light which you may even now conceive as blazing from the "great white throne," before which you must ere long give an account of the stewardship entrusted you by the very Being who shall sit thereon to judge you.

Young brethren, shall we not hear from you? The Lord direct you to a right decision, *should you hear from us.* *J. R. S.*

THE WIDE FIELD OF CHINA READY FOR CULTIVATION.

The accompanying communication from brother Roberts, furnishes most encouraging inducement to increased liberality in the support of the China Mission. Does not God seem to be saying to his people of this country, "Arise, arise, put on strength?" And is not the appeal made with peculiar urgency to the southern churches? The Board at Boston, have under their control, wide and important mission stations in other parts of Asia, which ought to be immediately reinforced with a three-fold increase of laborers, and it can hardly be expected that they will be able to throw much of vigor into their operations in China. On the other hand, the southern Board will concentrate their energies chiefly in the cultivation of this field. Our responsibilities are heavy. The duty of giving the gospel to the Chinese, is binding upon all the disciples, and all, we sincerely hope, will be induced to perform it. We gladly give place to the extract from brother Roberts' letter, addressed to the Secretary. It deserves mature, serious consideration. He says—

Our opportunities for usefulness now in China, are extended! We are not straightened as to space or people—but are very limited as to men and means. See what God has wrought in his providence for us—

even exceeding our most sanguine expectations, as to openings for the reception of the gospel! Now the responsibility rests with his church and people to supply the money and missionaries! "And who knoweth whether the southern Baptist Board has not been constituted for such a time as this?" Any amount of men and money may now be usefully employed in China! Let us take up the work with energy, and see what the Lord will do for this great people! remembering the words, however, of our Lord Jesus Christ—"without me ye can do nothing." We now have three treaties—with England, the United States of America, and France. The christian religion has been tolerated throughout the Empire, by the Emperor! Chapels may now be built, books printed and circulated, and the gospel preached as extensively as we please, none daring to make us afraid.

I have baptized six or seven members; constituted a Baptist church in Canton; leased a lot on which to build a chapel and mission house; have a thousand dollars collected for this purpose. And now thank the Lord and take courage.

Yours most aff'ly,

I. J. ROBERTS.

EIGHTH ANNUAL REPORT OF THE MAULMAIN MISS. SOCIETY.

We have received this interesting document, printed at the Maulmain Mission press and containing thirty-eight pages. It is an unostentatious statement of the operations of a society in the midst of heathenism, and illustrates clearly the fact that a vigorous use of the means within our reach, may always be expected to result in good. The following extract refers to the history of the society:

"It was formed in 1835; at the close of which year, it had received but sixty-six rupees. The following year, the amount of receipts fell short of two hundred and fifty rupees. A yearly increase nevertheless was observable, although the whole amount of receipts for one year did not reach one thousand rupees until the *fifth* year after its formation. Every succeeding year, the amount has still increased until the present.

"In respect to the native assistants supported by the Society, a beginning was made with one Burmese preacher. In the *third* year of the Society's existence, *six* assistants were maintained, of whom one was a school teacher. The following year, on account of the failure of funds, the teacher was supported but six months, and the year next succeeding, 1839-40, but *five* assistants were maintained. The subsequent year, we were enabled to add *three* to the number, one for the whole year, and the other two for six months. The next two years, *ten* constituted the list. The last two years have been distinguished by the most gratifying prosperity. In 1843-4, from *ten* we were enabled to increase our list of assistants to *twenty-five*; and during the year now closed, we have been enabled to add *eight* more."

Alluding to the efforts of the year, the report says:

"During the past year, the Society has sustained *thirty-three* native preachers and school teachers. Of these, *one* is Burmese, *one* Peguan, *two* Pgho Karen, and *twenty-six* Sgau Karen. Of the *three* school teachers who have been maintained, *two* of them are employed in the Maulmain Burmese boarding school, and *one* in the day school at Amherst, under the

superintendence of Rev. Mr. Haswell. Important aid has also been rendered to the Karen and Burmese theological schools in operation in this town, and also to the Pgho and Sgau Karen boarding schools.

"Thus, it appears, that the funds of the Society have been appropriated to the two great means of evangelizing the country, namely, the *direct preaching of the gospel, and education.*"

Brief reports of the labors of the native preachers, occupy several pages of the pamphlet. Who that looks at the history of the Burmese mission, and learns that so many who are now preaching Christ were but a short time since wretched idolators, and in a condition of the lowest moral debasement, can fail to exclaim, "What hath God wrought!" It will gratify the reader to look at a specimen of the reports before us :

"*Ko Woon*, in company with one or two other assistants, has occupied the preaching station near the Bazar during the past year. He has been faithful in the discharge of his duties, and is recommended to the continued patronage of the Society.

"From this station thousands of books have been distributed to different parts of Burmah, and we are permitted from time to time to learn cheering evidence of their beneficial effects, in the diffusion of the only true knowledge of God, and of the world to come. But a few days since, information was incidentally received from a man who called at one of our preaching *zayats*, that at *Shway Gyin*, a town far in the interior of Burmah, to which many books have from time to time been taken by traders from that place, *twenty* persons, including their leader, have recently been imprisoned there, on account of their adoption of christian doctrines. The same information has subsequently been received from a number of other individuals from the same town, together with the additional items, that there are about two or three hundred persons there who have embraced these new views; and they among the most respectable and influential people of the town. This account, in its main features, we are the more inclined to believe, from the fact, that we have previously heard from independent sources, of a company of inquirers being at that place."

Mr. Bullard says: "*Mong Chung Paw* was with me a part of the last rains, learning to read and write; meanwhile he also attended the Burmese theological class. The following dry season he spent at *Dong Yan*, excepting a single excursion, which he made up the river *Gying*, to *Krung Pung* and neighboring villages. I can truly say, that he engaged earnestly in his Master's cause; endeavoring to convert souls, and to edify and encourage the christians; instructing children, and admonishing those ready to halt; or else, when not so occupied, he was ever to be seen with his book in hand, seeking knowledge from the word of God. He delights in the discovery of new light on any passage of scripture, or doctrine, and delights as much in making known what he learns. It is his great excellency, that he has constant resort to the throne of grace. He apparently feels that this is his chief dependence.

"It was his usual practice, while in the jungle, to come to me every morning, and converse about his labors for that day; read, and perhaps sing a few verses, and ask the assistance and blessing of God upon his undertaking. He would then leave for the houses of his friends and acquaintances, and all who would listen to his story about Christ and the way of salvation through Him. At evening, he would return and relate the account of his efforts, and usually was able to say, that some whom he had conversed with had listened attentively."

"*Ko Telaw* still continues at his post at *Krai*. He has been permitted to rejoice in the hopeful conversion and baptism of his only remaining

child, a lad of uncommon promise. This is the *twentieth* instance of the baptism, upon a profession of faith in Christ, of entire households, among the Karens in this neighborhood. Ko Telaw has made frequent excursions among the villages in the vicinity of Krai, and the truths of the gospel, which he has communicated, like the true leaven, seem to be producing their legitimate effects upon almost the entire community. I have seen numbers of Karens from that neighborhood, who tell me, that a great revolution has been effected in the views and feelings of the Karens of that district. Krai is considered as the great centre of influence among the Bhoodhist Karens. But a short time since, and nearly every Karen in that district was an open and avowed enemy to the gospel. Now opposition has not only ceased, but nearly every man listens with apparent interest to the gospel of Christ. Ko Chetthing, in addition to his donation to the Society, has built a large and convenient *zayat* at this village.

“*Ko Panlah* continues still at Newville. His preaching is more and more highly appreciated by the church, and his labors among the impenitent continue to be blessed with frequent instances of conversion. *Eleven* have been baptized during the year, and the number of professed inquirers was never greater than at present. His wife teaches a school of small children, which she collects about her during the rains. During the dry season, she had a large school of *forty* children. *Ko Panlah* itinerates among the neighboring villages, as much as the state of his health will permit. He is among the most useful and effective of our native preachers, and was anxious to enjoy the benefits of a course of instruction in Theology; but he felt that the interests of the cause required, that he should remain at his post, at least another year.

AN IMPORTANT SUGGESTION.

In a letter from an esteemed brother of Georgia, the following suggestion is made:

“Why is it that the churches in their efforts for the advancement of the Redeemer's kingdom, come so far short of the knowledge to which they have attained, the convictions which they avow, the promises which they make? Alas! it is too evident, that it is because they possess but a small portion of the mind of Christ; are but imperfectly imbued with the constraining, melting, rousing influences of the Holy Spirit. Is there no way my dear brethren in which this subject can be brought to bear upon our ministers and churches in its full force? I have thought of late, that if there could be brought about something like a general agreement amongst christians to spend a few minutes at least, say about sunrise or sunset, every day, in special prayer for this *one great single object*,—the great increase of divine influence, or in other words, the copious outpourings of the Holy Spirit upon all the saints, and upon the world,—that a new era would commence in the history of the church. Would such a thing be impracticable?”

DIFFUSION OF MISSIONARY KNOWLEDGE.

In order to maintain and enlarge our sense of christian obligation, *missionary information should be more widely circulated, and more seriously pondered*. What christian could be insensible either to his own obligations, or to the crying wants of the heathen, at the mouth of the pit of perdition? Now the direct tendency of all the missionary accounts of heathenism, when rightly considered, is to make us feel that around that

gulf the idolatrous world is assembled, and that, but for the interposing grace of Christ, there should we have been mingled with them. We have admitted, indeed, that information from the missionary field is periodically and increasingly diffused, and that a missionary literature for the rising race is in the course of rapid formation; nor can we fail to regard this as tending to the end at which we now aim. Our great concern is, that christians generally would lay the moral statistics of the heathen world to heart; that they would not merely read a page or an anecdote now and then, but would regularly peruse a portion of the accounts transmitted as if indorsed by the hand of Providence for them, to be taken into the closet and read at the throne of grace. Mere cursory reading can only produce evanescent impressions. And hence, let the members of any christian congregation, even of one assembled on a missionary occasion, be taken and examined on the number of christian missions—how small the number of those who could render an account of even the more recent and familiar facts in its history; and how much smaller the number of those who have so far made it a study as to have a single question to ask concerning it, or a single suggestion to offer for its improvement!

And why is it thus? And how long shall it remain? Till we not merely listen to an occasional appeal on the subject, but take it in all its appalling magnitude into our stated and devout consideration before God. Till we read the history and geography of the heathen nations with a view to it, and study it in maps. Till we make it a standing topic of christian conversation; and, like the primitive saints, repair to the missionary assembly with minds, not requiring additional excitement, but already filled with intense interest. Till we have laid the state of the heathen world upon our naked hearts, and vividly pictured its miseries to the eye of our mind, as an object at which habitually to gaze. Would the Almighty affect his prophet with the spiritual death of the Jewish nation? He called him to look on a valley full of dry bones. Was the spirit of the apostle when at Athens, stirred within him? it was when he saw the city wholly given to idolatry. Did Jesus weep over Jerusalem? it was when he drew near and beheld the city. And if we would be duly impressed with the spiritual destitution of mankind, and with the consequent urgency of missionary claims, we must look, and gaze, and dwell on the subject. By a well known law of our nature, our eye will soon affect our heart; and, by a gracious law of the divine economy, that compassionate emotion will be turned into practical effort and missionary success.—*Harris*.

Miscellanies.

PARTING ADDRESS OF MR. JUDSON.

An occasion of lively interest occurred on Tuesday, the 30th ult, in the Baptist church in Baldwin Place, Boston. The spacious edifice was filled to overflowing, to witness the designation of several missionaries who have been appointed to labor in Burmah. It was our privilege to mingle in those solemnities. What rendered the season peculiarly solemn and impressive, was the presence of the revered Judson and his companion, with whom the

missionaries are to sail. He is in fine health and spirits. His gifted wife, formerly Miss Chubbuck, seems well qualified to share with him in his toils and sorrows. Being permitted in the morning to spend a half hour in her society, we were gratified with the manifestly humble and devoted character she sustains. Ere this, in all probability the mission band have left the country. In this event, there is a moral sublimity. After more than thirty years sojourn in a heathen land, Mr. Judson returns to this country, and finds himself

surrounded by a new generation. Not content with remaining to enjoy the society of affectionate friends, he hastens back to finish his course of missionary labor. His parting address is worthy of preservation, and we gladly insert it in the Journal. It is as follows :

“ There are periods in the lives of men, who experience much change of scene, and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream,—when they are ready, amid the whirl of conflicting recollections, to doubt their own personal identity,—and, like steersmen in a storm, feel, that they must keep a steady eye to the compass, and a strong arm at the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated; the scenes of 1812 are again present; and this assembly—how like that which commended me to God, on first leaving my native shores for the distant East. But as I look around, where are the well known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin?—And where are those leaders of the baptized ranks, who stretched out their arms across the water, and received me into their communion? Where are Baldwin and Bolles? Where Holcombe, and Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates—Newell, and Hall, and Rice, and Richards and Mills? But why inquire for those so ancient? Where are the succeeding laborers in the missionary field for many years—and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy? Where those gentle, yet firm spirits, which tenanted forms,—

delicate in structure, but careless of the storm—now broken and scattered and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea ?

No; these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city. Many years *have* elapsed; many venerated, many beloved ones *have* passed away to be seen no more. “ They rest from their labors, and their works do follow them.” And with what words shall I address those who have taken their places, the successors of the venerated and the beloved—the generation of 1812?

In that year, American christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the command and promise of God. The attempts then made by British christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years, the work advanced but slowly. One denomination after another embarked in the undertaking;—and now American missionaries are seen in almost every land and every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect, during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation

throughout this country,—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the Sabbath spreading its holy calm over the face of the earth,—and churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now in this Christian country, without hope and without God in this world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to cooperate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, forever and ever.

Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us, as we of our predecessors, "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them."

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INTERESTING SKETCH—ENGLISH
BAPTIST MISSION SOCIETY.

The following reference to the formation of the first society of modern times, for the spread of the gospel in foreign lands, is from the pen of Dr. John Ryland, and extracted from the English Baptist Magazine. It furnishes striking evidence that the enterprise was divinely originated. None can seriously contemplate the whole history of that society, without being compelled to admire and adore *Him* who is wonderful in counsel, and who in all his plans will glorify his own great name.

"As to the immediate origin of a Baptist mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give ten pounds towards paying the printer. On his return he met brother Fuller and brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to promise to undertake the work, he said he must tell the whole truth; that in the warmth of conversation at Birmingham, he had said, that he was resolved to do all in his power to set on foot a Baptist mission. 'Well,' said his friend, 'print upon the subject, I will help to bear the expenses.' That, he replied, he could not do. 'If you cannot do it as you wish, yet do it as well as you can,' said his friend; 'you have just now bound yourself to do all you can for this purpose, and I must keep you to your word.' Being thus caught through his own zeal, he could get off no other way than by promising that he would write if he could not

prevail on any one more competent to undertake it. We then all united in saying, 'Do by all means write your thoughts down as soon as you can; but be not in a hurry to print them; let us look over them, and see if any thing need be omitted, altered, or added. Thus encouraged, he soon applied himself to the work, and showed us the substance of the pamphlet afterwards printed, which we found needed very little correction. So much had this young man attained of the knowledge of geography and history, and several languages, in the midst of the pressures of poverty, and while obliged to support himself and his family at first as a journeyman shoemaker, and afterwards as a village schoolmaster; since his people could raise him but ten or eleven pounds a year, besides five pounds from the London fund.

"Between Carey and Fuller there never was a moment's rivalry, and I have no bias on my mind to take a grain of praise from one to give to the other: but wishing to regard both with impartial esteem, and truth beyond both, I must consider the mission as originating absolutely with Carey; and Mr. Fuller's acknowledgement that he had at first some feelings like the desponding nobleman, in 2 Kings vii: 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study, occurred the ministers' meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons: I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive; and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner Carey intro-

duced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv: 2, 3, chiefly endeavoring to enforce our obligations to *expect great things from God*, and to *attempt great things for God*. If all the people had lifted up their voice and wept, as the children of Israel did at Boshim, (Judges ii,) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's letter, 'That a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*.' Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a society. This society was actually formed in Mrs. Beeby Wallis's back parlor, on Oct. 2 1792."

"The first number of the Periodical Accounts contained the following particulars respecting the formation of the Society:—

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult farther on the matter, and to lay a foundation at least for a society, when the following resolutions were proposed, and unanimously agreed to.

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly

agree to act in society together for that purpose.

"2. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, *The Particular Baptist Society for Propagating the Gospel amongst the Heathen.*

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey,

John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

"Signed, John Ryland. Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sherman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to 13*l.* 2*s.* 6*d.*"

Board of Foreign Missions Southern Baptist Convention.

FIRST MEETING OF THE SOUTHERN BAPTIST CONVENTION.

This body convened in the city of Richmond, Va., June the 10th, 1846. The meeting had been anticipated by the denomination in the south and south-west, with deep interest and anxiety. As it was the first meeting held under the constitution adopted by the Convention in Augusta, it was highly important, and devoutly wished, that its deliberations might be harmonious, its decisions wise, and its measures energetic. It was well known that brethren, in different sections of the country, entertained discordant views on subjects of great moment, which must come before the Convention. Could these views be harmonized? Many, we doubt not, prayed that God would infuse into

the members of the body the spirit of candor, conciliation, and self-sacrificing devotion to the common interest; nor was the prayer ineffectual.

The Convention assembled in the First Baptist Church, at 11 o'clock, A. M. One hundred and thirty-six delegates were present, viz: from Pennsylvania one; Maryland five; the District of Columbia three; Virginia seventy; Georgia seven; South Carolina twenty; Alabama eleven; Mississippi three; North Carolina six; Kentucky three; Louisiana one; Tennessee four; Canton in China two. Included in the above enumeration was a brother from Texas, and another from Missouri.

The Convention was organized by electing Rev. W. B. Johnson, D. D., of S. C., President; Rev. R. B. C.

Howell, of Tenn., Rev. J. B. Taylor, of Va., Hon. Thos. Stocks, of Ga., and Rev. W. C. Buck, of Ky., Vice Presidents; M. T. Mendenhall, of Charleston, S. C., Treasurer; and Rev. J. Hartwell, D. D., of Ala., and J. C. Crane, of Va., Secretaries.

One fact must have struck the attention of all who had been accustomed to attend the meetings of the Baptist Triennial Convention. The body seemed to have lost nothing in talent, tact in business, or vigor in action, by division. The proceedings were conducted with great decorum, and marked ability. They developed a measure of talent in the south, as gratifying as it was surprising. The body was as large as the Convention which assembled in Richmond in 1835; and though that was a highly interesting meeting, this was equally, or, indeed, more so. The spirit which prevailed was throughout most bland and Christ-like. In the commencement of the labors of the Convention, the Rev. Mr. Mallery, of Ga., offered a series of resolutions acknowledging their dependence on the divine aid for success, the importance of prosecuting their deliberations with "courtesy, gentleness and love," and of imploring in public prayer before voting on questions of vital importance, the divine guidance. The unanimous adoption of these resolutions, prepared the minds of the members for harmonious action.

On motion of Judge Stocks, of Ga., a committee consisting of two from each State, and the District of Columbia, was appointed to consider the expediency of organizing Boards of Managers for Bible and Publication operations. This was the subject

which awakened the deepest interest in the Convention. The committee entered on a patient and careful investigation of the matter referred to them. After comparing the views and wishes of the denomination in every region represented in the Convention, and weighing all the plans proposed for adoption, the committee, in the spirit of mutual compromise, unanimously adopted the following report; which, with one dissenting voice, was concurred in by the Convention. Whether the purposed plans are wise, experience will demonstrate; and not being, like the laws of the Medes and Persians, unalterable, they may be changed as the enlightened judgment of the Convention may hereafter dictate.

WHEREAS, the American and Foreign Bible Society was originated in circumstances, and organized on principles, which should render it dear to every Baptist; and whereas, this Society has nobly sustained these principles in the midst of much opposition: Therefore,

Resolved, That this Convention would do nothing to weaken the force of these principles, to diminish the influence which has been so successfully exerted in their maintenance, or to alienate the confidence that should be reposed in the integrity with which the Society will, by divine aid, labor to perpetuate them.

As it is indispensable, however, to preserve the cordial and efficient union of the whole constituency of this body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it; and more especially, as it is the desire of a large portion of this constituency to have its Bible, as it has its Mission agencies, within its own precincts: Therefore,

1. *Resolved*, That this Convention do now constitute its Mission Boards, as its agents for the distribution of

the Bible. The Foreign Mission Board will, therefore, collect and receive the funds for foreign distribution; and the Domestic Mission Board, the funds for domestic distribution, and make such appropriation of them as shall in their judgment seem expedient, except in cases in which the donors shall make specific designation of their contributions.

2. That it be recommended to the Boards, to cultivate the most friendly intercourse with the American and Foreign Bible Society, in the great work of the BIBLE TRANSLATED, AND DISTRIBUTED IN ALL LANDS.

As the Convention has no connection with any Publication Society, your committee submit the following resolution:

Resolved, That this Convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books.

The interest of the meeting was greatly augmented by the presence of brother Shuck, of the China Mission, Yong Seen Sang, the Chinese convert and preacher, and brother Simons, of the Burman Mission. Brethren Shuck and Yong were, by order of the Convention, introduced by the President, in an appropriate address to the body. To this brother S. responded in a few pertinent and feeling remarks. Yong, with an easy grace, and dignity of manner, which would have done credit to the most accomplished christian gentleman, briefly replied, as translated by brother S., expressing his pleasure in meeting so many disciples, saying that he was once a worshiper of idols, but now a disciple of Jesus Christ, and a worshiper of the true God. He expressed his gratitude to God, and to the christians in this country, for sending the gospel to China. The disciples here had manifested so

much interest in China, that it would cause him, when he returned home, to devote himself with renewed zeal to preaching the gospel and instructing his countrymen. The harmony of the disciples was pleasing, they were one here and would be one in heaven. He had one request to make, and that was, *'that all the disciples in their prayers, morning and evening, would remember China.'*

The Convention, having united with Rev. Mr. Buck, of Ky., in devout thanksgiving to Almighty God for the success of the China Mission, sang Mr. Sutton's missionary hymn.

Brother Simons, a missionary of the Northern Board, was cordially invited to a seat in the body, and received from the President the hand of christian fellowship and affection.

Another circumstance served to swell the interest and pleasure of the meeting. Brethren Clopton and Percy, with their companions, expecting in a few days to embark for the distant land of China, were present, and mingling very probably for the last time with their brethren. During the progress of the meeting brother Clopton was solemnly set apart, by the laying on of the hands of the presbytery, to the work of the christian ministry. The services were witnessed by a crowded, solemn, and deeply attentive auditory.

Two meetings were held in the Second Baptist Church, one on behalf of Foreign, and the other of Domestic Missions. The Foreign Mission meeting was addressed by brother Shuck, on the former intole-

rant policy of the Chinese government in regard to christianity; its present change of policy; and the prospect of success in the missionary enterprise presented by this change. Yong Seen Sang made a short address. Brother Simons followed with a few remarks on the condition and prospects of the Burman Mission. The Domestic Mission meeting was addressed by brethren Holman, the Corresponding Secretary, Buck, of Ky., and Fuller, of S. C.; after which a collection was taken, amounting in money and pledges to five hundred dollars, to aid Domestic Missions.

The services commenced on Wednesday morning, and on Saturday afternoon the business was so nearly completed as to free the minds of the members from care, and leave them to the undisturbed enjoyment of the Lord's day privileges. The preaching during the meeting, commencing with the introductory sermon, by Dr. Fuller, was plain, faithful, and appropriate, and some of it eminently spiritual, pungent, and powerful. Long will the services of the Sabbath be remembered in this city, nor will they be forgotten in "that day." The churches of all the evangelical denominations, except the Episcopal, were occupied by the ministers attending the Convention.

On Monday morning, the Convention, invigorated by the rest, and refreshed by the religious services of the Lord's day, met to close their business. A scene of thrilling interest occurred. Brother Huckens, of Texas, addressed the Convention on the importance of prosecuting vigorously the work of missions in that

new and promising field. He touchingly portrayed the destitution of religious instruction in the sparsely peopled portions of it, and the avidity with which it is generally received. A deep feeling was awakened. Several ministers of eminent piety and usefulness, expressed their purpose to emigrate to Texas for the purpose of publishing the gospel there.

A vote of thanks to Dr. Johnson, the President, for the dignity and kindness with which he had discharged his official duties, having been passed by the Convention and placed in his hands by Judge Stocks, one of the Vice Presidents, he arose after the adjournment, and, in a very feeling manner, delivered the following closing address, which for its excellence, we beg leave to present to the reader entire:

He said he was deeply impressed with the presence and special influence of God's Spirit in the meeting last year at Augusta; but his impression of the presence and influence of the Spirit of God in this meeting was much deeper. Owing to the circumstances under which the Convention last year met, it was to be expected that there would be unanimity of feeling and of action in its deliberations. But when we came to assemble here, we had grounds to apprehend great difficulty in bringing the whole body to unite on some of the topics which would engage our attention. It was feared there would be distraction if not division, which inducing discord, might tend to disturb the harmony of our proceedings. For himself, he had not apprehended such divisions believing that they would be avoided by God's special interposition. And

we had cause to be grateful, that through God's special interference we had indeed avoided those divisions. If God had indeed been with them, and had brought their minds and hearts to such a happy conclusion of compromise, and a surrender of points of difference, should we not be deeply impressed with it, and urged to put our hands with increased zeal and energy to the work before us, in order to bring about still further effective results? If, by God's grace, we were so united; if we were made to go together by grace and not by the pressure of force—we should feel not only a deeper sense of gratitude, but should feel a deeper sense of our obligations, and should not permit ourselves to relinquish or neglect any portion of our duties.

The time was come, he said, to make great sacrifices—sacrifices of individual comfort and worldly advancement—a sacrifice of members of our families to go to these new fields in our own land and in foreign lands. It was our imperious duty to practise economy, and not to be looking forward to great investments of pecuniary means to make large fortunes to leave them to our families. He was seriously and anxiously impressed with the conviction, that christians often made a great mistake in making great efforts to leave large estates to their families. He mentioned a case in Georgia, of a pious uncle leaving his estate to two nephews. It had not contributed to their comfort or welfare; but had made them more wicked, more reckless in their actions. He could not but believe that if the dear saint had invested a portion of his wealth in heavenly treasures and left those

nephews less, they would have been better. The speaker here alluded to the divine injunctions against being absorbed in desire for worldly gain—not that it was wrong, he said, to increase our earthly store, nor that there was any sin in money. There was no sin in money, but in the love of it—the *love of it* is the root of all evil. Dr. J., earnestly urged it upon all professors of religion as their duty, to give their means liberally to the promotion of Christianity. When Nathaniel Cobb determined to give a certain portion of his annual gains to the church, he was not less prosperous—nay, he was more so. Let us give freely and devote ourselves faithfully to the advancement of the kingdom of God.

What he had heard to-day, continued Dr. Johnson, convinced him that we should look out for locations, as the scene for our exertions, with respect to a sacrifice of our personal comforts. He was much struck with a remark in one of the triennial Conventions in Philadelphia, a few years since, upon the difference between the piety of the early christians and those of the present day. This remark was, that the rule with the christian ministers in the primitive ages was *to go*, the exception *to stay*; with us the rule is *to stay*, the exception *to go*. He thought we ought all to be ready and willing to go—that some of the best and ablest amongst us, that had youth on their side, ought to go. We should not select those who could be spared; but those who could not be spared ought to go to Texas and Canton, and wherever else the field was opened to them. Gladly would he be able to say that some of our most

distinguished ministers, with youth on their side, had added themselves to the list of missionaries, and were ready to go. Look at William Carey and Adoniram Judson—they went to their labors in foreign lands young and full of energy. God prospered their work in Hindostan and Burmah, and, oh, may it be continued, to the glory and honor of his kingdom.

Our thoughts and labors should be directed to carrying the gospel to the heathen. He (Dr. J.) might be called on to make the sacrifice. He had a dear son at college, whom he had educated for the ministry, and who, it was probable, would become a missionary in China, or some other far distant land. When the idea was first suggested to him, it affected him very much; for it was a severe trial to part with a dear son to go on such a distant errand; but he was ready to make the sacrifice, if it pleased God to send him there. He had yet another son, whose feelings and whose education tended to the ministry. He might have to give up both. He was ready to do so when it pleased God he should. In connection with the domestic feelings involved in this matter, he said none should regret the consecration of their sons to the ministry—he had rather his sons were ministers than to be Emperors and Kings, or to fill any other station on earth. He had endeavored to shape their education to these results, and thanked God that both those to whom he had alluded were anxious and willing to fit themselves early for the ministry. He begged those who were called on to make the sacrifice of sending a dear son to preach the gospel, to think

what an honor it was to lift the standard of the Cross where it had not been raised before; and that if they were not again to meet in this world, they would meet them in that better world, where they would be shining stars in the firmament.

It was with exceeding pleasure, continued the venerable speaker, that he would take the parting hand after such a week—after such harmony and sweet communion as he had enjoyed with his dear brethren in their deliberations, in the social intercourse, and in their devotional exercises. It was with peculiar delight he partook of the Lord's Supper yesterday; he would not soon forget the joy he felt on the occasion. Dr. Johnson alluded to some of the incidents of the scene which would impress it on his memory—among them, he said, there was his dear brother Shuck, who had come back from his mission to China, bringing his sheaf with him. Such a season of joy, he said, was worth a journey from S. Carolina—such a coming together was worth a voyage across the ocean! All that was painful was in leaving these dear brethren of Richmond, with whom we have just spent these happy days. He hoped they had done them no injury, and had been guilty of no lightness of conduct, nor of speech, nor of any unbecoming deportment. He trusted their brethren of Richmond would remember them with the same affectionate regard we carry away with us for them, and that they may long look back with pleasure upon these scenes. He bade them an affectionate farewell. Might God be with them, and their churches and their ministers! May the blessed gospel be to them not as water

spilt on the ground, which cannot be gathered again, but as the waters of life! The venerable President closed his valedictory with a fervent and happy reference to the final meeting in the Grand Convention in Heaven, which would never adjourn, and where there would be no parting!

The President then offered prayer, and the Convention united in singing the familiar hymn,

“Hail, sweetest, dearest tie that binds.”

and gave to each other the parting hand. Thus closed one of the most delightful meetings which we have ever enjoyed the privilege of attending. Such courtesy, such harmony, such zeal in the cause of missions, such a disposition to prefer others to themselves, augur most favorably, as we trust, for the future success of the Southern Baptist Convention.

DESIGNATION OF MISSIONARIES OF THE CONVENTION.

On Monday evening, June 15, the solemn and impressive services connected with the designation to their field of labor, of our beloved young brethren, **GEORGE PEARCY** and **SAMUEL C. CLOPTON**, and their companions, took place in the Second Church.

Of all the meetings held in our city during the recent session of the Convention, none surpassed this in interest. The scenes of that occasion will be long remembered, as affording new evidences of the divine favor on our efforts, and of the increasing desire of God's people to give the nations of the earth the blessed gospel of the Son of God. We had as-

sembled to commemorate a new era in the history of missions. God, in his wise providence, having called Southern Baptists to occupy the vast empire of China as the inviting field on which to bestow their labors, we were about sending from our midst those who were to sow the seed of eternal life. From this point the eye of faith pierced the future, and prospects the most cheering lay before us! Millions to be redeemed! sanctified intellect and christian zeal to be the instrumentality—and the power of Almighty God pledged to consummate the glorious end!

During the assembling of the immense crowd that poured long before the appointed time, its vast concourse into the sacred temple, thronging every part, the choir sung Heber's missionary hymn,

“From Greenland's icy mountains.”

The President of the Foreign Mission Board, **Rev. J. B. Jeter**, then arose, and, in a brief address, stated the object of the meeting. We had come together to invoke the blessing of the Almighty Father on those who were about to leave us for heathen shores, and to instruct them as to their duty to God, the church, and those amongst whom they were called to labor. Brethren **Clopton** and **Pearcy** were both graduates of **Columbian College**, and having undergone an examination before the Board, were cordially received as its missionaries to **Canton**. They were both **Virginians**, and it was cause of devout gratitude to God, that he had selected them as the first missionaries who should leave their country to labor under the patronage of the Southern

Baptist Convention. They are commended to the sympathies, prayers, and support of the churches.

Rev. I. T. Hinton read the 60th chapter of Isaiah. The congregation then rose and united with the choir in singing

“ Yes! my native land I love thee;
All thy scenes, I love them well!
Friends, connections, happy country,
Can I bid you all farewell? ”

Prayer by Dr. Bacon, President of Columbian College. Address by Rev. Albert Williams, of Savannah, Ga. He said, this was an interesting scene,—interesting, because of its extraordinary character. We had gathered here to bid adieu to our beloved brethren and sisters, and to comfort their hearts in view of what awaited them. It was interesting to christians, because they loved to spread the gospel—interesting to parents, because they loved their children—interesting to these young men, because they loved their country, whose receding shores would soon fade in the distance, and leave them on the bosom of their ocean home; because they loved their friends, from whose embrace they must tear themselves; because they loved the homes of their childhood, the scenes of their youth, and the comforts of social life, all which they must sacrifice on the altar of duty. The speaker then proceeded to answer two questions, 1. What is the spirit that inspires the heart of that man who resolves to become a missionary of the cross? It was perfect obedience to God. “ Lord what wilt thou have me to do? ” It must be a spirit of self-sacrifice. Country, natural affection, the bless-

sings of civilization, pleasures and property, must be left, for a land of darkness, ignorance and degradation. And, 2. What ought to be our opinion and course of conduct towards those who undertake the missionary enterprise? We ought to honor, love, respect, and exalt the missionaries of the cross. We must not withhold all the support they need, and we can possibly give. It is the duty of every christian to become a missionary, not in person, but by his prayers, and alms, and sympathies, that those who undertake the work, who make all the sacrifices, may be amply sustained. We must give to these brethren all the encouragement we can. Let us comfort, and support them. Brethren, what can we say to you? We bid you God speed! Unfurl the banner of the cross on the shores of China, and oh! if you should fall in the contest, and find a grave in a foreign clime, may we meet you and many thousands redeemed through your instrumentality, around the throne of God, to sing praises unto his name forever. We cannot do justice to brother W. in this imperfect outline of his very able and feeling remarks.

The designation prayer was then offered by Rev. C. D. Mallary, of Ga., after which the Corresponding Secretary, Rev. J. B. Taylor, delivered the following charge:

Beloved brethren—As you are about to go forth under the direction of the Board of Foreign Missions, you will doubtless expect to receive from them, special instructions as to the course you are to pursue. In performing this duty on their behalf, permit me to remind you of the im-

portance of the position you are to occupy. *The Great Empire of China* is to be the field of your labors. You are to go out, not as ambassadors from an earthly government, but as ministers of the kingdom of Christ; not to treat with secular powers, on great national questions, but to *bear communications of divine love*, beseeching the heathen to be reconciled to God.

Yours is an office unequaled in dignity, by any within the gift of man. It has relation to the soul, and eternity. The responsibilities involved are of the most solemn character. Upon the manner in which this vocation is filled, will very much depend your success. I will call your attention to the following suggestions, which you will doubtless perceive to be appropriate, and endeavor to carry out in your future course.

1. It will be important to maintain a free and fraternal intercourse with the Board. We are your friends, your brethren in Christ. It is ours to regard the will of the denomination, in all plans which may be adopted, but this will not be incompatible with special concern for your welfare. We shall sympathize with you in your sorrows and joys, and extend to you whatever means may be in our power to promote your happiness. You may, therefore, safely confide in the Board. Whatever measures they may propose to carry out, you may consider as demanded by the sentiment of the churches, and the circumstances in which they are placed. You will not hesitate freely to communicate with them on all matters pertaining to yourselves, and to the mission. A

regular journal should be kept by you and transmitted to us, or, such reports of your labors as will furnish a distinct view of the manner in which your time is employed. It will be important that the Board hear from you frequently. Scenes and circumstances connected with your operations, it will be proper to describe with as much vividness and point as possible. This will enable us to present the information requisite to animate the friends of missions in their sacrifices and contributions.

2. Allow me to enforce the cultivation of fraternal feelings among yourselves. You would be more than human, not to find occasions when differences of judgment respecting plans of action would be entertained. By reason of constitutional infirmities, too, you will be in danger of saying or doing that which may tempt to alienation of heart. Beware of strife among yourselves. Cautiously avoid all evil surmisings and jealousies; cultivate that charity which "suffereth long and is kind, which envieth not, is not easily provoked, thinketh no evil." Love as brethren—pray for each other regularly—bear each others burdens, and and provoke each other, only to love and good works.

3. In the pursuance of your work, you should cultivate habits of economy. It must not be presumed that the christian missionary is altogether exempted from the temptation of extravagance in his pecuniary expenditures. In some instances the temptation is stronger than even in a christian land. In eastern cities where a small circle of Europeans and Americans are collected for pur-

poses of gain or national diplomacy, their circumstances allowing them to indulge in an expensive style of living, the missionary will be in danger of aiming to move in the same sphere. But, my brethren, you should remember that you are the servants of *him*, who, in his mission to earth, "endured the cross, despising the shame." You will be everywhere regarded as specimens of self-denial; as those, who in an eminent measure, walk even as Christ walked. Let this peculiar glory of the christian missionary be yours. In your dress and style of living, study simplicity. Be conscientiously and rigidly economical in your habits. The Board are not, indeed, willing that you should suffer; the churches owe to you a competent support, and this we will endeavor to secure. But let it be constantly borne in mind that funds are with difficulty obtained, and that an economical disbursement will enable the Board to increase the number of its missionaries.

4. In respect to your intercourse with the people for whom you labor, it may not be improper to say a word. You should, as far as practicable, mingle with them. Our religion encourages the exercise of the social principle. The great Redeemer, as he went about doing good, was found in the dwellings of all classes of society. You will find it contributing essentially to your success, to visit from house to house in the prosecution of your ministry. The idiom of the language will be more readily acquired, while the ascertainment of the habits and customs of the people, their modes of thought and expression, will prepare you clearly and forcibly to commend the truth in

the great congregation. You will also, by the manifestation of a generous spirit and a courteous manner, find a way to the affections of the people. They will be ready to listen to the word, because they respect and love you. In your associations, it will be necessary to avoid all interference with political questions. "My kingdom is not of this world," said the Divine Prince, and while the tendency of the gospel is to uproot every unholy influence in the social and political world, it is inconsistent with the vocation of the christian minister to mingle in worldly strife. He has a higher and holier duty to perform. You will, therefore, my dear brethren, as far as may be consistent with your obligations to Jesus Christ, and your usefulness, conform yourselves to the circumstances by which you are surrounded.

6. Permit me to say a word with respect to your public ministrations. As soon as you shall sufficiently acquire the language to make yourselves clearly understood, you are to engage in preaching the gospel. This is your appropriate work. For this you are distinctly sent forth; you go from this land, not to engage in scientific research or pecuniary speculations, not to represent the best form of government, or to exhibit the various stores of human knowledge—but to preach the gospel.

You can, indeed, show to them the purest system of ethics the world has ever seen, but this would only still more embitter the cup of their misery, were it not that you can point to the Lamb of God that taketh away the sin of the world. Hold up then the cross—know nothing among them, but Jesus Christ, and him crucified.

You may almost endlessly diversify your methods of teaching—your arguments and illustrations may vary according to the character and circumstances of those you address, but, in all places and at all times, the love of God to a lost race is to be the great theme of your addresses.

6. Allow us, my dear brethren, in this brief directory, to caution you against the spirit of despondency. To this fell influence you will be exposed. *Now*, you are in the presence of your friends; every eye directed to you is moistened with the tear of sympathy, every hand extended to you, is nerved with the strength of affection. Here, you are surrounded with the sweet and hallowed associations of our holy religion. You listen to supplications from many kindred spirits, and praises from a thousand raptured tongues. There is, too, thrown around the enterprise in which you engage, something of the romantic which tends to animate the soul. But presently, all will be changed—you will brave the dangers of the deep, and soon be found in the midst of idolators. Beyond your own little circle you will not hear mentioned the revered names of the Great Jehovah and his Son, Jesus Christ, but be familiar only with gods made by human hands; gods that can neither see, nor hear, nor save. You will sit down to acquire, by slow degrees, an unknown language—and then, when you begin to publish the salvation of the gospel, they may not receive your message—you may be treated with scorn by some, and with opposition by others. Under such circumstances you will be in danger of yielding to discouragement. But you need not despond. By whose

command do you go forth? Is it not the glorified Redeemer? On whose promise do you rely for support? Is it not the immutable God? He who sends you to preach the gospel, has said, "lo, I am with you alway, even to the end of the world." The very word which impels you to this service contains the foundation on which you may rest for consolation.

7. That you may be prepared, cheerfully and successfully, to prosecute these labors, I will lastly beg to impress upon your minds, the importance of cherishing habitual spirituality of mind. Let your aims be simple, your heart right in the sight of God. Cultivate communion with God. Familiarize yourselves with the realities of eternity, and the worth of the soul. Contemplate the objects in which you are engaged, as accordant with the predictions and commands of God's word, and identified with his glory. Be much engaged in prayer, and let the precious promises of the gospel be the ground of your support and comfort. If it be your supreme desire to please God in all things, you will not be without most cheering indications of his favor. If the honor of Christ shall be the great object at which you aim, he will be near to defend and bless. He that toucheth you, will touch the apple of his eye. His smile will rest upon your endeavors, and though you go forth weeping, bearing precious seed, you shall return again with rejoicing, bringing your sheaves with you. And in the day when he cometh to make up his jewels, he will recognize you as his own, and save you with an everlasting salvation.

A collection was then taken, and the choir sung

"Ye christian heralds, go proclaim."

REV. J. LEWIS SHUCK, of the China Mission, extended the right hand of fellowship to the Missionaries, welcoming them amongst the number of those who should labor in that important field. He regretted that he could not accompany them. It was his desire to be speedily engaged in the work at Canton; but, in deference to the wishes of his brethren, he had very reluctantly consented to remain in this country a short time longer. He hoped soon to join them.

Our Chinese brother, YONG SEEN SANG, came forward and addressed the brethren who are destined to preach the gospel to his benighted countrymen. He was followed by brethren PEARCY and CLOFTON. Their remarks were brief but pertinent. They concluded with asking that christians at home would pray God to bestow on them his sustaining grace. The wives of the Missionaries were then affectionately addressed by brother JETER; and the scene closed by singing the hymn

"Hail, sweetest, dearest tie that binds;"

while one after another of the congregation, amid floods of tears, bid a long adieu to the brethren and sisters whom they never expected to meet again on earth.

DEPARTURE OF MISSIONARIES.

On Tuesday morning, June 16th, a crowd of interested friends repaired to the Richmond and Fredericksburg Depot of this city, to take one more look at the

brethren and sisters who were to leave for New York, thence to embark for their distant field of labor. None could have witnessed the scene without emotion. Here were four of the disciples of Christ about to leave all for his sake, willing to give the parting hand to endeared relatives, and to forego the hallowed associations, and precious privileges of their native land, that they might testify the gospel of the grace of God to benighted pagans. At the hour of eight, the bell rung, and the cars departed. Soon the mass separated, and small groups were seen with tearful eyes, silently retiring from the spot. The missionaries were accompanied by several brethren as far as Washington city. They spent a few days at Washington, Baltimore and Philadelphia, and on the Lord's day following mingled in religious services at the First Baptist Church, and the Tabernacle Baptist Church, in the city of New York. At these meetings were present, beside our own missionaries, brethren Wm. Dean and Ko-A-Bak, and E. N. Jenks and his lady, appointed by the Board of the Baptist Missionary Union.

The next morning, June 22d, at 10 o'clock, all the arrangements for the outfit having been completed, the missionaries, with a large number of friends from the city, met on board the steamer which was to tow the "Cohota" down the bay. Among these were most of the pastors of the Baptist churches. An hour was spent in mutual christian greetings. All seemed desirous to form a brief acquaintance with the missionaries, and to pledge to them a continued sympathy and support. At length, the Captain gave the signal, the steamboat was soon attached to the vessel which had been lying in the stream, the anchor was weighed, and both proceeded towards the ocean. As soon as the hurry of transferring the baggage was over, the numerous brethren and sisters who had concluded to go and return with the steamer, assembled, completely filling up the spacious cabin of the Cohota, for brief religious exercises. Among others were the Hon. Alexander Everett, U. S. Counsel to China, and his lady, both of whom had taken passage with the missionaries. The following sketch of the

services on this deeply interesting occasion, are transferred from the New York correspondence of the Christian Watchman. The writer says:

"Among the friends who accompanied the missionaries as far as they were towed down the bay, were the Rev. J. B. Taylor, Corresponding Secretary of the Southern Board, brother Shaw, the business agent of the Executive Committee in Boston, the Rev. Messrs. Steward, Dowling, Evans, Seely, Taylor, of Brooklyn, Cutting and Stockbridge, and brother Nathan Bishop, of the First Baptist church, Providence, formerly a tutor in Brown University. Soon after leaving the dock, the company assembled in the cabin, and the parting service was commenced by an earnest and affectionate address from the Rev. J. B. Taylor, of Richmond, in which he spoke with deep interest of the missionary cause, of the opening field of China, and of the importance of sustaining these beloved brethren and sisters who were now on their way, by our cooperation and our prayers. After the singing of a beautiful and appropriate hymn from the Psalmist (880,) the beloved missionaries with the passengers, officers and crew, were commended to the protection of God in prayer by the Rev. Mr. Dowling. During these exercises the Hon. Alexander Everett, was an attentive, and evidently an affected listener; especially when the blessing of God was implored upon him as the honored representative of his country in that great and populous empire. After the singing of another verse, Mr. Everett, in compliance with the request of one of the ministering brethren, came forward, and under the influence of deep emotion, made a few feeling and eloquent remarks, expressive of the interest that he felt in the philanthropic enterprise of christian missions, and of his pleasure, that the society of the voyage would be enlivened and improved by the presence of so many who had devoted themselves to the noble work of laboring in this good cause; and concluding by the gratifying assurance, that whatever aid he could render to the missionaries, at any time, in his official capacity, it should be most cheerfully granted. The remarks of Mr. Everett, I need not add, were listened to with the deepest interest and gratification. I am sure they will be as gratifying to all your mission-loving readers, as they were to us.

After the singing of another appropriate hymn, which was read by the Rev. Mr. Everts, (Psalmist 882,)

'Ye christian heralds, go proclaim,'

the services were closed by a fervent and appropriate prayer by the Rev. Mr. Steward, of the Baptist Seaman's Bethel, New York.

When the last farewell was given, it was gratifying to perceive the calm and cheerful spirit evinced by the missionaries. While those who were to return to the city, were stepping from the Cohota to the steamer, the sailors might be seen in various parts of the vessel, busily unfurling the sails. Soon all was ready—the waiting crowd seemed anxious to secure the best position from which they might catch a last glimpse of those loved ones who were to be sundered from them. Upon the quarter deck stood the missionary group, with smiling faces, now and then exchanging a word with some friend on the other boat. The word of command was heard, "let the rope go." We separated. The splendid Cohota, under full sail, and with a strong breeze, moved off "like a thing of life," amid the waving of handkerchiefs and hats, now the only signal of affection which could be exchanged. In a few minutes nothing was to be seen but a small speck in the distant horizon.

It will give pleasure to friends and relatives to know that our missionaries have been abundantly supplied by the Board with all that may be needful for their comfort on the voyage, and after their arrival at Canton. The accommodations of the Cohota are ample. Her state rooms are pleasant and airy, her officers kind and accommodating, and we have reason to expect that their voyage will be no other than pleasant and prosperous. May the God of Missions accompany them.

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It will be animating to the churches to learn that during the present year additional missionaries are expected to repair to China, under the direction of the Southern Foreign Mission Board. The utmost encouragement is furnished for the contribution of funds. If the resources of the Board would warrant the measure, the number of laborers might appropriately be multiplied five fold. The prospect of success, with such a reinforcement, would be peculiarly cheering. There is reason, too, to believe that the men can be found. All we need is increased efficiency on the part of our pastors, and prominent private brethren in securing the pecuniary means. Let all contribute liberally and pray to God to glorify his Son in the salvation of the heathen.

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Many interesting items of intelligence are necessarily deferred for insertion in the August number.

Donations.			
FROM JUNE 1, TO JULY 15.			
<i>Maryland.</i>			
Collections in Baltimore, by Rev. J. L. Shuck, for Canton chapel, Baltimore, Wm. Crane, Baltimore, Seventh street Bap. ch.,	590,00 100,00 38,37		
		728,37	
<i>District of Columbia.</i>			
Alexandria, Jno. Withers, Georgetown, J. & M. McCutcheon & Bro.,	100,00 30,00		
		130,00	
<i>Virginia.</i>			
Richmond, African Miss. Soc., per J. C. Crane, Trea. for Afric'n Miss., Petersburg, Market st. Bap. ch., per Rev. W. H. Jordan, Accomac Association, pr. P. Warren, Portsmouth Young Men's Miss. Soc., per Rev. T. Hume, Mrs. Dutton, for Canton chapel, Stevensburg, Providence and Falmouth chs., pr. Rev. T. Stringfellow, Mrs. Booten and Miss Hill, Shoulder's Hill ch., per Rev. R. Jones, Norfolk, Cumberland st. ch., for Canton chapel, Va. Bap. For. Miss. Soc., per Doctor Wortham, Treas., \$730 of which is for Canton chapel, Richmond, col. at 2d ch., at designation of missionaries,	61,61 351,95 42,12 60,00 2,00 101,36 7,00 24,12 264,15 3038,66 94,47		
		4047,94	
<i>North Carolina.</i>			
Cash per Rev. James B. Taylor, Wilmington Bap. ch.,	103,36 100,00		
		203,36	
<i>South Carolina.</i>			
Rev. Wm. B. Johnson, D. D., Columbia Bap. ch., Charleston, 1st Bap. ch. for Canton chapel, per Rev. N. M. Crawford, Welch Neck Bap. Association, per Rev. P. C. Edwards, N. Boykin, per N. Graham,	50,00 30,00 50,00 447,62 10,00		
Mrs. E. M. Ellersby, per N. Graham,	2,00		589,62
<i>Georgia.</i>			
Geo. Bap. State Convention, per Judge Stocks, Geo. Bap. State Convention, per Rev. B. M. Sanders, for Burman Mission,	969,50 50,00		1019,50
<i>Alabama.</i>			
Rev. R. Hollman, sub. to Rev. J. B. Taylor, Linden ch., per Rev. A. A. Connella, Wm. Hornbuckle, sub. to Rev. J. B. Taylor, per Rev. J. H. De Votie, Dallas co., W. C. Stuart, per same, A lady, Fanny Wordsworth, a colored sister, per Rev. J. H. Talbird,	25,00 16,00 10,00 10,00 2,00 2,50		65,50
<i>Mississippi.</i>			
Hernando ch., per. Rev. Geo. Tucker,			50,00
<i>Louisiana.</i>			
New Orleans, 1st Bap. ch., per Rev. I. T. Hinton,			95,00
<i>Tennessee.</i>			
West Tenn. Bap. Convention, by Rev. C. C. Conner, West Tenn. Bap. Convention, by Rev. H. L. Pettus, Tenn. For. Mis. Soc., by Rev. R. B. C. Howell,	100,00 100,00 118,25		318,25
<i>Kentucky.</i>			
China Mission Soc., per Rev. A. D. Sears,			200,00
<i>Treas. of Convention.</i>			
Cash,			122,00
			7569,54
BIBLE FUND.			
<i>Virginia.</i>			
Newville ch., per W. H. Marable, Martha A. Hill, N. H. Ragland, Mrs. Ellett,	30,00 10,00 2,00 1,13		43,13
			7612,67

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. I.

AUGUST, 1846.

NO. 3.

ARGUMENT FOR MISSIONS.

The extract which follows is from a discourse of Dr. Edward Griffin, one of the soundest and most eloquent ministers of the age in which he lived:—

But what believer in revelation, except a universalist, will say that men are as likely to be saved without the gospel as with it? Be it so that *good* heathen will be saved,—but the mass of the heathen are not good. They are sunk in the grossest vice. All the passions, and all the crimes, that ever degraded man, there rage with little restraint. Owing to some defect which nothing but revelation can explain, man is universally inclined to evil. This truth, which every page of history attests, which a thousand poets have mournfully sung, which all the statutes of legislators have acknowledged, is confirmed by every day's experience. It is equally certain to every believer in christianity, that the grand means to reform the world is the gospel of Christ. Let nations with all these native passions run wild without this means of reformation, and what can you expect but that they will sink into the lowest depths of vice? Tell me not that their ignorance excuses them. Whence, then, that resentment with which you contemplate savages breaking into a village at night, burning houses, murdering infants in their mothers' arms,—dragging their prisoners to the slow tortures of the stake, and rioting on their groans? Does ignorance excuse all the infernal passions and crimes of the heathen world? They will not plead this themselves. If they are conscious of no fault in these things, whence their resentment against each other? When they take revenge, do they not give judgment that pagans may sin? Do they not this when they execute their laws on criminals? "their conscience . . . bearing witness, and their thoughts the mean while accusing . . . one another." But if any doubt remains, read the epistle to the Romans; contemplate the picture of the heathen world sketched in the first chapter, and the inference drawn in the third. And what said the charitable John? "We know that we are of God, and the whole world lieth in wickedness." The only means to reclaim the world is the gospel of Christ. What nation since the world began was ever reclaimed without the scriptures? Talk as you will of the salvation of pious heathen; let it be admitted, if you please, that now and

then a pagan becomes a good man ; yet the mass of the heathen are grossly wicked, and will always remain so till reformed by the gospel of Christ.

But I go further. Show me one instance in which God has ever saved or enlightened an adult without his word and ordinances. But his word and ordinances cannot travel to the heathen alone, and there explain themselves. The living preacher must go with them. Even in the days of miracles, you never hear of a bible carried through the air to a distant land, and there expounding itself, nor of a pagan taught to read without a human teacher. In the highest reign of miracles and inspiration, prophets and apostles must carry to men the word and ordinances of God, or no salvation was accomplished. You may take your opinions from yourself if you will ; I will take mine from the word of God. And what does that teach ? The scripture saith, " Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ?" If this does not absolutely prove that no adult heathen can be saved, it proves at least that no salvation can come to him in the known and ordinary way. Every imagination, then, that the heathen will come in of themselves, if let alone,—is a bewildering fancy.

Another argument is drawn from the sacrifices of the missionaries themselves, and the debt of gratitude which we owe them. To see these interesting youth, with the spirit of martyrs, offering themselves to die under an Indian or an African sun ; for the love of Christ tearing themselves from parents, and brothers, and sisters, to see them no more ; taking an eternal leave of the scenes and companions of their youth ; abandoning their native shore and their native tongue, to bear the tidings of a precious Saviour to distant nations ; to see delicate young females, who have been dandled in the lap of parental tenderness, with a heroism which nothing but christian principles could support, tearing themselves for the last time from the arms of trembling mothers and speechless sisters, to encounter the dangers of the seas and the still greater danger of a torrid clime, in order to support their husbands by their smiles and prayers in a foreign land, among sooty pagans ; this is a scene which makes selfishness blush and hang its head ; which shames all the ordinary piety that is couched in ease at home, trembling at self-denials. I beseech you to follow these precious youth with your prayers and your tenderest concern. They have gone in the service of our Father's family. They sacrifice all for us.

Another argument is, that foreign missions are likely to prove the most glorious means of grace to us at home. While you are feeling for pagan souls and sending your sons to them, I firmly believe that your prayers and bounty will return unto your own bosom. Such confidence I have in God, for I have heard him say, " He that watereth shall be watered also himself." I believe that while you are anxious to raise heathen nations from death, you will be enabled to shake off your grave clothes yourselves ; that while you are seeking to draw forth Indian children from their sepul-

chres and present them alive to their rejoicing parents, your own children will start into life by your side; that while the love of distant nations glows in our hearts, it will melt us all down into love for each other, and burn up all our jealousies and strifes. Some of these effects I seem already to discern. God grant that they may increase, until the joy of America shall respond to that of Asia, and in one burst of praise rise united to heaven. May your charities return into your own bosom and that of your children, for days and years and an eternity to come.

Another argument is, that all the wealth of the world was given to Christ as a recompense for redeeming our souls; and shall the ingratitude of man withhold from him his hire? It will not always be thus. The time will come when "*holiness to the Lord*" shall be written on all the possessions of men,—on the very "bells of the horses;" and when "the pots in the Lord's house," (those used for culinary purposes in the families of the priests,) shall, in point of holiness, be "like the bowls before the altar," which received the blood of the victims until it was sprinkled; and when "every pot in Jerusalem and in Judea shall be holiness unto the Lord of hosts." The common vessels used to dress our food, instead of being regarded as instruments of luxury or display, like our bibles and psalm-books, shall be all for God. Men will write *holiness to the Lord* on every dollar and on every foot of ground. They will no longer labor to hoard but to do good.

That will be such a generation as has not yet appeared. A few scattered individuals have approached towards this character, but the mass of mankind in every age have held their property as their own, and not as a sacred deposit. With multitudes the thought of giving to God never entered their minds. Go to them for their proportion to support the gospel at home, and they will turn you away, or deal out a paltry pittance that makes you ashamed. Go to them in behalf of the heathen, and they have nothing to spare. Though their poorer neighbors are giving by handfuls, they have nothing to spare. They are so in debt for new lands and tenements, that they cannot give a cent to save a world from death. It is not more evident than Lucifer himself has a separate interest from Christ, than that these men have. Wrapped up in themselves, they mean that the universe shall take care of itself. It is not for them to go abroad to inquire how it fares with other nations; their business is at home. In their own little sordid selves they lie buried, and not a meaner object is to be seen in the universe of God.

There is another class, including by far the greater part of the better sort, who are willing to give to Christ something like one or two per cent. of their income, but hold the rest with an unyielding grasp. It will be otherwise in that coming day. I say not what they will give, for God has not fixed the limit, for obvious reasons. In the first place, the wants of men in different countries and ages call for different degrees of charity. In the second place, had God prescribed the exact amount, the contribution would have been no more an index of the heart than the payment of any

other tax. As by this part of human conduct he specially intended to draw forth the dispositions of men, he left the proportion to be fixed by themselves, after giving them some general intimations of his will. The only intimations of the kind were contained in the Hebrew law; and even there he left much to the spontaneous motion of the heart. Enough however was fixed to serve as a general guide to the conscience. In the first place, they were to devote the first fruits of their fields and of their flocks: in the second place, they were to give to the Levites a tenth of all the products of both: in the third place, they were to consume another tenth in charity feasts with the Levites and the poor: in the fourth place, they were to offer many expensive sacrifices, some fixed by law and others voluntary. These four items cannot be reckoned at less than three-tenths of their income. In the fifth place, the many contributions demanded for the poor, (some fixed by law and others voluntary,) together with all that was required for hospitality, are moderately estimated at another tenth. Indeed, under the pressure of all these laws, a conscientious and liberal Hebrew would hardly get through the year without parting with one half of his income. This page God wrote and hung out of heaven and retired, leaving men to follow their own judgment and inclination to the end of the world. In the day when *holiness to the Lord* shall be written on all the possessions of men, this page will be read and better understood. Then a law which has slept through so many selfish ages will be revived again, and holy men will feel it a privilege to give something like four-tenths or one-half of their income to God.

BENEVOLENCE SHOULD BE CONSCIENTIOUS AND SYSTEMATIC.

FROM "PHILOSOPHY OF BENEVOLENCE," BY PHARCELLUS CHURCH, A. M.

The benevolence of too many exists only in anticipation and never in reality. They have so many selfish interests to serve, that, though they acknowledge the obligation, yet they never get ready to serve God and their generation in the use of their money.

The course pursued by a former acquaintance of mine is that in which thousands are now treading, and I fear that the termination may be equally sad and awful.

I allude to a Mr. W., in the town of ———, who was a carpenter there, for some years doing a prosperous business, and rising to wealth as rapidly as the proceeds of his industry would allow. He had acquired, at my first acquaintance with him, a considerable property, but was one of those men who provide a place for every cent before it is earned, where it will go to swell the amount of their hoarded stores. Hence, when any thing in the shape of a religious offering was proposed, though no man was more forward to approve the measure than he, none was more backward to give;

because he said his affairs were straitened, he owed money, and he should be doing injustice to his creditors as well as his own family by giving it away. Whenever he did give any thing, his feelings were so little attuned to the business, that he would ever after remember it as so much taken from his property, and it would be a source of secret vexation to him. Still, he was apt to speak of the pleasure he should feel in being liberal if he were only able, and would sometimes propose his services as a solicitor to show his good will, and to make up his part in this way. He would comfort himself whenever his conscience would accuse him of covetousness, by thinking how much good he would do when he arrived to a certain pitch of affluence, or by forming resolutions of leaving liberal bequests at his death to benevolent objects. When I last saw him he was reduced to a mere skeleton, from no other cause than his hard drudgery in the world's service; but still was adding house to house, and field to field, with even greater eagerness than ever. He spoke of his ill health as an indication that his dissolution was near; and when he had secured the particular item to his estate which he had then in view, he thought he should take a little rest. Nothing, he said, reconciled him to his hard labor, but the hope of having still more to leave for benevolence at his death. Thus, the deluded man mistook the most confirmed covetousness for a wish to get money to do good with, and in this way quelled the fears that would otherwise have been excited by the prospect of approaching dissolution. But the consummation of his benevolent designs was never realized; on the contrary,

“The wreath he won drew down an instant curse,”

the poor man died without will, his wife married a miserable vagabond who squandered her portion of his property, and his children becoming intemperate, converted theirs into the means of their own destruction. Alas, I exclaim, whenever I pass his grave, poor W——, could you from this point have formed your plans of life, instead of waiting to do good with your money, you would have done it as you went along.

Not only should we place our pious gratuity upon a level with the supply of our daily wants, and provide for it as regularly; but the increase of its amount as far as possible, should be a continual motive to economy in the use of our income. We practice economy with a view of increasing our capital, of multiplying our means of personal comfort, and of leaving a patrimony in the hands of our children. Why, therefore, should we not do it with the view of being able to place more in the coffers of benevolence? Is not the doing of good to the bodies and souls of men, the supply of six or seven hundred millions of immortal beings with the only means of salvation, and the general alleviation of human woe, an object as worthy of economy in the use of money and of effort to acquire it, as any other upon which we can lay it out? Perhaps we cannot give a better view of the course which we ought to pursue in the use of money, than by introducing the following narrative, presented by special request in a meeting

where this subject was under discussion, by a church member in moderate circumstances, of the name of G——n.

'You know my friends,' said he, 'that I am a poor man. Fifty acres of land is all I have from which to support myself, wife, and six children. For fifteen years after I professed religion, I thought myself perfectly excused in giving nothing to religious objects, and I believe others thought so too, for they never called on me for any thing. I was in debt, could hardly bring the two ends of the year together, my family was poorly provided for, and we were even in the habit of receiving occasional donations from our neighbors. Being about five years since at a neighbor's, a lady called to ask assistance for a poor family, who had been burnt out and lost two children in the fire.'

'I was so much affected by what I heard, that to be able to give something for their relief, seemed to me would be an inexpressible gratification. I had in my pocket a piece of silver of small value—it was all the money I had in the world, but still, ere I was aware, my fingers were upon it, and I involuntarily handed it to the lady. On my way home, I reflected upon myself, thought my family needed this money at that moment, to buy necessaries with, and if *they* did not, it was the property of my creditors, and I ought not to have given it away. It disturbed my mind so much, that I went and spread the case before God in prayer. While thus engaged, the words of our Saviour occurred to my mind: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. My faith found here a support for itself, and I rejoiced that our Saviour did not single out the rich from the poor, as under obligation to observe this precept, but addressed it alike to all. Satisfied that I had done no wrong, I was willing to leave the result with God, and bent my thoughts to see how I could repair my loss, and allow myself the gratification of doing good in this way, on future occasions. I soon discovered that in the manner both of purchasing and using articles of consumption in my family, I might practice greater economy than I had been accustomed to. By buying every thing on credit, I had subjected myself to the double loss of giving more for articles, and of paying interest on the money they cost. After all they must be paid for; and hence, by contriving to pay when I got them, I should make a saving. And it was only by exercising great care and self-denial the first year, that we succeeded to revolutionize these old habits; but when it was done, it cut off no small item of useless expense. I found also, that there were several articles of previous consumption, such as a number of gallons of ardent spirits, and as many pounds of tobacco, which we could give up altogether, and yet be better off than we had been with them. I contrived also, with the assistance of my wife, who entered into all my plans, to use what I purchased much more economically than before. Many ways both of increasing the comfort of living, and of doing it at less expense, occurred to us, that we had never thought of, which we reduced to practice, greatly to the improvement of our table and fireside enjoyments. By these means we effected a very considerable retrenchment of our expenses.

'I then looked over my farm and manner of husbanding it, to see if I could not increase my income. By early rising, and being more strict in training my sons to business, I was able to supersede the necessity of hiring a man, in harvest. I kept up my fences, disburdened my barn-yard of a quantity of manure, which had long lain useless, and scattered it over my fields greatly to the improvement of the soil, was punctual to get my crops in at the proper season, and to harvest them before they were injured. By all these plans, which I pursued up with diligence the first year, I closed the crevices through which the little fountain of my wealth had been wasted, and at the same time increased the stream of my income; I liquidated my debts, paid my taxes, supported my family better than before, and had something to give away besides. As God had prospered me so far, I felt it my duty to lay myself out still further for his glory, in cultivating my little farm. I therefore set off one tenth of that part which was productive, about three acres, determined to cultivate it, and devote the proceeds to God. From this, I realized the first year, about one hundred dollars, which I appropriated to various objects of benevolence, and from the rest of my farm, I obtained more than ever I did from the whole, in any one year before. Since that time, I have enjoyed the luxury of doing good with my money, my family have been better supported than ever, and blessed be God, all my children have become hopefully pious, one of them is studying for the ministry, and my house has been like the house of Obed-edom, where the ark rested.' Here his heart was too full to admit of his saying more.

Such is the plan of living, which I would see adopted throughout this country, yea, throughout the world; and more than nine-tenths of the asperities of the original curse will be abated. And it appears to me, that to induce many to adopt this mode of living, it is only necessary that they should look at the principles of nature and scripture, and at facts, as they are spread out before us in real life, and in the history of past ages. Let this subject receive as much prayer and reflection, as its importance demands, let conscience be brought to bear upon it, the same as upon other points, and let the claims of God upon our wealth acquired, or means of acquiring it, be met and cancelled, even by the great body of Christians, and it is impossible to estimate the consequent benefit.

From the "Southern Harp."

THE CHARIOT OF MERCY.

The chariot of mercy is speeding its way,
Far, far through the shadowy gloom,
Where the lands that in death's dark obscurity lay,
Are bursting the bars of their tomb.
I see where 'tis shedding its luminous ray,
Dispersing the shadows of night;
And the wondering nations are hailing the day,
And rejoice in its glorious light.

Hallelujahs are sounding melodiously clear,
Borne sweet from the isles of the sea;
And the lands of the east send the echo afar,
And the long-fettered pagan is free.

And the Indian, that roams through the green-
prairied west,
Now raises his tear-moistened eye,
As he welcomes with joy the glad tidings of rest,
In a home far away in the sky.

And the dark-visaged son of the African wild,
Has tasted Immanuel's love,
And his lion-like nature grows tenderly mild,
As he hears the sweet "news" from above.
O chariot of mercy, roll gloriously on,
And fly over mountain and sea,
Till the last gloomy shadow of darkness is gone,
And the last fettered spirit is free!

Miscellanies.

RELIGIOUS CONDITION OF FRANCE.

From the Canada Protestant Herald the following is selected, furnishing a distinct view of the moral condition of France. It will serve too as a tolerably fair specimen of the general state of things on the continent.

The population of the eighty-six departments of France, in 1841, amounted to 34,230,178 persons. The official returns of particular classes of the population recognize three degrees of ignorance, and three of instruction. Those returns have supplied a basis for the following results:

I. *Uneducated class.*

1. Unable to read and write,	16,855,000
2. Able to read, but not write,	7,097,000
3. Read and write, but incor- rectly,	6,968,000
	<hr/>
	30,920,000

II. *Educated class.*

1. Reading and writing correctly,	2,430,000
2. Elements of classical learning,	735,000
3. Complete classical students,	315,000
	<hr/>
	3,480,000

The charter of 1830 professes to give equal rights, liberty, and protection to all religious sects; but the government has not acted with strict impartiality in the struggles between the Protestants and Roman Catholics.

Although the French nation has no State religion, yet, as the Roman Catholic faith is that of the majority, so it requires to be first noticed. There are thirteen archbishops and sixty-six bishops. The salary of the former is 15,000 francs (£600) per annum, except the archbishop of Paris and the cardinal archbishops, who receive 25,000 francs (£1000) a year. A bishop's salary is 10,000 francs (£400) a year. The number of benefices, or *cures*, in France are 3263; the total number of the regular clergy of France is about 40,000,

and the total cost of the establishment is, including the repairs of cathedrals, episcopal buildings, seminaries, &c., about 33,000,000 of francs, (\$5,270,000.)

The Protestant body in France that is assisted by the State, is divided into the Lutheran and the Reformed or Calvinistic churches; the former has 236 pastors, who receive from the State from 1500 to 2000 francs a year. The Reformed have 454 pastors, at the same yearly salaries. The Protestant churches are also repaired and upheld. The total cost of the Protestant denominations to the nation, in 1845, was 1,239,050 francs, (\$235,420.)

TOUCHING ALLUSION.

The following reference to a meeting held in New York previous to the sailing of brethren Peary and Clopton, from the New York Recorder, being of permanent interest, is here inserted:—

In the afternoon all the missionaries who were about to leave, were present at Dr. Cone's church in this city. The Rev. J. B. Taylor, of Va., was also present. It was an occasion of unusual interest.

Mr. Dean remarked, in his address, that it was full of interest to him, because it was the anniversary of his birth; he was on that day 39 years old; it was in the same month of June twelve years ago that he first sailed for China, and it was the last Sabbath he should ever spend in a christian land. It might be asked, how his feelings and sentiments then contrasted with those of the present hour. To this he could answer, that his sentiments as to the importance of the enterprise remained unchanged; there was the same encouragement now; any remarkable successes, any favorable circumstances, any imperial favor, as by the late edict of the Em-

peror of China, allowing free toleration of the christian religion, might encourage those at home, but the missionary needed a stronger support to uphold him; nothing less than the oath and promise of God could sustain him to labor sometimes for years without seeing any other encouragement. His views as to his own duty were unchanged,—to believe, men must hear, to hear, there must be preaching, to preach, men must be sent, to be sent, some one must go, and as at first, so now, he was ready to say, Lord here am I, send me. As to his feelings, it was severe enough to leave country and friends and home, and they were all the dearer to him, when he enjoyed them after so long an absence. But he had children now to be departed from, motherless children; he was familiar with trials, afflictions and deprivations, but to bid good-bye to his little daughter, and tell her to be a good girl, and he would meet her again—in heaven—was as much as his heart could bear; he left his children to the love and sympathy of his brethren, and besought this church to remember him, when they prayed for their brother and sister Devan, and always to associate his name with theirs.

There was something in his manner, something in seeing such a man, with purposes so lofty, and a heart so open, with an utterance so earnest and yet so calm, viewing the reality

so clearly, without any gilding of romance or enthusiasm, so ardent, so deliberate, so resolute, so devoted, that moved upon the heart. So deeply did he affect his earnest listeners, such sympathy had he excited, that when he spoke of the trial to his feelings in leaving his family, and told of his parting with his little daughter, he wrought all up to such a pitch of emotion, that had he not for a moment turned his subject, at the word the fount of feeling would have overflowed.

In the evening, Rev. Mr. Jenks was at Laight street church, and addressed with happy effect, the congregation worshipping in that place. At the Baptist Tabernacle in Mulberry street, a large congregation were assembled to hear the final address of Rev. William Dean, before leaving our shores. The Rev. Jas. B. Taylor, Corresponding Secretary of the Southern Board, offered prayer. The Rev. Mr. Clopton was introduced to the congregation, and made a brief but interesting address on the motives which should actuate christians in sending the gospel to the heathen. Mr. Dean then arose and addressed the congregation in one of the most touching addresses to which it has ever been our good privilege to listen. We were not in a situation to take notes, and if we had been, should have found ourselves disabled by the intense interest of his remarks.

Other Societies.

PRESBYTERIAN CHINA MISSION.

Extract from annual report of Ningpo mission.

This mission consists now of the two stations—Ningpo and Chusan, at which our members are thus distributed:—

At Ningpo,

Rev. M. S. Culbertson and wife.

Rev. R. Q. Way and wife.

Rev. W. M. Lowrie.

D. B. M'Cartee, M. D.

R. Cole, printer, and wife—in all 8

At Chusan,

Rev. A. W. Loomis and wife. 2

In all, 10

The position of Ningpo is eminently favorable, (though perhaps not so much so as that of Shanghai.) In one of the central, richest, and most populous provinces of the em-

pire, having easy access to Hangchow and Soochow, and to the heart of the country throughout Keangsi, it affords us a wide field already, and one that, when the country is opened, (for it will be opened, and probably before we are ready,) will stretch off in every direction, affording almost unlimited spheres of missionary labor.

The population of the country to which we have access already is very large. The officers of Ningpo say that there are 100,000 taxable houses in the city and the suburbs. This, at the lowest calculation, would give a population of 400,000 souls. We have not been induced, by our own surveys of the city, to estimate it at so large a number—the sum of 250,000 being the highest that we had fixed upon. This, however, is not all. The “limits” in which we are allowed to roam about as we please, extend through the “Ningheen,” or district, of which Ningpo is the capital. In this way, though we are confined to five or six miles on one side, yet in another we can go thirty, and in another nearly sixty miles. We have, therefore, a surface of nearly 600 square miles, over which we may freely roam; and, if we choose, spend days and even weeks in any part of it, and perhaps even form an out-station if we deem it desirable. Doubtless an attempt to do so would be opposed by the Chinese officers, but we are inclined to think that if prudently managed, it would prove successful. The population of this district, including Ningpo, must be more than half a million of souls; while in the immediate vicinity of Ningheen are the cities and districts of Tsz’ke, Chinhai and Fungwha, with others, to which, though we are not allowed to go, yet our influence must gradually extend. Such is the immediate field of our labors, such are the avenues extending from it, by which we hope in time to spread the gospel to other parts.

The leadings of Providence in reference to this country are also such

that one who is wise, and will observe them, can scarcely avoid the belief that good is yet in store for China. Even when the country was closed to the access of all, save daring smugglers, there was sufficient in the promises of God to encourage hope, and lead to believing prayer for this ancient people. One who reads of God’s purpose to “take out of the Gentiles a people for his name,” and who believes that “the everlasting gospel shall be preached to every nation, and kindred, and tongue, and people,” would scarcely need any other assurance that a great and effectual door should be opened in China. But when to this is added the special promise to “the land of Sinim,” (Isa. xlix: 12,) it will be seen that faith, as it regards China, is built upon “immutable things.” True, the purposes of God have long seemed to slumber; mercy for China, if mercy was in store for her, seemed to have tarried by the way. A wall, harder to be surmounted than her ancient northern barrier, rose in the face of every effort to enter the land, and China was a world by itself, shut out from communication with other nations, and the light of the gospel. Such *seemed* to be the case. But all this while the providence of God was working unseen in its “mysterious way.” A solitary adventurer of the gospel came out. By slow degrees, and at long intervals, others joined him. Their numbers gradually increased,—the churches gradually began to awake to the claims of China, and at length a band of twenty or more were anxiously waiting, but not expecting so soon to behold, what God would do. And what has he done? He has made the wrath of man to praise him. He has brought the forces of a distant western land to the heart of China. He has opened, not one door, but five; and behold! while the doors are opening, the number of laborers is already doubled, and every one who now comes finds that, through the labors of his predecessors, years of influence are added to his efforts. We

stand on the shoulders of those who went before. We are entered into the field of their labors, and though very much work remains to be done, yet we trust to gather with joy some of the seed which they sowed in tears.

But this is not all. A revolution has commenced in China, and the Great Ruler of all, who controls it, alone knows where it will stop. They greatly mistake who suppose that China will longer remain stationary, or that the doors which have begun to unclose will not be thrown wide open. It may be like the Alpine glacier, long frozen to its rocky bed; loosed at last, it commences its mighty course. It moves with progress well nigh imperceptible at first, but faster by degrees: gentle rills trickle down its frozen sides: onward and yet onward it goes, till it rushes in ruin down the precipice, or melts in the valleys. Which of these shall be the fate of China in this revolution, it is not for us to say. It is not for us to measure the mighty march of God's providence, or limit the wondrous workings of his power; but it is for us to follow in his footsteps as his grace enables us, and to go forward when he commands, and in all cases to remember that he will be glorified in the nations, and exalted in the earth.

EXTRACT OF A LETTER FROM REV.
J. G. ONCKEN.

From report of Amer. and For. Bible Society.

We are still advancing by the Lord's blessing, and on a recent tour to Holland I immersed sixteen believers, and formed three churches. Though passing through countries from which I have been proscribed, I met with no molestation, and was only once summoned before the magistrate. Our encouragements are great, both here and in other parts, and I hope they will stimulate us to greater devotedness in the only cause on earth of importance. Every thing else is fleeting as the breath we in-

hale, but the word of our God abideth forever. Oh! that we all, who bear the name of Christ, and who have been buried into his death, may feel the power of his love in our hearts, and be constrained by it to live only for him with whom we shall live for ever in everlasting bliss.

My health is a little improved, though my throat continues feeble, so that at the utmost stretch I can only speak to my flock twice a week. Well, I know, if the Lord has work for me, he will suit his mercies to my wants;—he will supply all our need by his riches in glory, by Christ Jesus, our Lord,—and if he calls us away, it is better still, for who that knows the sinfulness of our nature, and the heavy struggle which we shall have to maintain to the end, does not long to be with his Lord in glory. Soon we shall meet there, dear brother, through the blood of the Lamb. Till then let our eye be steadily fixed on the cross.

The cross, the cross, on that's my gain,
Because on it the Lamb was slain;
'Twas there my Lord was crucified,
'Twas there for me, my Saviour died.

I am, dear brother,
Yours in the best of bonds,
J. G. ONCKEN.

DEPARTURE OF REV. MR. JUDSON
AND OTHERS.

The following extract from the Watchman furnishes a description of the services incident to the sailing of the missionaries from Boston. The prayers of many follow them.

On Saturday last, a little before noon, farewell services were held on board the ship Faneuil Hall, at Central wharf, about to sail for Maulmain, with our beloved missionaries. A hymn, written for the occasion, by Mrs. Edmond, was sung, and prayer was offered by Rev. A. D. Gillette, of Philadelphia. A large number of people were in attendance, notwith-

standing the intense heat, although all unnecessary publicity had been avoided.

The missionaries who sailed were Rev. Dr. Judson and lady, Rev. Mr. Harris and lady, Rev. Mr. Beecher and lady, and Miss Lillybridge,—a rare and noble company. After the services had closed, a large number of friends passed round to shake the hand of Dr. Judson for the last time, and in a few moments the ship swung off from the shore, her sails were set, the rope was cast off from the wharf, and the noble vessel moved off on her long journey over the mighty ocean, the missionaries standing in a group on the most elevated part of the deck, waving their handkerchiefs in token of farewell, in answer to similar greetings from the crowd on the shore.

Thus have these much loved ones left their native land, followed by the prayers and benedictions of thousands. May heaven grant them a safe and prosperous voyage, long life, and distinguished success in planting the rose of Sharon on the soil of Burmah! They are as noble a band of true hearted men and women as ever trod a ship's deck. It is cheering to see such examples of humble, quiet, intelligent devotion to duty, while some are madly rushing to war, "seeking the bubble reputation, even at the cannon's mouth," or brawling in political meetings, or engaged with intemperate zeal in some fancied scheme of reform, compassing sea and land to spread agitation and excitement from which no good to humanity can come,—it is cheering amid all this din in which the still small voice of wisdom and christian charity can scarce gain a hearing, to see persons of so much intelligence and worth, devoting themselves to the unobtrusive work of teaching the ignorant the way to happiness and to heaven. The sailing of these beloved soldiers of the cross, is a sight on which angels must look with delight.

The daily press of the city have noticed the departure of these mis-

sionaries with very appropriate remarks. We copy a few specimens. The Daily Advertiser says:

"The enterprise in which these philanthropic men and heroic females have thus embarked, cannot be viewed without interest, whatever may be thought of its religious importance. Christian missions have greatly enlarged our knowledge of languages, and of the customs of distant nations; they have extended commerce, and all the blessings of civilization; they are furnishing to barbarous nations useful practical knowledge, the means of intellectual cultivation, and the rudiments of a pure and healthful literature, gathering thousands into schools, academies and churches, and training them for immortality.

"During the third of a century that Dr. Judson has been laboring among the Burmans, he has translated the entire scriptures into the Burmese, a language spoken by many millions; and he has in preparation a dictionary also, which will be of very great service, not only to future missionaries, but to others interested in commerce, and in the general advancement of literature and science.

"From the frequent occurrence of similar occasions, and the increasing interest manifested in them, it is obvious that foreign missions and kindred efforts for spreading every where the lights of science and christianity, are coming to be regarded as among the grandest enterprises of the age."

INDIAN MISSION ASSOCIATION.

Death of Rev. Isaac McCoy.

The following extract from the Baptist Pioneer, will communicate the mournful and unexpected event of the death of a brother, who for many years continued the steady friend of the red men of the forest:

Departed this life, after an illness of twenty-one days, at his residence in this city, at 9—30m. P. M., on the 21st inst., the distinguished and inde-

fatigable missionary and friend of the Indian, REV. ISAAC MCCOY. He preached in Jeffersonville, opposite this city, on Lord's day, the 31st ult., then quite indisposed from having been caught in the rain a day or two previous. On Monday he was taken with a chill, and was forced to take his bed by the violence of the attack, which soon developed itself in the form of billious fever, combined with a chronic neuralgia, from which he had suffered for many years. So complicated was his disease, and so fragile and exhausted his constitution, by exposure and arduous missionary labor in the Indian country, that the skill of our best physicians and the unremitting attention of friends, were alike baffled by the disease, and he sunk gradually and calmly into the arms of death; full of faith, and happy in his approaches to immortality and eternal life. As a more extended notice of his life and the scenes around his death-bed is contemplated, and doubtlessly expected and desired, than could be given in an obituary, we forbear further remarks at this time.

MISSION AT NINGPO, CHINA.

As illustrative of the feelings of the christian missionary, in his incipient labors, and the readiness of the heathen to hear of the true God and his salvation, the following is inserted from the journal of a Presbyterian minister at Ningpo, as published in the Foreign Missionary Chronicle:

Saturday Evening, Aug. 23.—A warm oppressive day. Feeling a slight headache in the evening, I went out and sat down on the wall by the north gate, to enjoy what little wind might be stirring. Several workmen who lodged in the guard-house over the gate, came up to me, and after a few questions and answers we were on the best possible terms. The conversation, where all were in a good humor, and all wanted to talk, was very mixed, and sometimes di-

verting enough. After a few ordinary phrases, I began to find myself out of my depth, but still a word here and there, and half a sentence sometimes, kept us going. At last I asked them "what gods they worshipped?" to which some replied, "Yuh-kwang," (the Jewelled Emperor,) also "Kwan-yin," and various others. On this I remarked, that these were all false gods, mere wood and clay, they were unable to speak, hear, see or walk. Of what use were they? Why should they be worshipped? These remarks excited frequent bursts of laughter, with exclamations, "True!" "Just so!" and the like. They then asked if we had no idols in our country, on which, "with stammering lips, and in another tongue," I set before them the only object of worship, the true God, the Supreme Ruler of all, and hearer of prayer, and his son Jesus Christ. They were astonished when told that he could see, hear, and speak, and asked various questions, to many of which I found it difficult to reply. On coming away several of them requested me to "come again to-morrow."

MISSIONARIES OF PRESBYTERIAN BOARD.

On the 20th ult., several missionaries sailed from the city of New York, in the barque Grafton, under the direction of the Presbyterian Board. Of these Rev. Wm. Speer and Mrs. Speer, Rev. Jno. B. French and Rev. J. W. Quarterman, are destined to China,—and Rev. Stephen Mattoon and wife, and Samuel R. House, M. D., to Siam.

CONTRIBUTIONS TO BAP. GEN. CONVENTION, FROM 1814 TO 1846.

The Baptist Missionary Magazine for July, contains statistical tables of the amounts contributed for missions and paid into the treasury of the Baptist General Convention from

its formation in 1814, to April 1, 1846. It appears that the whole sum contributed is \$874,027 92, from all the States and Territories of this Union, from the British Provinces, and a few small sums from other countries. The greatest amount from any one State, is \$217,594 48 from New York. Massachusetts comes next, having contributed \$178,318 72; being \$33,685 51 more than all the other five New England States together; the aggregate of whose contributions is \$144,685 51. The amounts from other States is in the following order, viz: from Georgia, \$67,311 76; Virginia, \$53,340 69; Pennsylvania, \$47,824 01; South Carolina, \$44,620 29; Maine, \$42,566 08; Connecticut, \$37,255 58; Rhode Island, \$31,988 14; Vermont, \$20,169 91; Ohio, \$20,063 36; New Jersey, \$16,405 15; New Hampshire, \$12,953 50; Kentucky, \$11,707 76; Alabama, \$11,450 32, &c.

INTERESTING FACTS.

The following facts contained in the circular of the China mission, as received by the Boston Board, will furnish information on several important facts:

Native Preachers.

"We have thirteen native preachers daily at work at Hongkong and the neighboring towns and villages on this and other islands, and also on the mainland, preaching the gospel, and scattering far and near, tens of thousands of christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes around us. One of our most active native preachers came to the pastor a few days ago and said, 'Teacher, during the year upon which we have entered, great numbers of the Chinese are going to turn to the Lord.' Our Chinese Sabbath congregations, at the chapels, are remarkably attentive, and sometimes crowded to excess. We are now about to appeal once more to the foreign community for pecuniary aid, to enable us to en-

large and improve the Queen's Road chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the town. The new bazaar chapel is just completed, and is every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazaar, is forty-three feet square, built of brick, two stories high, and was erected through the liberality of the foreign community. The auditory and vestry are on the upper floor; while the dispensary, book depository, and seven rooms for native preachers, are on the lower floor. It is designed to hold divine service there, entirely in Chinese, three times on the Sabbath, and every evening during the week. Two substantial school houses have been erected during the year,—one for boys, fifty-five feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story,—chiefly through contributions from kind and disinterested friends in China."

Kowloon and Vicinity.

"For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some 10,000 inhabitants, had been one of the mainland outstations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the gospel at that place, chiefly to the labors of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought, on the arrival of those missionaries, that the time had arrived for a more systematic and zealous cultivation of that field, more especially, as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the laborers and their doctrines.

Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time, granted full privilege to preach the gospel and distribute tracts, to their heart's desire, provided they would not undertake to pass the night within the precincts they governed. To this the missionaries agreed. From that day to the present, these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on their efforts of the day. On arriving at the temple selected for dispensary operations, and which is about eight or ten miles from Hongkong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of scripture: to these his attention is particularly directed, while, at the same time, a christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd, whom curiosity has brought around the dispensary table, hear the remarks made, and, at the same time, a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment, arrangements are being made to open two dispensaries, to be conducted at different places on the island of Hongkong. Even now,

before any preparations are made, patients are applying every day, at the house, for medical aid, and none become the recipients of that aid without christian exhortations, either printed or spoken, accompanying it. The diseases for which help is sought are those of the eye, ulcers, rheumatism, and injuries; and the readiness with which the foreign medicines are taken, and the patience with which the people submit to surgical operations, are strong indications of the confidence felt by them towards the missionaries. Some of the Chinese are already giving evidence that they see an inseparable connection between the christian exhortation and the physical remedy. Insomuch, indeed, that those hostile to the religion of Christ are unwilling to apply for medical aid, lest they should, by some means, imbibe correct views of eternity. It has been, and ever will be, the single aim of the brethren to render all their medical efforts completely subservient to the one great object for which they came to this idolatrous land, which was to preach Jesus to the perishing heathen."

AFRICAN MISSION.

It is known to our readers that the question of transferring the African mission from the Boston to the Southern Board, has been for sometime past under serious consideration. It is not probable that any such transfer will be made. If our brethren at the north shall deem it best, with due regard to their other important missions, to continue their operations on the coast of Africa, we shall pray for and rejoice in their success. At the same time, the Southern Board are contemplating the vigorous prosecution of the work in that field, as soon as suitable men can be obtained. By the following interesting communication from brother I. Clark, now on the coast, it will be seen, that while he urges the Northern Board to retain the station, if possible, he has no personal objection to laboring with the Southern Board.

We insert the extract below, because

the arguments are cogent, are scriptural, and adapted to a southern as well as a northern latitude, and because many of the facts it contains will tend to excite an increased interest in the welfare of benighted Africa.

British Akrah, April 3, 1846.

Of late, our attention has been several times directed to the subject of transferring the African Mission to the Southern Board, and at last to that of abandoning the mission. We have consented to the transfer, provided it be found best for the cause of missions on the whole. But to abandon it, we think, would be wicked in the extreme. It would argue that the church had attempted too much, or that her efforts as to the mission had proved abortive. The church is bound to do all she can do, for evangelizing the world. Properly speaking, she is a Missionary Society, organized for her own good, that is, the edification of her members and the conversion of the world. When the Saviour commissioned his disciples, to go into all the world and preach the gospel to every creature, he devolved this duty on the whole church in all succeeding ages.

Our blessed Saviour came from heaven to save the world. To this he applied his resources and devoted his power. For this he emptied himself of his glory, and devoted himself to a life of poverty, toil, reproach, and suffering. Jesus is not our Saviour only, but also our example. He bestows on christians a portion of his own nature, baptizes them with his own Spirit, and, with his own example before them, sends them forth into the world to carry forward the great work which he commenced. Every one is required to do all he can for the conversion of the world, to devote all he possesses and all his talents to this object. This is the view which the early disciples took of this subject. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live,

should henceforth live, not unto themselves, but unto Him who died for them, and rose again."

The first requisite of the church, is the constraining love of Christ. Let the hearts of christians be imbued with this, let them feel for the miseries of the perishing heathen, and that the gospel is the only thing which can save them, and let there be an entire consecration of soul and body to Christ, and all will be well. There will no longer be any necessity of deliberating about giving up, or transferring missions. The treasury of the Lord will be full and overflowing. To every request for missionaries there will be a prompt response, "here am I, send me." No matter what the sacrifice to be made, or the danger to be encountered, there will be no deficiency. But alas! how little of this is manifested by American christians of the present day! The church has descended from the high position which she was intended to occupy. Her love has grown cold, the world has engrossed her affections, the Spirit has been grieved and taken his departure, and the heart is cold and insensible. Christians must live as the men of the world, follow their customs, and indulge in their luxuries, though the commands of Christ are disobeyed, and the heathen world sink to perdition!

Though God has blessed christians in America above all other christians, how little gratitude they manifest! How little sympathy for the heathen, who are by thousands and millions peopling the world of despair, without having heard that God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life! How many of the poor benighted Africans are looking to the Baptists in America to give them the only thing which will save them from an awful hell, while these same Baptists are deliberating whether they shall recall their missionaries, abandon the field on which the beloved Crocker, Fielding, and their

wives, fought and fell; whether the dear youth, who have been collected with so much pains, and taught with so much care, are to be sent back to heathenism, to inform their heathen parents that they must all perish in their sins; whether the books on which years of toil and almost agony have been spent, shall be left to be consumed by insects.

Now, if the northern Baptists are doing all they can do, and several of their missions are in a languishing state, for want of funds or men, it may be best to transfer them to others, or even to abandon them. But until they have exerted themselves to the utmost of their ability, till with an entire consecration of themselves and all they have to God, they have done all they can do, they cannot, they dare not do it.

Are the northern Baptists doing all they can? They contribute, perhaps, about \$80,000 a year, making an average of 20 cents to each member, for promoting the gospel among the heathen; while the English Methodists, whose number is about equal to the northern Baptists, give \$400,000 yearly, for the support of foreign missions. In addition to this, they give one-tenth of their income to support the national church. Let our brethren and sisters, who are better able than English Methodists, give as they do; let every church give, for the support of foreign missions, as many dollars as she has members; then see whether the Board will be under the necessity of giving up any of her missions. Are not the Baptist churches able to do this? Would it not be a blessing to the churches to do it? "There is that withholdeth more than is meet and it tendeth to poverty." Has not the church, and even each individual church, ever been blessed in proportion to her efforts to spread the gospel among the heathen? If this is true, for the church to do less than she is able, is a curse to her; it is to cause God to withhold his blessing and to send leanness upon her. The northern church is abundantly able to sustain

all her missions and to increase them four fold. Let her be characterized by love to God and love to man, let each one feel that he has been redeemed by the blood of Christ, and that henceforth he is not to live to himself, but to Him who bought him; and what will not God do? Will the treasury of the Lord be impoverished? Will the cry of the heathen, for teachers, be unheeded, and the voice of missionaries, worn down with excessive toil and care, die away as the chattering of the swallow on the passing breeze? Oh, no! the treasury would be full, every call would meet a prompt response. Young men by hundreds would say, "Here are we, send us." Neither the dreaded and fatal atmosphere of Arracan, nor the poisonous and deathly malaria of Africa would deter them.

I say now, as I have before, if it is best, all things considered, to transfer the African Mission to the Southern Board, I do not object to it. But after reflecting on the subject, I see nothing to be gained and much to be lost.

* * * * *

Now, dear brethren, I leave it with you. But if you retain the mission, you must strengthen and enlarge it. You must appropriate more to its support, and send us more help. While you were involved in debt and other difficulties, I held my peace, and even advised retrenchment. But now, I feel constrained to raise my voice for Africa. During the eight years of my connection with the mission, it has been all the time embarrassed for want of adequate supports. As few and weak as we have been, we have been under the necessity of doing much ourselves which might have been done by others, if we had had the means of paying them. Instead of employing others to teach the heathen youth the rudiments of those arts which are essential to civilization, we have been obliged to teach them ourselves, when we ought to have been breaking to the heathen the bread of life. When

we ought to have horses to ride on our preaching tours, we have been under the necessity of walking.

But above all, we need more laborers. Our work, which we have never been able to do properly, is accumulating on our hands. The whole Bassa tribe is ready to receive the gospel. Wherever we go, they listen attentively to the word of life. They often say to us, it has been so long since you were here, that we have forgotten God's word. If you would come more frequently and preach to us, we would understand and remember the word. A short time ago, one of the chiefs of Zuzo repeatedly sent to me for a teacher, as the school there had been suspended for the want of a suitable teacher. He had attended the school at Zuzo and learned to read and write both the Bassa and English languages, and had said to me that he wished some one better qualified to live in his town. He said the Bassa teachers could instruct him in reading and writing, but he wanted to learn something more. At last he wrote me to send one of our school boys, if I could send him no other. If we had a good missionary at Zuzo he would exert an influence over a large section of country. A missionary at Tradetown might preach the gospel to thousands. I, for years, have longed to occupy that field myself. I have made several visits there, and found them ripe for instruction. River Sesters is also an inviting field, with thousands of precious souls involved in the darkest gloom of heathenism.

About 100 miles in the interior, is the Kplei, (Kpisæ,) teeming with its hundreds of thousands; I spent a few days among them about two years ago, and they heard the gospel with gladness. The king said he had seen and heard what his fathers never heard. "No white man ever came to their country before, to bring them the good news." He earnestly requested me to come again, and I promised him I would endeavor to, if I lived. He said God would not

let me die for a long time: Who will come and give this people the gospel?

The Board have, indeed, had many discouragements; but no more than any other mission on this coast, excepting, perhaps, the Episcopal mission at Cape Palmas. All the others have lost more than half of their missionaries on the field, and none of them have more than two of their older missionaries now in the field.

This is true of all the missions on the western coast, from Sierra Leone to the Gaboon, including the American, English, and German. In most cases where missionaries have fallen, their ranks are filled by others. None seem to be discouraged but the American Baptists. All missionaries who are acquainted with the Baptist mission, say that it has accomplished as much in proportion to what it has expended, and that it has as much encouragement to persevere, as any other mission. Shall the Baptists retire in dismay from the field, while others are taking fresh courage, and girding themselves anew for the conflict? Will you give up the field on which you have fought so long and gained so much? Shall the field on which the footsteps of the beloved Crocker are still visible, and on which he would have been willing to sacrifice his life a thousand times, be given to others, you know not whom? Oh! let it not be named among you; publish it not to the world; let it no more come into your holy convocations; but declare to the world and the church, that you are ready to send men to Africa, and clear your garments of the blood of these poor heathen; let the church second the action of the Board, and furnish the requisite funds, and throw responsibility on the ministry, on the **YOUNG MEN** who are *this year* to leave our theological institutions, and see if there is no one among them all, with faith enough to come to Africa. He may die, and could he die in a better cause? We ask only for one, and his companion, at present. Is there

no one who is willing to hazard his life for the perishing millions of Africa? Do you believe that you are one of the number to whom the Saviour said, "Go ye into all the world, and preach the gospel to every creature?" If so, what reason have you to think he does not require you to go to Africa? Do you believe that the Saviour included Africa with the rest of the world, and that it is the duty of some of his ministers to go there? Then why does not this duty devolve on you? Is your case a peculiar one? If not, why should you not come? Some one *must* come soon, or the mission must be given up. We cannot expect to live many years longer. Eight years in Africa make a great change in the best constitution. Now, dear brethren, let us have a prompt reply. We wish to know what we are to expect.

BURMAN MISSION.

The Baptists of the south feel a lively interest in the prosperity of the Burman mission. They are desirous of seeing numerous re-inforcements sent out, and will doubtless find their sympathies increased by reading the following from the pen of brother Ingalls, of Maulmain. The inquiries presented will apply to ourselves, and it is to be hoped, that in our policy we shall aim to supply each of our mission stations with laborers sufficient to avoid the result to which he alludes.

"Come to Maulmain, the head quarters of your Burman mission! Br. Stevens is in the theological seminary, and pastor of the native church, and editor of a native paper, and presiding over some eight or ten native assistants; he, surely, cannot go out to preach much to the thousands who crowd this populous city. Br. Howard is in the Burman high school, and pastor of the English church. The rest of the members of this station are either at home, or in the Karen department, or in the printing office. Whom have you here? Whom have you at Rangoon? at Ava? Whom among the populous cities on

the Irrawaddy, or in the interior of this great empire? I have not alluded to Arracan. Br. Comstock is in his grave. Br. Stilson is doing all he can, but much of his time is devoted to the preparation of scientific works. Now, if the door into Burmah were as open as you could wish, even if the king of Burmah should invite you to send him preachers of righteousness, whom have you to send? And how long would it be before you could have men qualified to go? It requires some six, or eight, or ten years to acquire a knowledge of the language, and customs, and religion of the Burmese, so as to labor to advantage. Now, if death keeps at his work among the few you have left, I ask if this mission will not soon be written *desolate*? The plain duty resting upon the church, is to send out a large re-inforcement at once; to have men to occupy destitute posts, and be preparing for the great work of preaching the gospel in Burmah. Brethren, you are killing your missionaries as fast as you can, by withholding these needful succors, which you might, and as christians are bound, to send. You do not know it, and I would not charge you with the crime of murder; by no means; but let me state how the present action of the church dooms its missionaries to a *slow, painful, wretched* death.

"They are sent to commence stations; they go; meet difficulties which none but they themselves and their God can know; churches are planted, converts won; but these churches are filled not with strong men, like your churches at home, but by children, who look up to the missionary for every thing. They cannot walk alone, but must be fed with milk. The missionary, whether sick or well, whether the circumstances of his family will justify or not, (for he has no substitute to send, you do not permit this,) must go to the distant village and attend to the wants of the church, or strengthen the new inquirers. He wants repose, but there is none for him; he wants advice, but

no one is near to give it. The cares of the church press down his spirits; his health, or the health of his family, completely fails him, and he is directed by the physician to fly at once to some distant place to recruit. Now comes the struggle. How can he leave his post? It may be, a darling child is ill of some lingering sickness, whom a change would benefit and restore to a mother's love; *No!* the fond parents say, we cannot leave these sheep in the wilderness; the beasts of prey are prowling around them, (the Romanists.) They decide to remain and abide the consequences. The first-born dies; and the father may have to preach its funeral sermon. Such afflictions tell upon the health, often, when surrounded with christian sympathies, and the commingling of friendship's tears. Missionaries are not made of iron, their hearts are susceptible to feeling, and their eyes know what weeping means. They bear the shock, and go on with their work till another falls. At length a beloved companion is prostrated. The physician advises an early removal for the benefit of a change; but, no; how can the missionary leave his post? He stays, till hope no longer, or scarcely, promises a benefit from the change; he then, with a riven heart, leaves. What is the result? The work, it may be of years, declines. Assistants begin to grow weary of their work, or backslide; and the church comes to a stand. Inquirers go back to the world, and all the interests of Zion mourn. The missionary may, or may not, regain his health; his heart is with his people, and his spirits are drunk up. God comes to his relief, and takes him to himself. This picture is *not overdrawn*, nor does it give the outlines of what many of your missionaries have, are having, or will have to suffer. How much of this would be alleviated, if there were associates to assist and relieve in the day of trial. How much is lost for want of more help, and how much of deep, mental suffering inflicted.

"Now let me ask,—Is it right, that the interests of this mission should be left in a state so sure to suffer, whenever sickness and death come among us; events common to missionaries and missions; and is it *right* that the missionary should be so placed; so destitute, that his health is affected and his life shortened; and placed thus by his dear brethren? I do not mean to insinuate that any of my brethren would, intentionally, do such a thing. I know that they love this mission, and have done much to sustain it. Still, I would say, that the want of more laborers has subjected missions, and stations, and missionaries, to a hundred fold more than I have attempted to write. Look at facts. I will not point you to Mergui. Br. Bennett will, I presume, inform you how the scene of desolation struck him on his recent visit. I would point you to Sandoway, and request brother Abbott to tell his tale;—to the vacant mission among the Teloo-gos, and request brother Day, if he survives to reach you, to tell his;—and I would that brother Comstock's field could combine its desolations into human words, and address them to the ears of my bretheren. Look at Rangoon, where sister Judson, and many a devoted one, have labored. No missionary voice is heard there now. And so of Ava. 'How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel?'

"Will you, my brethren, who feel that God has called you to preach the everlasting gospel, and are looking for a field of labor; will *you* sincerely bow before the throne of love, and say, 'Here am I, send me?' My brethren who cherish a hope of eternal life through the crucified Son of God, and who daily pray, 'thy kingdom come,' are *you* doing all you can to hasten the coming of that kingdom? Have you done as much, as instruments, to gain the Burmans from hell, as you would wish the Burmans to do for *you*, if they were the christian and you the pagan?"

Board of Foreign Missions Southern Baptist Convention.

APPOINTMENT OF MISSIONARIES.

At the regular meeting of the Board, which occurred on Monday, the 3d inst., the Rev. Francis C. Johnson, of South Carolina, Rev. M. T. Yates of North Carolina, and Rev. Thos. W. Tobey, of the District of Columbia, were duly appointed missionaries to China. The occasion was solemn and impressive. The brethren having passed a thorough examination, and all the previous correspondence, as well as the testimonials furnished, having been entirely satisfactory, the Board were unanimous in their decision to send them forth. They will return to their homes, spending as much time as practicable among the churches, and arranging for their departure in the fall.

It will be proper to state, that one of these brethren, Mr. Johnson, son of the esteemed President of the Southern Baptist Convention, is to be specifically employed in giving biblical instruction to the native preachers which the Lord of the harvest may call forth. He is regarded as eminently qualified for this work. How soon has his aged father been required by the Great Head of the church to carry out the principle of self-denial, he so forcibly urged in his closing remarks before the recent meeting of the Convention. In a letter just received, he says, "although parental affection and declining years would lead me to detain him here, yet a sense of duty obliges me to consent to his going to China."

For the indications of divine influence thus far realized in our mis-

sionary operations, let the churches unite in special thanksgiving. To God be all the glory. The spirit of humble dependence on *Him* for farther guidance, it is hoped will be increasingly cherished. If we aim at the elevation of Christ among the nations, to diffuse the tidings of his love, and to bring a world submissively at his feet, God will bless the effort. If God be for us, who can be against us? No power, human or infernal, can prevent our success.

MONTHLY CONCERT OF PRAYER.

The importance of prayer for the spread of the gospel is acknowledged by all God's people. It is to be feared, however, that appropriate earnestness, unity, and faith do not characterize their petitions. Their interest in the cause is too desultory and impulsive. They take not those enlarged, sympathetic views of a world's guilt and misery, and its absolute dependence upon divine mercy for deliverance, which will bring them prostrate before the throne, beseeching help from above. We rejoice that a change is taking place. God is moving upon the hearts of his people, and the day is not distant when we may hope to say, with respect to the churches, that they "*all continued with one accord in prayer and supplication.*" Such is the tenor of divine prediction, "prayer shall be made for him continually." It is with reference to such a state of things that the Southern Baptist Convention, at its recent meeting, adopted the following resolution:—

• “Resolved, That it be recommended to all the churches in the bounds of this Convention, to observe the monthly concert of prayer for the revival of genuine religion, and the success of the gospel throughout the earth; and that collections be taken up at their meetings to aid these objects.”

The first Monday evening of each month is the season which has been for more than fifty years appropriated for this object. Some of the churches have deemed it proper to set apart a portion of the Lord's day preceding, as a more suitable time, as a much larger number of persons may be collected together. Each church may decide the question of time. Let the pastor or some leading brother take pains to give publicity to the appointment, and to select such brief items of missionary intelligence as will tend to excite interest in the occasion.

Alluding to this subject, our esteemed brother Shuck, in a letter published in the *Biblical Recorder*, thus writes:—

“Missionaries who toil in heathen lands are often bowed down with discouragement by the fearful trials surrounding them; and in the seasons of darkness, their hearts are encouraged and animated in the very midst of trials by the reflection that their brethren and sisters in Christendom, are remembering them in their devotions. And in our little social meetings in China, constant reference is made to that glorious volume of united prayer which goes up to God from full hearts at the Monthly Concert in our native land in our behalf. Oh! we prize the prayers of our brethren at home, and especially those offered up at the *Monthly Concert*. Will you do me the favor to submit it to the church as my parting request that they would make it a point of conscience to be punctual at the Monthly Concert, and there, as

in secret, remember the perishing heathen, remember their wants and their awful destiny, and remember the toil worn brethren and sisters who have left their homes and kindred and native land, and have gone far hence to the Gentiles, to point the wild idolater to the Lamb of God.” At each concert of prayer a collection should be taken for missions.

VOLUNTARY AGENCIES.

A disposition to engage in voluntary and limited agencies is beginning to be manifested by prominent brethren at the South. The Rev. Peter C. Edwards of South Carolina, and recently elected Professor of the Furman Institution, has kindly engaged a few weeks, without charge to the Board, in visiting the churches of the Welsh Neck Association. The result of this effort was the payment of \$447 62 to the Treasurer of the Foreign Board. The Rev. J. H. DeVotie, pastor of the Marion Baptist church, has volunteered his services for one month to the Board. Who will follow their example? By a little sacrifice, in this way, the churches of every Association in the South might be visited, and information diffused on the subject of missions. In some respects too, this plan would have the advantage of every other.

The Corresponding Secretary would gladly receive communications on this subject. Whenever it might be necessary, or desired, the Board would expect to furnish a reasonable compensation for such services.

ENCOURAGEMENTS.

Let the churches be encouraged. Beside the brethren recently appoint-

ed to the foreign field, the Board expect soon to appoint at least another well qualified individual, making five who will probably sail from this country for the Chinese Empire within a few months. A correspondence is going on with others, who, at a proper time, it is to be presumed, may be sent forth to the heathen. We have the men in our midst, whom God will doubtless call out and thrust into the work. We have only to maintain a right spirit. Let us be careful that nothing be done through strife or vain glory, but all, *for Christ and the world.*

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LET ALL READ.

In a letter addressed to the Baptist ministers of North Carolina, brother Shuck, now on a tour to the South, employs language, which we could wish was read and thought of by all our brethren at the South. The reflex influence of foreign missions on the prosperity of the churches at home is but little understood. The following is the extract to which attention is invited:—

“Although I cannot visit you, nor behold your faces in the flesh, yet I am anxious even by this hasty line to assure you of the deep interest I shall ever take in your spiritual devotedness to the Lord Jesus, in the success of your ministry, and in the welfare of your churches. And were I called upon to say in what way your spirituality could be increased, your ministry rendered more efficient, and how the welfare of your churches could be best promoted, I would unhesitatingly say, think more, pray more, read more, and *preach* more on the subject of foreign missions. There is a reflex influence possessed by foreign missions which is yet to be understood and appre-

ciated in this country. Wherever I have been since my return to my native land, I have invariably found that they were the most intelligent and efficient pastors, and they the happiest and most flourishing churches, who were the most actively engaged in promoting the spread of the gospel in regions beyond them. There is a withholding that impoverishes the withholder, and there are streams which send back their gladdening waters upon those who water others.

Dear brethren, I leave the case with you—Will you hold the rope while a few of us descend into the deep, dark, chilling well of heathenism? May I expect soon at least *one* effort from you? Your sympathies, and your prayers, and your efforts are *now* needed. Every breeze which sweeps the ocean, brings to our ears importunate cries for help from the few and fainting laborers who are toiling amidst the dismal scenes of pagan midnight, and these cries are backed by the wails of dying millions, perishing for lack of knowledge. God bless you, my dear brethren, abundantly, your souls, your bodies, and your labors.”

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THE JOURNAL.

The number of our subscribers is slowly—very slowly—increasing. As yet, comparatively nothing has been accomplished, towards placing the Journal in the hands of the denomination. To effect this, we must depend mainly on the pastors of churches. Their coöperation would very soon enable us to address the thousands of Zion, whose sympathies ought speedily to be enlisted in our labors of love. Some have acted promptly and with much success, and from others, who have promised their aid, we expect soon to receive encouraging returns. Will not many more lend their influence to make this a potent instrumentality for good? We would not omit to mention, that several private brethren and sisters have forwarded goodly lists of names. As an example of what may be done in hundreds of churches,

with the proper effort, we allude to the receipt of *fifteen* names from a sister in South Carolina, who feeling a very deep interest in the missionary enterprise, and well knowing that the Journal would be a prominent means of its ultimate triumph, devoted a few hours in personal application to the Baptists of her neighborhood, and with the above result. How soon would our circulation swell to thousands, were such a spirit manifested in one-half the southern churches!

The efficiency of southern Baptists has never been developed. Their resources have never been called into use. In point of pecuniary means, the four thousand professed mission churches of the south and south-west, will compare advantageously with any other section of our denomination; and yet, when we look at the amount cast by them into the missionary treasury, we find that it is less than that contributed by the single State of New York. And as regards men, how few have gone from our midst into the foreign field. From the organization of the Triennial Convention, to the close of our connection with that body, only twenty-three, out of two hundred and fifty-seven foreign missionaries, went forth from our churches. To what shall we attribute this deplorable deficiency, this fearful failure to fulfil the demands of Christ's last great precept, to "preach the gospel to every creature?" Why have we so long disregarded the wretched condition of the dying millions of the heathen world, whose cry for help has come up unanswered to our doors, while they have lived on without God and hope in the world, and at length have gone to the judgment bar to receive the reward of their iniquities? Is it not because our church members have failed to become acquainted, by reading and reflection, with the condition and destiny of these immortal souls? How else can we account for their inactivity—their want of interest in the mission cause—their neglect of christian obligation? That christian would be devoid of feeling indeed, who could contemplate the deep degradation and misery of so many fellow-creatures, and not feel his soul kindled in holy fervor and ardent desire for their salvation. Now it is be-

cause we are fully persuaded our churches only need the proper information, to call out their energies and to make them all active in the evangelization of the world, that we are anxious to secure for this publication an extensive circulation. Nothing is more evident, than that our liberality, our prayers, and our personal efforts to awaken and keep alive a missionary spirit, will be in proportion to our conviction of the pressing claims of christian missions upon our support, and our sense of obligation to spread the knowledge of Christ and him crucified to the utmost bounds of our guilty world. To produce such convictions and inspire such a sense of obligations, is the legitimate tendency of all accounts of heathenism. The more enlarged spirit of liberality and devotion to missions of our northern brethren, is mainly owing to their more intimate acquaintance with the wants of the heathen, and the extent to which christian philanthropy has supplied those wants. And we cannot reasonably expect a similar zeal and munificence, until a larger measure of missionary intelligence is disseminated among our churches, and a missionary literature is established, to create and keep alive a proper interest in the operations of the Convention.

In view of these considerations, we earnestly urge our brethren to assist in carrying out the design to introduce the Journal into every Baptist church. Who can estimate the good that will result from even a limited number being taken in each congregation? Will not ministers and deacons, and the friends of missions generally, immediately engage in efforts to accomplish this desirable end? Each one may do something.

BURMAH.—Within a few days, the cheering intelligence has been received at the Baptist Mission Rooms, Boston, of the baptism of three hundred and seventy two Karens at one time, near Rangoon, by a native preacher from Sandoway. This interesting scene occurred in March.

SOUTHERN BAPTIST MISSIONARY JOURNAL.

VOL. I.

SEPTEMBER, 1846.

NO. 4.

BAPTIST GENERAL CONVENTION.—IMPORTANT COM- PARISON.

The Baptist General Convention was organized April, 1814. From it the Southern Baptists seceded, May, 1845. In 1846 it underwent a change, being merged into a new association, styled the American Baptist Missionary Union. The last number of the Baptist Missionary Magazine contains an important statistical table, showing the amount contributed annually by each State, from the commencement, to the close of the Convention. We sincerely thank brother Peck for the performance of a work which we intended to undertake, for the information of the readers of the Journal. The following is the total sum contributed by each State:—

Maine,	\$42,566	08	North Carolina,	\$6,816	76	Missouri,	\$1,069	98
New Hampshire,	12,653	50	South Carolina,	44,620	29	Michigan,	2,704	83
Vermont,	20,169	91	Georgia,	67,311	76	Iowa,	93	79
Massachusetts,	178,318	72	Alabama,	11,450	32	Wis. and Indian		
Rhode Island,	31,988	14	Mississippi,	2,402	29	Territories,	136	61
Connecticut,	37,255	58	Florida,	198	00	Canadas,	293	48
New York,	217,594	48	Louisiana,	936	27	Nova Scotia,	2,265	55
New Jersey,	16,405	15	Arkansas,	4	65	New Brunswick,	620	90
Pennsylvania,	47,824	01	Tennessee,	1,753	62	England,	783	20
Delaware,	1,128	44	Kentucky,	11,700	77	Scotland,	625	19
Maryland,	8,089	33	Ohio,	20,063	36	States not desig.,	16,070	08
Dis. Columbia,	6,090	09	Indiana,	2,957	21			
Virginia,	53,340	69	Illinois,	5,661	90	Total,	\$874,027	92

The August number of the Memorial, in a commendatory notice of our Journal, has presented a view of the subject which is likely to make an unfair impression. This is the language: "In the thirty-three years of the operations of our foreign mission organization, these slave-holding States have paid into the common treasury, \$215,856 28, or less than one-fourth of what has been contributed for this object." That a proper estimate may be made of the comparative contributions of the Baptists of the United States, it will be necessary to deduct from the total amount of the above table, the receipts of 1846, as then the Baptists of the south were separated,—and also the contributions of States not designated, and of churches without the limits of the United States. This, then, will be the result. The northern and western States paid into the treasury, up to the close of the

financial year 1845, rather more than \$540,000, while the southern States contributed something more than \$212,000.

In the face of this representation, a few remarks will be submitted. They are made with the hope that a beneficial influence will be produced.

1. Something is due to the south in extenuation of what appears to be an unpardonable deficiency. Why should they be so far behind their brethren of the north? Can it be accounted for on any other principle than the existence of covetousness and worldliness? Doubtless it can. Do these unhallowed influences prevail more at the south, and in a proportion as great as that indicated by the above statement? We think not. In the language of the report of the Board of the Southern Baptist Convention: "The population of the south is comparatively sparse. Our churches are not of easy access, their members being often scattered over many miles of territory. Our forces are not well trained, nor are their capabilities brought into suitable exercise. We have an industrious ministry, but being in too many instances unsustained by the churches, they have been themselves too much secularized, and have failed to cultivate and bring into action the talents of their brethren. Nor has the influence of the Foreign Missionary Board in Boston been sufficiently strong to train our churches to systematic liberality. Its pulsations have been but feebly felt at the south; while near the centre of action an influence has continually gone forth, creating and fostering the spirit of missions. Its publications, its agents, its returned missionaries, and other appliances, have been brought to bear with increasing power upon the north for the last thirty years; but owing to the vast extent of our territory, these means have been but occasionally and imperfectly employed throughout the whole southern country. Our country is not filled up with towns and villages, rendering it convenient to collect the masses together, but our brethren being principally agriculturalists must be visited upon their farms, or called together at their country places of worship." Nothing in this extract is intended to reflect upon the Board in Boston. They doubtless performed all they could under the circumstances in which they were placed. But all must perceive, that if their location had been as favorable for action at the south, as at the north, vastly more would have been accomplished.

2. An argument is furnished in the statistics we have given, for an immediate and energetic movement at the south, in behalf of the perishing heathen. Two hundred and fifty-seven missionaries, male and female, have been sent to the foreign field by the Baptist General Convention. Of these, deducting sixteen from foreign countries, and five from parts unknown, two hundred and thirteen were from the north and west, and twenty-three from the south. Abating all that has been said in extenuation, is there not still a melancholy deficiency in our past course? Have we contributed of men and money according to the measure of light and opportunity we have enjoyed? Has not the information been sufficiently diffusive to impress our hearts with the guilt and misery of whole nations of men? Have we not known that it is the will of Jesus Christ that his gospel should

be preached to every creature? These questions deserve serious consideration. If we have been in comparative ignorance hitherto; if the appeal has been too distant and unfrequent in time past; this cannot now be alledged. We have an organization of our own. The responsibility cannot now be divided between ourselves and the north: It rests upon us equally with them. We are prepared to send men with the torch of salvation to those who sit in darkness in China and Africa, in Mexico and Palestine. As soon as the evangelists can be procured, and the means are at hand to sustain them, the Southern Board will most gladly send them forth. At this very hour, we may find accessible millions, who will receive the missionary, and listen to his words. God has been within a few months most wonderfully preparing the way for preaching the gospel among the heathen. Shall we heed his finger, as it points to the fields already white unto the harvest? Will we listen to the voice of his glorified Son, as he reiterates the words, "go teach all nations?" We shall now have an opportunity of evincing how far we truly love Jesus Christ, and are willing to improve the facilities placed within our power to glorify his name. We sincerely hope the results of a few years will shew that we are ready to put our hands to the plough, and to persevere in the sublime work of giving the gospel to the world.

CHRISTIAN LIBERALITY ENFORCED.

The great principles presented in the following article from the pen of Harris, deserve a high place in the mind of every christian. It is a startling fact, however, that they are but little contemplated. Too many of our church members seem to live as if the supreme object of life was to make provision for the flesh. They sow and reap, plant and gather, buy and sell, with this question prominently before them, "what shall I eat, what shall I drink, and wherewithal shall I be clothed?" Their desires, hopes, and joys, are intensely exercised in relation to these things. With such a spirit, and in the pursuance of such a course, do they not violate the express injunction of their Lord in his discourse on the mount? Do they not thus also deny themselves of high spiritual enjoyment? How happy for the disciples of Jesus, when they shall exercise simple and strong faith in his word; when they shall yield uncompromising obedience to his will. What does he say? "Seek ye first, (or chiefly,) the kingdom of God and his righteousness, and all these things shall be added unto you." The accompanying article is submitted, with the hope, that the readers of the Journal will derive eminent profit from its perusal.

It is related in Roman history, that when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver up all,"—they were received. The voluntary surrender which you, christian, have made to Christ, though not so detailed and specific as this formula, is equally

comprehensive. And do you not account those your best moments when you feel constrained to lament that your surrender comprehends no more? Can you recall to mind the way in which he has redeemed you, the misery from which he has snatched you, and the blessedness to which he is conducting you, without feeling that he has bought you a thousand times over? that you are his by the tenderest, weightiest obligations? And when you feel thus, how utterly impossible would it be for you at such a moment to stipulate for an exception in favor of your property!—to harbor a mental reservation in favor of *that!*

Can you think of the blessedness attending the act itself of the dedication to God,—that you are wedding yourself to infinite riches, uniting yourself to infinite beauty, allying yourself to infinite excellence; giving yourself to God, and receiving God in return, so that henceforth all his infinite resources, his providence, his Son, his Spirit, his heaven, he Himself, all become yours, to the utmost degree in which you can enjoy them;—can you think of this without often repeating the act? without feeling that had you all the excellencies of a myriad of angels, his love would deserve the eternal devotion of the whole? Realize to your own mind the nature of christian dedication, and the claims of Him who calls for it, and, so far from giving penuriously to his cause, you will take every increase of your substance into his presence, and devote it to his praise; you will regard every appeal which is made to your christian benevolence as an appeal to that solemn treaty which made you his, and you will honor it accordingly; you will deeply feel the penury of all riches as an expression of your love to him; Lebanon would not be sufficient to burn, or the beasts thereof an offering large enough to satisfy the cravings of your love.

Think, moreover, of *the high design for which God condescends to accept your surrender.* Not that you may live to yourself, but entirely to him. Having disposed and enabled you to give yourself to him, he would then baptize you in the element of divine love, *and give you to the world.*

“God so loved the world that he gave his only begotten Son” to redeem it. The object, indeed, for which *he* was given was, like himself, infinite; an object which never *can* be shared, and which never need be repeated. But the office to which God designates every man, from the moment of his conversion, is meant to be a new donation to the world. The relation in which he places him to the world is meant to be a fresh expression of the same infinite love which prompted him to give Christ; it is to be viewed as nothing less than a symbolical representation to the world of that *unspeakable gift.* He is not *that* gift, but is sent to bear witness of that gift; not merely to announce it with his lips, but to describe and commemorate its fulness and freeness in its own character. Like his blessed Lord, he is to look upon himself as dedicated to the cause of human happiness, dedicated from eternity.

Christian, you know the grace of our Lord Jesus Christ,—might the

world infer the existence of his grace from your conduct? Is your benevolence worthy of him, who, "though he was rich, for your sake became poor?" He turned himself into a fountain of grace and love, and called you to be a christian, that you might be a consecrated channel of his grace to others. He requires all the benevolent agency of heaven and earth to be put into motion, in order to do justice to the purposes of his love; and he has called you into his service in order to increase that agency. Surely, you are not, by the love of money, frustrating that design. As well for the perishing world had he never died for its salvation, if his appointed and consecrated agents neglect to make him known. Surely, you are not, by living only to yourself, by wasting your property on yourself as fast as he gives it to you, leaving the world to infer, that his character bore any resemblance to yours; and leaving it, besides, to perish under your eye, because an effort to save it would incur expense. You have not, you cannot, have so learned Christ. But what then *are* you giving? more than the heathen to his idol-god? more than the votary of a corrupted christianity to the object of his superstitious regard? or more than the irreligious worldling devotes to pleasure and self-indulgence? "What do ye more than others?"

Consider also *the happy influence which a spirit of christian liberty would have on your own enjoyment.* By taking from the flesh the means of self-indulgence, it would be exalting the spirit. It would be enlarging your heart, and ennobling your character, and identifying you with all things good, and glorious, and happy in the universe. Much as it might benefit the cause of God, it would still more minister to the welfare and happiness of your own soul.

Devise liberal things, and by liberal things you shall stand. Taste the luxury of doing good, and you will regret that you began so late. Select for imitation the loftiest examples—the few distinguished names whose praise is in all the churches—and you will be conscious of a delight which an angel might be grateful to share. God himself is the happiest being, because he is the most benevolent; and you would then in the most exalted sense be holding fellowship with him; you would understand experimentally the saying of our Lord Jesus Christ, that "it is more blessed to give than to receive;" you would make all the beneficence of the world your own, by the complacency with which you would behold it exercised and enjoyed.

But the motives to christian charity are endless. *The state of the world requires it.* How vast its multitudes; how urgent and awful their condition; how brief the hour for benefiting them; how mighty the interest pending on that short hour! Look where you will your eye will encounter signals to be active; myriads of objects, in imploring or commanding attitudes, urging you to come to the help of the Lord, to the help of the Lord against the mighty.

The church calls for it. It has many an agent of mercy to send forth, if you will but aid to furnish the means. It has many a generous purpose

in its heart, many a long-cherished and magnanimous project ready to leap to its lips, if your liberality should encourage it to speak. It burns with a holy impatience to reap the vast harvest of the heathen world, which Providence seems to have prepared and to be keeping for its sickle:—will you not aid to send forth more laborers into the harvest? It has been slumbering at its post for ages; it is now awakening to an alarmed consciousness of its neglected responsibilities, and, as it counts up its long arrears of duty, it hastens to atone for the past by instituting one society, and adopting one remedy after another, and sending its agents to plead for help from its members, in the name of Christ;—and will you not help it in its straits? A proportion of its guilt is lying upon you;—will you not aid it to retrieve the past? and assist it to recover and present to the world its primitive aspect of love and zeal?

The christians of apostolic times call for it. Benevolence was their characteristic. A selfish christian was a contradiction of which they were happily ignorant. For such an anomaly their church had provided no place; they would have cast him forth from among them, as a disgrace. They had the grand secret of giving up all for Christ, and yet accounting themselves rich; the art of taking *joyfully* the spoiling of their goods; the principle of finding their happiness in living to God, in spending and being spent in his service. It would have been difficult to convince them that they were in danger of giving too freely to the cause of Christ; that they were *denying themselves* in giving so much to him instead of consuming it on their own lusts, when they felt they were gratifying themselves by so doing. It would have been difficult to convince them that their interest was distinct from the interest of Christ; or that they had any occasion for tears while his kingdom was prospering, or any reason to exult in their own secular prosperity if it did not subserve the advancement of his cause. They could not be depressed; for their Lord had arisen, and was reigning on the throne of heaven. At that thought, they not only rejoiced themselves, they called on the universe to rejoice with them; for they saw, in his exaltation, the pledge of the world's salvation, and of an eternity of happiness with him in heaven. What, to them, were a few intervening days of trial and pain? They thought not of such things! What, to them, was a question of property, whether much or little? Not worth the price of a thought! If they had it, they gave it to that service to which they had given themselves. If they had it not, they did not for a moment speak of it as a *want*, or think of asking the cause of the world's salvation to stand still, while they were engaged in a scramble with the world to obtain it. The vision of heaven was in their eye; and, until they reached it, their Lord had engaged to provide for all their wants, and had engaged to do this solely that they might give their undivided attention to his service. Of doubts and fears about their personal interest in his love they appear to have known nothing; *that* is a disease peculiar to the morbid and selfish piety of modern days. The element of activity and benevolence in which they lived, secured them against such a malady, and produced a race of christians, vigorous, holy, and happy.

And is it from such, christian, that you profess to have descended? do you claim relationship to them? profess to represent them? Bending from their seats of blessedness above, they urge, they beseech you, to cast off the worldly spirit in which you have hitherto indulged, and to take up their fallen mantle. They entreat you no longer to disgrace their name, nor the infinitely dearer name of Christ; to renounce it at once, as the greatest homage you can pay to it, or else to follow them as far as they followed Christ. They all expect this from you; they will demand it at your hands when you meet them at the bar of God.

The promises and prospects of prophecy invite it. Muse on the prophetic paintings of the latter day glory, that day without a cloud;—the enemies of man subdued, the disorders of the world hushed, all its great miseries passed away. Christ on his throne; in the midst of a redeemed, sanctified, happy creation. All things sacred to his name; all tongues rehearsing for the last great chorus of the universe; all hearts united in holy love, and in that love offering themselves up as one everlasting sacrifice ascending before him in its own flames; new heavens, and a new earth, wherein dwelleth righteousness. And is it possible that your agency can contribute to accelerate that blessed period? These glimpses of its glory are afforded you, expressly to engage your agency in its behalf. Not only is your instrumentality desirable—there is a sense in which it is indispensable. All things are waiting for it. All things are ready but the church of Christ; and until its prayers, its wealth, all its energies and resources, are laid at the feet of Christ, all things must continue to wait.

O, then, by the mercies of God; by the riches of his goodness towards you in nature, providence and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your own well being; and by the credit of that religion whose honor should be dearer to you than life,—we beseech you, christian, to dedicate your property to God. By the love of Christ; by the compassion which brought him from the bosom of the Father; by his painful self-denial and deep humiliation; by his obedience unto death, even the death of the cross; O, by that mystery of love which led him to become poor that he might make you eternally rich—ask yourself, while standing at the cross, “How much owest thou unto thy Lord?” and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claim; by the benevolent purposes which God had in view in calling you to a knowledge of himself; and by the deep and holy pleasure to be found in imitating his divine beneficence,—look on your property as the Lord’s, and give it freely to his glory. By the cries of the world perishing in ignorance of Christ; by the earnest entreaties of the church yearning to save it from destruction, but wanting your aid; as you profess to admire the unparalleled benevolence of the first christians, and to be actuated by the same principles; and as you hope to behold the consummation of your Saviour’s glory in the salvation of the world—we entreat, we adjure you to look on your property as given you by God to be employed in his service, and from this day

to employ it accordingly. He who gave his only begotten Son for your salvation,—he who redeemed you from the curse of the law, by being made a curse for you,—he who has breathed into you the breath of a new life, and is preparing you for heaven,—the Father, the Son, and the Holy Spirit, unite in urging you to bring forth your property, and to lay it upon the altar of christian sacrifice.

And now, christian, what shall be the *practical effect* of the truths which have been made to pass before you? Allow me, in conclusion, to suggest what it ought to be; and may God the Holy Spirit give you grace to carry it into practice.

Have you, while reading the preceding pages, felt a single emotion of benevolence warm and expand your heart? *Instantly gratify it.* Let it not pass from you in an empty wish; but immediately bring forth something to be appropriated to his glory.

Is your benevolence destitute of plan? Then, unless you can gainsay what we have advanced on the necessity of *system, lose no time in devising one.*

Are you a stranger to self-denial in the cause of charity? Then, remember that benevolence, with you, has yet to be begun; for, on christian principles, *there is no benevolence without self-denial.*

Here, then, is *an object to take you at once to the throne of grace.* O, christian, let it lead you to pour out your soul in prayer before God. Confess *that selfishness* by which you have hitherto absorbed so much of that property in worldly indulgence, which ought to have been spent in his service. Ask him for the grace of self-denial; that your offerings may henceforth bear a proportion to the magnitude of his claims. Beseech him to pour out his Holy Spirit upon you and upon all his people, as a spirit of christian liberality, that "holiness to the Lord" may soon be inscribed on all the property of his church. "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. And God loveth a cheerful giver."

POPULAR OBJECTION ANSWERED.

The following extract from an article originally published in the Baptist Missionary Magazine, in 1834, is in answer to an objection often urged against foreign missions.

The persons with whom I am disputing would perhaps say, "I should not doubt the condemnation of the heathen, if they had the means of grace and rejected the gospel; but cannot conceive of a merciful God condemning the heathen to whom the means and knowledge of salvation never came."

This objection, though specious, is not solid. It is based upon several misconceptions and errors. It overlooks the fact that God is *just* as well as *merciful*, and that he has a sovereign right to exercise mercy or not, as he please, since "all the world is guilty before God." It also supposes

that it is *as a God of mercy* that the Lord condemns the pagan world; whereas, it is as a God of justice: as the Judge of all the earth, who does right. Moreover, the objection supposes the heathen to be condemned for rejecting the gospel; whereas, since they have never heard it, they cannot be guilty in this view. But who ever asserted pagan nations to be condemned for this, unless they had received the tidings of salvation and refused them? No, it is for sin—for the transgression of the law written in their heart, that they are condemned; and are they not guilty here? Do they not merit punishment for this? Does a child, who knows his father's wishes, and disregards them, not deserve punishment, merely because the father has not given an intimation of his wishes in writing? Is a man not bound to obey the laws of the land, merely because his library does not contain the statute book? "But," says the objector, "Is it just to condemn the heathen when the means of grace and salvation never reached them?" Yes; for the ground of their condemnation is their breach of the law, and not their rejection of the Saviour. Suppose a man has committed murder,—is it unjust to condemn him, because there is no provision in the laws for his pardon? Upon this principle, it would have been unjust to condemn any man for *sin*, if no provision had been made for *salvation*; and the propitiation of Christ does not declare the righteousness of God in *forgiving* sins, but in *punishing* them; the object accomplished is not to render God *just in justifying*, but *just in condemning*. Again, suppose a man guilty, and proved so, of a capital crime, but a plan to have been devised by the Executive, whereby the ends of justice can be answered, and yet the offender be spared. A messenger is dispatched to announce to him the tidings; but he loiters by the way and forgets his errand, and the executioner does his office on the convict before the message arrives: does he die unjustly? No; for he is *guilty*, and the law which condemns him is *good*. So, though through the negligence of christians the gospel is not yet preached in all the world, those who perish before the word reaches them are not unjustly condemned. For the transgression of a righteous law they perish; not for the rejection of a gracious message; and their condemnation proceeds on just the principle on which it would have gone, had there been no provision of salvation at all. Would that have been unjust? Did justice to man *require* God to give his Son to death and the curse? Had we a claim on him for such a boon? Where, then, even had all been condemned would have been the injustice of their condemnation? And if it be just to leave *all* to perish without the *provision* of a remedy, it is just to leave a *part* to perish without the *knowledge* of a remedy. * * * * There is one only basis of hope; with that they are unacquainted, and of course on it they do not rely: but reliance on it is indispensable to salvation. What then is the inference? **THEY CANNOT BE SAVED.** Nor will it avail to alledge that God may deal differently with pagan nations and with the evangelized: for this is gratuitous. The question is, what he will do; and of this we know nothing but from his declarations, and these we find in his word. Again if he can save pagans

in another way, why not others than pagans? Why are any evangelized? Why has Christ died at all? For if any are saved otherwise than through him, all might have been; and, awful to think! Christ has died in vain. So far, then, from the gospel being *glad tidings*, it is *sorrowful news*; for the fact which it announces makes the situation of none better than it would have been, had they never heard the gospel, and it renders that of the lost immeasurably worse. Neither the wisdom nor love of God is at all displayed in the gift of his Son; but on the contrary, to "lay on him the iniquity of us all," was an act of *wanton cruelty* to him, for the sake of *no benefit to any one*, but merely to furnish some, who should be vessels of wrath, in whom should be exhibited *needlessly, wantonly and forever*, God's power to inflict suffering! Now, are we prepared to admit these horrible consequences? If not, we must reject the principle which involves them, and admit what has from scripture been shown,—that the only medium of any sinner's salvation is faith, and that, as pagan nations have not heard, they cannot believe, and not believing they suffer the penalty due to their misdeeds, and perish.

Other Societies.

NESTORIANS.

A work of remarkable character has recently occurred among the Nestorians. It is still progressing. The last intelligence states that one hundred and twenty were giving evidence of conversion to God. One of the missionaries thus refers to the revival:—

It gives me much joy to state that, with a single exception, those for whom we entertain a hope, have manifested great humility and prayerfulness, and been full of zeal for the salvation of others. In those villages where several members of the seminary resided, they daily assembled for prayer; thus strengthening themselves in their vows of devotion to the Saviour, and furnishing to the people—what they have never before seen among them—an example of christian fellowship and love. In a number of villages also, the older and more advanced of our pupils held meetings, every night, in the houses of their parents; at which twenty, thirty or forty of the neighbors were in the habit of assembling. About the middle of the vacation, a

boy of thirteen years of age, who was laboring in Degalla, his native village, unsupported by any companion, came to me and asked for help. He stated, that while very few seemed convicted of sin, such was the disposition for inquiry, that he had not a moment's rest; and that the evening previous he was invited to hold neighborhood meetings in eight different places. At Greog Tapa, where ten of our pupils belong, the effect of their labors has been very happy; and at the close of the vacation many of their relatives had become interested in the truth, and some hopefully converted to Christ. In the case of one young man, his father, mother, brother and sister have all been awakened; and the mother, John informs me, seems to have passed from death unto life.

At Karajala, a large village some distance from the city, which has hitherto been reached comparatively little by our labors, the interest in the truth has been very considerable. As four of our pupils—all of them hopefully born again—belong in this village, I requested John to accompany

them home and labor with them during the vacation for the people. On reaching that place myself, a few days after, I found him full of joy. The attention of the villagers had been at once arrested by the great change in the young men, and they had come in crowds to the church to hear John preach the gospel. The teacher of the school there, a young man of good abilities and interesting appearance, was deeply affected in view of his sins, and seemed to have consecrated his all to Christ. This individual is a deacon, and will probably, at no distant day, become the priest of the village. Several of his oldest scholars were also awakened; and it is more than possible that two of them are sitting at the feet of Jesus.

On the re-assembling of our seminary, four days ago, the first desire of the pupils was to enter their closets and pour out their souls to God in prayer. And their appearance is such as to strengthen very much our hope that about thirty of them are the children of God. They have been, during the vacation, exposed to great temptation; and probably have all received much ridicule and abuse. But this, so far from driving them away from Christ, seems to have knit them closer to him in love; and to have sundered more of the ties which once bound them to a wicked world. In one case we have some reason to apprehend that our hopes will be disappointed. But, on the other hand, several of the ten who left us almost unaffected, are now fully awakened, and lead us to hope that they will soon be translated into the kingdom of God's dear Son.

The general state of the school is highly encouraging. Every day resembles a Sabbath; and I never saw new born souls who gave themselves up more fully to reading, meditation and prayer. During at least sixteen hours of the twenty-four, I believe the voice of prayer never ceases around us; and it is no uncommon thing to hear those who, like Paul and Silas, are at midnight singing

praises to God. A more delightful employment can hardly be conceived than that of training up these pupils in the knowledge of the scriptures, in faith and in love, that they may go out and herald among the people the news of salvation through a crucified Saviour.

As I was riding this evening for exercise, I saw three Nestorians before me, who were going to the neighboring village of Seir in company. One of these I discovered to be John; and I was surprised to see his head uncovered and his hair dishevelled by the breeze, which at the time was blowing quite freshly. On approaching nearer, however, I heard the voice of earnest prayer from the one who was riding between his companions. All three had their eyes reverentially closed, and were suffering the horses to take their own leisurely pace along the road. When I joined them I was observed for a single moment by John, who immediately closed his eyes again, without giving me the usual salutation. The other individuals seemed entirely unconscious of my presence, and the prayer continued for sometime after. On another occasion, as John and Moses were riding to Greog Tapa, both mounted upon the same horse, they united in two prayers for God's blessing. Occurrences like these, which are now frequent, put me to the blush for my want of zeal and devotion to the cause of our blessed Lord!

Another minister, alluding to these events, remarks:—

No opposition worthy of mention is yet manifested to this work of grace. Most of the leading Nestorian ecclesiastics—some of the family of the Patriarch, among the rest—habitually attend on our preaching, neither contradicting nor objecting, but acknowledging, in words at least, that this is unquestionably "the work of the Lord." We have much occasion to recognize the hand of God in thus preventing serious opposition to a work of such signal power, in our

remote position and defenceless circumstances. The Lord orders all things well!

There are almost innumerable incidents of great interest connected with the progress of this work, illustrative of its character, but few of which will probably ever reach you. We may safely say in general, however, that nearly all of the large number who have hitherto, during this revival, indulged the hope of having experienced a saving change, give such evidence of the power of grace in their hearts, as to lead us to hope and believe that they will, the Lord assisting them, hold on their way as devoted, active and efficient christians. The elements of Nestorian character are very marked; and they are exceedingly interesting when renewed and sanctified. They are eminently fitted to form faithful and heroic witnesses for Christ, not unworthy of their illustrious ancestry of missionary and martyr memory. And we have more and more reason to hope that the prayers of American christians will be answered, and their anticipations verified; and that this remnant of a once great and venerable church will be speedily raised up from the shadow of death in which it has so long lain, and at no distant day, bear a conspicuous and important part in the spiritual regeneration of this benighted continent.

CHINA.

It will be seen by the accompanying extracts, that the American Board of Commissioners for Foreign Missions, propose to send a number of missionaries in addition to those already under their control. A re-inforcement of thirty-five men is earnestly solicited by those in the field. This proportion for the China field is far from being undue and improper. Let it be remembered, that the city of Canton is supposed to contain a population of one million; Amoy two hundred thousand; Fuchau two hundred and fifty thousand; Ningpo the same number, and Shanghai

four hundred thousand. The Board, we understand, will probably send out at least the thirty-five desired missionaries. A letter written the first of the year by one of their laborers, thus refers to the necessity of sending an additional supply:—

At Canton we ought to have a permanent station. The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives, and gather large and flourishing churches. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What, then, in such a metropolis as this ought to be the number of laborers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these societies to send ten laborers here, and seven others each an equal number, there still would be need of a like number from your Board. Ten is the least number we dare request. We care not how many come from other societies, provided always that they be good, discreet and faithful servants of Jesus. The more of such we have, the better. The field is so wide, there is no danger of there being too many. Besides, in neighboring towns and villages new and promising fields will ere long be opened. Even now, on the river, and in Honan, on the south of the river, we have the same freedom as in the suburbs of Canton.

The brethren at Amoy will best plead for the two or three hundred thousand Chinese who live there, and for an equally large population at Fuchau. At both of these places our Board ought to have strong and efficient establishments, each manned by at least five ordained missionaries, to say nothing of the towns and villages around them.

At Ningpo a like number of missionary laborers is required from your Committee, judging from the best accounts we have of that city.

It is not, nor is it likely to be, a place of great business; and, for the present at least, few foreigners will resort to it. This, however, will only make it, in the view of some, a more desirable sphere for the propagation of the gospel. The Rev. George Smith, of the English Church Missionary Society, in a recent letter, writes that on his late visit there, he resided for a week, unmolested, in a monastery some twenty miles from that city.

Shanghai is at the north what Canton is at the south; and we do not hesitate to request the same number of missionaries for that place which we have asked for this city. Just cast your eye upon the map, and run over the wild plains of Kiangnan. There you see a population greater than that of the whole United States; and no small part of that mass of human beings is now accessible. Shanghai is not itself a very great city, but it is in the midst of cities; or, as some one has termed it, "a gate through which you enter to a world of cities." At Suchau, and other places in that region, the Roman Catholics have their missionaries, sent from the Pope of Rome. The English Protestant and the American Episcopal churches have their missionaries at Shanghai; and there we think your Board should also have a station, designed not only to act on that city, but to bear a part in carrying the gospel into all the surrounding country.

Repeatedly and urgently have we asked for more laborers; but since 1839 not one has been appointed to the Chinese mission. We now request to have the ordained missionaries from your Board immediately increased to thirty-five. Is this number too large? We put it thus low only because we fear you would not be able to grant our request, were we to put it higher.

We feel bound to ask for the number specified above, because, 1, the New Testament of our Lord and Saviour requires and enjoins his followers to go into all the world and

to make disciples of all people; 2, considering the great number of Chinese now accessible to christians, fewer missionaries than we have specified would not be a proper proportion for your Board; 3, unless the mission is immediately and numerously re-inforced, large multitudes of the Chinese will be neglected, left without the gospel, and, for aught we can see, must perish in their sins; and, 4, so many towns being now accessible, and the imperial prohibitions being removed, the providence of God seems to unite with his word in calling on us, and through us, upon the churches, for all the help they can give. The harvest is truly plenteous.

China is the largest missionary field in the world. In fact, it is scarcely less than, if it be not quite equal to, all others put together. But oh how few, how very few, are the laborers! By obligations a thousand times stronger than we can express, we feel bound to call, in the most earnest and solemn manner, for many missionaries, the most able, pious and devoted, who can deny themselves, and who can endure hardness as good soldiers of the cross of Christ. Those who come to China should be men of sterling abilities, tried character, well educated, having a large share of common sense, and prepared to encounter the most deceitful of all people. The Chinese have long been led willing captives of the great deceiver. They have been long trained to do his will. Here he has his seat and his strong hold; and here a great victory is to be won.

In a communication from Mr. Bridgman, written as recently as March 27, the following observations are made:—

In specifying the number of missionaries wanted for China, in our last general letter, we intended to act in strict accordance with your instructions, stating how many the Board ought to have, and at what stations in this vast empire. We put the number as low as we dare; and

for one I feel constrained to urge you to send this number as speedily as possible. And you must not expect to have any rest until this number of preachers of the gospel are here. Thirty-five will only serve for a beginning. Re-inforcements will soon be called for, say one missionary, annually, for each of the five stations. This will not be equal to what the Roman Catholics are doing. By the last overland arrival, nine Italian priests came to China; and these are not the first who have arrived this year. Besides, you, as well as they, must provide for new stations. Before long the whole country will need missionaries. In my judgment it is much more likely that all China will be open to us ten years hence, than it was, ten years ago, that we should now have five ports accessible, and free toleration for native christians throughout the empire.

As to the act of toleration, I think you need have no concern. It is the opinion of many,—of most indeed,—and they are doubtless correct, that the Chinese government intends to give full toleration to christianity, not to one sect, but to all who, "doing well," worship the Lord Jesus Christ. An imperial decree has just been promulgated throughout the empire, restoring to the Chinese christians all their ancient houses, built in the reign of Kanghi, with the exception of such as have been converted into temples or into dwelling houses for the people. At present, though we cannot go into the country ourselves, christian converts and our agents can. When we see how much God has done by his providence, of late years, to open the way for his glorious gospel among this long secluded people, we cannot doubt that he will bless the means now employed to convert and save many souls.

CONSTANTINOPLE.—PERSECUTION.

A system of severe persecution has been for sometime in operation at Constantinople, where the American Board have a

prosperous mission. It is gratifying, however, to know that the civil power will hereafter extend to the missionaries and their followers, such protection as will enable them to proceed without serious molestation in their labors. The last Herald contains the following reference to a scene, which will doubtless interest our readers :

Last Sunday afternoon and evening, no less than twelve of our brethren were seized by the Turkish police officers and thrown into prison. This excited great alarm. What the charge against them was, could not be ascertained until the next morning; when it was found that it was a mere pretence of some informality in the manner of hiring a house, in which several of them lived in Galata; and the thing was got up, undoubtedly, by some enemy merely to vex them.

They remained one night in prison, and then were liberated. The enemy designed it for evil, but God overruled it for good. The twelve brethren were confined in one room, and they spent most of the time in singing and prayer, "and the prisoners heard them." Four times, in the course of the night, did the Turkish officer in command send for one of them to come up to his room, to answer questions in regard to this so called "new way;" and he heard more about the gospel that night than he had during all his life before; though we do not know that, like the jailer at Philippi, he truly repented of his sins. Their fellow-prisoners were of several different nations, and among them were some noisy and blaspheming Greeks, who ridiculed these evangelical men, and told the Turkish prisoners that they were infidels. The Turks replied to the Greeks, "These men are good men, and you are the infidels; for these men have prayed to God several times in the course of the night, but we have not seen you pray once." The Greeks said, "We pray in our hearts." "No," replied the Turks, "we cannot believe that you pray in your hearts, so long as you utter so

many blasphemies with your mouths. Look at these men whom you call infidels. They not only do not utter blasphemies, but all their words are good words. You are infidels and they are good men."

Surely it is worth while for our brethren to be put in prison, when such opportunities are given for preaching the gospel! How often do Satan's emissaries overshoot the mark? They persecute and imprison and banish men, in order to prevent their making known the gospel; while this is the very means of sounding it abroad more and more, and in places where it would not otherwise be heard. There has been such a proclamation of the gospel of Christ made throughout all classes of the inhabitants of the Turkish capital, during the last three months, by means of the persecution, as could not have been made in twenty years, in the ordinary way. Praised be the Lord of Hosts, from whom "this also cometh forth," who "is wonderful in counsel and excellent in working."

BURMAN MISSION.—KARENS.

In our last we referred to a large accession made to the churches of Burmah. The following letter from the Watchman, in which the fact is stated, will be read with pleasure. It is from the pen of Miss Vinton. She says:—

No year previous have we ever had so encouraging prospects with regard to the conversion of the Karens, as this. I say encouraging, provided the laborers are increased, but otherwise our prospects are dark, *very dark*; for our stations are increasing yearly, and converts are multiplying daily; but where are the shepherds to look after these numerous sheep in the wilderness?

In this region, we have three large churches, widely distant from each other, and from forty-six to sixty miles from Maulmain; and three times that number of branch churches, which are also all widely separated, and under the supervision of one missionary.

Who would not tremble, and almost sink, under such a weight of responsibility! Besides this, there are hundreds of christians in Rangoon, who have no one else to look to for instruction, but my brother, and are sending repeated requests for him to go and visit them. Who will come and feed these lambs of Christ, and watch over them, that they fall not into the jaws of the devourer? Will not the churches in our loved America awake, and send us more help? I am, at times, distressed, because I can do no more for them. That we may more widely diffuse instruction among them, we often separate, and go one in a place, and not unfrequently have I been two or three months without speaking an English word or seeing a white face. But in saying this I do not repine, for I have ever been happy, *very happy*, in my work, nor would I, for worlds, exchange places with those who are sitting in the lap of ease and luxury.

Could you, my dear friend, have gone with me in all my travels this season, I am sure your sympathies would have been deeply excited, in view of the degradation of our sex. In going to our christian villages, where the gospel has long been preached, you would be delighted to see what it has done for them. But to go to a new place, as I have been, a few weeks past, you would involuntarily turn back, and naught but the hope of raising them from their degradation, would induce you to go forward in the work of mercy.

At this place, (Beloo Island,) the light of the gospel has just begun to dawn, and during the past season an assistant has been placed there, and eight have already been baptized. We have a school of eight boys, children of the christians, who have learned to read, and say they wish to become christians. May the light of the blessed gospel dispel the dense cloud of darkness which has so long rested on the minds of this people. I have visited four villages this season, and spent about a month at each

place. To-day, my brother and sister Binney have left us for Bootah, to be gone a week. When they return, I hope to visit one or two out stations, and then we must come in before the rains. Pray for us, that we may be wise to win souls.

I must tell one more item of good news. A large party of Karens have to-day arrived from Rangoon, saying that one of the ordained assistants from Sandoway has been over, and baptized 372 Karens at one time, who have for years been waiting to receive the ordinance. Truly may we say, a nation is born in a day. Who will look after these converts, and teach them the way of God more perfectly? Pray for them, that they may be taught by the Spirit of God, and shielded from temptation.

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#### BURMAH OPEN.

At the annual meeting of the American and Foreign Bible Society, our beloved brother Kincaid delivered a brief address, in which he alludes to the fact, that in all probability Burmah proper is now accessible to the christian missionary. The following is the report of his address:—

Rev. Eugenio Kincaid, missionary from Burmah, offered the following resolution:—

*Resolved,* That it is the duty of American christians to take early advantage of the opportunity of usefulness thus granted by Providence, and promptly to furnish the means to distribute the Burmese scriptures among the many thousands who need and crave them.

Bro. Kincaid expressed his deep regret, that a severe cold under which he was suffering, would probably prevent him from giving extended utterance to his sentiments in sustaining this resolution; yet he was impelled to make the attempt, as he might never again have the opportunity of attending an anniversary of the American and Foreign Bible Society. He hoped before another anniversary to be in Burmah.

Bro. K. then gave a brief sketch of his last two interviews with Thur-

ra-wadi, the late king of Burmah, which resulted in the withdrawal of the missionaries from that country. In one of these Thur-ra-wadi said, that the Fates had made him king, and therefore he was bound to preserve the religion of the empire;— he was the defender of the faith, and should therefore prohibit the propagation of a new religion which would overthrow it. He then proceeded to state what he must do to secure his purpose— his court, consisting of some thirty or forty noblemen, meanwhile fixing their eyes most intently upon him, as if eager to gain every intimation of his will. He must take measures to prevent the priests and people *troubling* the missionary,—an oriental politeness to render his decree less offensive, as though it must be a *burden* to the missionary to be thronged with people asking instruction. He would take five priests, and crucify them in front of Mr. Kincaid's door, which he thought would put an end to the matter. And then the court bowed themselves to the floor, and with one voice, in terms of the most humble reverence, said, "Right, O king."

At the time of disbanding the mission at Ava, one of the disciples had fervently prayed that "God would change the mind of the king, or take him away," and God has taken him away.

Prince Mek-a-ra was described by brother K. as intelligent, honorable and tolerant, and very friendly to the missionaries. He is now associated in the regency, and under his administration Burmah is believed to be open to missionary effort. He has long been in possession of the scriptures, and brother K. has reason to think that he carefully reads them. The king also has received a complete copy from the speaker, and ordered it to be preserved in the palace. What good the word there placed may have accomplished, eternity only can disclose.

The speaker described in glowing language the value attached to the bible by heathen converts, and in

illustration related an incident which came under his personal observation. He remarked in a cottage, suspended from the roof, a richly ornamented and closely covered basket. As it appeared to be superior to every thing else in the apartment, and to be regarded with peculiar reverence, bro. K. inquired what it contained. The

owner immediately lowered it, raised the cover, and drew forth his bible, which the family read morning and evening at their devotions, and thus carefully enclosed and preserved, lest it might be in any manner injured.

Bro. Kincaid's extreme hoarseness prevented him from continuing his remarks.

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## Board of Foreign Missions Southern Baptist Convention.

### SYSTEMATIC BENEVOLENCE.

It is known that the English Baptists number but a little more than 130,000. Though they are compelled to sustain the established religion, and have their own pastors to support, their contributions the past year to the cause of foreign missions, were not less than \$125,000. This was a larger sum than the 800,000 Baptists of the United States appropriated to the same object. Why this difference? One of the reasons consists in the system and regularity with which our English brethren engage in these benevolent operations.

The importance of system in our southern movements, cannot be too urgently enforced. Instead of depending upon sudden and violent excitement, the Board should be able to calculate with some degree of certainty, upon the amount which will annually flow into the treasury. If each church will determine upon a regular period when the subject of foreign missions shall be considered, and when contributions shall be made, all its members will more probably have their attention awakened to contemplate the claims of the heathen,

and will be more likely to furnish a liberal free-will offering to the cause. Let us suppose the 4,000 churches of the south were all thus making a yearly effort, and the average contribution of each were \$30, we should have \$120,000 paid into our treasury. This, brethren of the south, is the object we should aim to secure. Action on the part of every church is to be sought. Who will aid in the work? Will not every minister? The Lord incite, guide, and prosper his servants in the enterprise.

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### THE MEASURE OF OUR RESPONSIBILITY.

In the first number of the Journal, we considered at some length, the responsibilities of the south. The arguments employed in that appeal, are too forcible to be controverted. But it is possible we may still remain unaffected. We may admit, in the general, our obligations, and yet fail to perceive their force, as they bear upon us individually. The details of christian duty we may continue to neglect. The question then occurs, *what in the present crisis becomes*

*the personal duty of the members of our churches?* This is a solemn inquiry. If we are God's people, we shall be willing to press it to our consciences. Each will be ready to say, *Lord, what wilt thou have me to do?*

In order to understand this inquiry in all its bearings, a few things must be considered.

1. The Lord Jesus has established a kingdom in this world.

2. The principles and laws of this kingdom are adapted to purify and save the world.

3. It is the design of Christ to subjugate the entire world to his sway. Every part of the earth is to be enlightened and saved.

4. This result is to be effected by the instrumentality of the gospel.

5. The gospel can only be proclaimed and disseminated by Christ's people.

6. All Christ's servants are interested in the universal dominion of Christ.

It follows from these considerations, that every christian is bound to do all he can to promote the spread of the gospel. And now the question occurs, can any thing be done? Is the opportunity furnished to circulate the glad tidings of the kingdom? The answer is at hand. China contains between three and four hundred millions of souls. Her five principal ports are open. Foreigners may live there unmolested, and preach the word. These cities alone contain a population of more than two millions. Besides, native preachers are protected in preaching the gospel throughout the empire. Here, then, a wide and effectual door is open. We have, too, not to men-

tion various other positions, the opportunity of preaching to tens of thousands on the coast of Africa. From present indications, we believe the men will be found. But where are the means to sustain them? This will be our chief difficulty. We again press the question, as the opportunity of sending the gospel is presented, and the men to carry it are to be found, *can the pecuniary means be obtained?* What is the measure of our responsibility? We reply, the members of our churches have the funds necessary to carry on the work. They are under obligation therefore to employ them liberally for this purpose. If the amount formerly expended by our churches in ardent spirits, were appropriated to the object, more than sufficient would be secured. If the sums expended for the merest superfluities, to pamper the flesh, and ruin the soul, were given, no farther appeal would be needed. We repeat it, the means are at hand, and it is our duty to use them. Every disciple should inquire, "how much may I be permitted of God's property to employ in spreading the glory of his Son, and promoting the salvation of his creatures." The rich man should say, "I cannot preach myself, I have no talent for this, but I have a talent, and I am as much bound to employ all for Christ as the preacher. My talent consists in the possession of property. May I not support one missionary in heathen lands? I will share with him equally in the sublime work of preaching the gospel to the perishing. May I not give sufficient at least to support a native teacher?" We have a hundred men in the southern States, who, besides contri-

buting liberally to other objects, might each sustain a missionary, and yet contribute less in proportion, than the Jews, by express law, were required to give. How solemn is the responsibility of our rich brethren. Of some of them, it may be said, "your gold and your silver is cankered, and the rust of them shall eat your flesh as it were fire."

But the obligation of the less wealthy, and even the poor, is peculiarly solemn. *All belong to God.* All owe their salvation to Christ, and all may aid to honor him, in the salvation of men. Each should give *as the Lord hath prospered him*,—regularly, liberally, cheerfully.

There is one class of our brethren, on whom this responsibility rests with peculiar force. This consists of our pastors and evangelists. They are generally without the goods of this world, but they have, what may be more effective, influence. By personal effort, they may circulate missionary intelligence, preach sermons bearing on the moral condition of the heathen, collect funds, or induce their churches to contribute. They ought to keep their eyes distinctly fixed on the Redeemer upon his throne, and think, pray and labor with special regard to his universal reign.

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#### OUR MISSIONARIES.

From a few lines written two days after the sailing of the Cohota, by brother Percy, we learn that the missionaries were well, excepting the usual sea-sickness, and were proceeding with comfort and expedition on their way over the ocean. The vessel is indeed richly freighted, and will be remembered with deep feel-

ing and much prayer, by many of God's people, north and south. As we have before stated, she contains eight of the servants of the Redeemer, who are to represent him, and plead his cause among the idolators of China. None can foresee the result of their influence. That it may be happy in the experience of millions, all the churches should continually invoke the divine blessing.

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#### THE CANTON CHAPEL.

By a communication from brother Shuck, dated, Marion, Ala., Aug. 1, we are happy to hear that he is abundantly encouraged in his exertions on behalf of the Canton chapel. Every where he meets large and interested congregations, ready to respond to his appeals, and we trust ere he returns the entire amount necessary for the object, will be secured. It is hoped, too, that a permanent interest will be awakened in the mission cause. Who can predict the far-reaching and happy results to follow from the interview which numerous brethren will have with the missionary, and his interesting companion, the Chinese convert? The man who has been eye-witness of the abominations of heathenism, and the sorrows of those that hasten after another God, is well qualified to enforce the last command of the ascended Saviour. He will be likely to exhibit in his own spirit and example, such a manifest personal appreciation of the gospel, that a positive holy influence on others may be expected. Wherever holiness of character is seen, it is usually sanctified by the Spirit of God, in promoting the eternal interests of beholders. In these

respects, we have hoped to hear of much good flowing from the visit of our brethren in the southern country. Let them be much remembered in prayer, that while attended by gratified thousands, passing rapidly from place to place, and continually in the midst of excitement, they may be assisted to preserve spirituality of mind, and exercise a moral power which shall be beneficially felt by the churches at home, and the heathen abroad.

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#### AGENTS AT THE SOUTH.

It will afford a satisfaction to the lovers of the mission cause, to know that prominent brethren in the southern States are preparing to take hold of the work in good earnest. By a letter received from our brother Mallary, of Georgia, we learn that he is already in the field. He says: "Since my return from Richmond, I have attended several missionary meetings with a view to promote the interests of your Board, and of the cause of missions generally. As I may have opportunity, and my health will justify, I shall continue my labors for the rest of the year. My efforts will be confined, mainly, to important missionary meetings, and the anniversary meetings of our associations, having in view the creating of a deeper missionary spirit, and preparing the way for more efficient and systematic efforts in future. I will do what I can for the Journal. I am gratified at the prospect of securing men for China,—*the tug*, I fear, will be in obtaining funds; but God I trust will open the hearts of his people. Must it be, that our brethren are always to lie under the reproach of expending more money for use-

less, not to say injurious things, than for the salvation of a perishing world!"

We hope soon to have in the field an efficient corps of agents, perhaps most of them voluntary, and for limited periods, securing the liberal contributions of the churches. As we said in our last, we invite communications on this subject.

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#### VIRGINIA ASSOCIATIONS.

This is the period of the year when most of our Virginia Associations hold their annual meetings. It was our pleasure to be present at the recent meetings of the James River and Rappahannock Associations.—During the session of the former, an able report on foreign missions was read and adopted. At the latter, besides the adoption of a report on this subject, at the suggestion of the Secretary of the Board, it was resolved to appropriate the month of April as a special season, when it was recommended to make a simultaneous contribution to the foreign mission. At both these meetings, an increasing interest in the cause was manifested.

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#### LIBRARY FOR MISSION ROOM.

We are happy to acknowledge donations of valuable periodicals and other works, from the Am. Board of Commissioners, the Board of the Missionary Union, and the Board of the Am. and For. Bible Society, for the Library of the Foreign Mission Board in this city. It will be important to secure as early as possible a judicious selection of works, to be consulted by the Board, and especially the officers, in connection with

their missionary operations. Donations of books will be thankfully received. We were struck in our recent visit at the north, with the extent and value of the library of the American Board of Commissioners for Foreign Missions. There is scarcely a nation or tribe on the face of the earth, concerning which definite information may not be obtained from the volumes upon their shelves. Any of our friends who may be able to send us books on history, geography, biography, travels, statistics, &c., &c., will confer on the cause a positive benefit.

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BEQUESTS.

Upon the cover of the Journal, will be found a legal form of bequest, by which persons desiring to leave to the Convention any portion of their estate, may gratify themselves, without the fear of having their last will and testament nullified by surviving relatives. This form will be permanently kept before the eye of our friends, that they may be at no loss in making their legacies sure. It may be well in each case, besides using this form, to indicate the precise object, either foreign or domestic, or both.

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#### THE JOURNAL.

Since our last issue, a number of new subscribers have been forwarded by thoughtful friends of the cause. We still solicit the attentive consideration of our ministering brethren on this subject. To our prominent private brethren, and not less to our good sisters, do we also confidently look for efficient aid in extending the circulation of the Journal.

#### MEXICO AND SOUTH AMERICA.

The inquiry is often propounded, whether the Board will contemplate the establishment of mission stations in the southern portions of the American continent. It is an important inquiry, and deserves serious consideration. That the churches may learn the sentiments of the Southern Baptist Convention at its recent meeting the following extract from a report on new fields of labor, is herewith presented:—

Mexico, with its population of seven or eight millions, is sooner or later to be redeemed from the withering reign of the Man of Sin. The voice of a pure christianity is yet to resound through "the halls of the Montezumas," and all around from Texas to Darien, and from the Mexican gulf to the Pacific shore. And if Baptists are to accomplish any thing in the evangelizing of Mexico, would it not be reasonable to suppose that this labor would fall into the hands of Southern Baptists? How soon a broad and effectual door may be opened into Mexico, it is impossible to predict, but in the opinion of the committee, the time has come when, at least, more earnest prayer should be made for the salvation of that nation. When China was walled up to heaven against the hosts of God's spiritual Israel, these hosts at length compassed its walls by their prayers, as Israel of old, with their trumpets and the sacred ark, compassed the city of Jerico, and lo, *the ramparts are fallen!* So should Mexico be speedily compassed. It becomes the churches to pray that the war which is now raging may be brought to a speedy issue, and that God in his wise and mysterious providence would overrule the calamity for the furtherance of his kingdom.

South America has claims upon the American church, upon American Baptists, upon *southern Baptists*. Some fifteen or twenty millions of immortal souls are spread out be-

tween the Northern Isthmus and the Southern Cape. They must be cared for. They must be evangelized. The committee are not apprised that any encouraging field is now open to this Convention, even if we were prepared to occupy it. Yet, they would urge the duty of earnest and special prayer for the salvation of South America, and express it as their decided conviction, that the Board should keep their eye upon this region, as well as upon Mexico, in hope that in a few years at farthest, they may be able to do something to alleviate its spiritual wants.

The committee would conclude by recommending the adoption of the following resolution:—

*Resolved,* That whilst for the present it would be unwise for the energies of our Foreign Board to be diverted from China, and our contemplated mission in Africa; yet it is proper that they should direct their preliminary enquiries to other fields, and especially to Mexico and South America, with a view to the future establishment of missions in those regions, if their means should justify it, and the providence of God should open an effectual door.

It will be perceived that the Board are authorized to enter upon such preliminary operations as may ultimate in the settlement of christian missionaries in these regions of the south. At present, no opening seems to present itself. Under the influence of a spurious christianity, the light of the truth is shut out. Were the the minister of the gospel to appear with the pages of God's book opened, and prepared to urge its holy claims, the voice of a corrupted priesthood would be uplifted against him. Nor would this be all;—the hand of violence would be extended to smite and destroy. The laws of the South American States, so far as we are aware, will not admit of the undisturbed exercise of the rights of conscience. Roman Catholic intolerance every where prevails. If there be

an exception it ought to be known; and an effort be made to plant the standard of truth.

Should any of our brethren in the more remote portions of the south, possess information which might aid the Board in their inquiries, it would be thankfully received. We have merchants in Charleston, Mobile and N. Orleans, having intercourse with South American sea-ports, who might furnish valuable facts, such as would materially aid us.

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#### DOMESTIC MISSION BOARD.

The prospects of the Board at Marion are highly encouraging. Arrangements have been made for the supply of several important points in the south and south-west, with the preached word. The churches in various States have been prompt to contribute, and we earnestly hope that the Board will have means at command to extend widely the blessings of the gospel in our land. The border States, especially, will require the attention of our brethren. Missouri, Arkansas and Texas may be regarded as truly missionary ground. By an appropriation of 100 dollars, in scores of instances, an itinerant will be able to devote his time to the supply of the destitute. Feeble churches will be sustained, while new congregations may be established where none are now found.

We wish the Board at Marion the most abundant success. Under the direction of their efficient Cor. Secretary, they will doubtless pursue a judicious and energetic course, spreading the influence of gospel truth in

the darker portions of our country, and preparing the way for its wider diffusion in far distant climes.

CHINESE TRANSLATIONS.

In a letter from Rev. J. Goddard, a missionary of the Boston Board, to the Secretary of the Am. and For. Bible Society, a reference is made to the Chinese translations, which will be of permanent interest to the readers of the Journal. He remarks:—

I scarcely need speak of the importance of having well approved translations of the scriptures to put into the hands of every heathen people, but especially of every convert from heathenism. I do not indeed think that the *indiscriminate* distribution of the scriptures among a heathen people who do not acknowledge their authority—who do not understand any thing of their teachings, nor care to read them, would be the wisest way to expend the charities of the church, or the most likely to render even the scriptures themselves useful. But they are *indispensable* for converts, who will study them—who will take pains to understand them, and make them the rule of their faith and practice. They are also *indispensable* for inquirers, who will seek to learn from them the way of life; and with proper care and accompanying instruction a vast number may be usefully distributed among all classes of people. Tracts are very useful; but we cannot give them to the people as the pure word of God, nor can we say to them, "You will find in these *all* that is necessary to your salvation." A thoughtful heathen will not be willing to decide relative to christianity by what we may present to him in detached portions as tracts; he wishes a book duly vouched—stamped with the seal of divine authority,—and which contains all that we have to present, thus vouched; he has then in his hands the means of investiga-

tion. From the book which we have given him there is no appeal. But it is exceedingly important this should be well translated. If the missionary in preaching or explaining the scriptures is obliged often to remark that certain passages are not well translated, or if in giving the sense of the original he must give something which could not be learned from language of the translation, or if the translation is *frequently altered* or revised, the confidence of the people will be impaired; they feel that though they have a book which professes to be the word of God, yet they know not how correctly it is translated, in other words, how much dependence they may place upon it. Hence it is desirable that much attention should be paid to translations in the early stage of any mission. What I have said has special reference to the Chinese translation. All the disadvantages above alluded to are sorely experienced. The Old Testament, translated by Morrison, is so difficult to be understood, that few attempt to read it much; while the New, translated by Medhurst, to be plain, too often departs from the original. I long for a version in which I can have confidence; one which I can give to the people and assure them that by careful attention they can learn from it the whole will of God, without being led into error. What I may be able to do for the attainment of such a version I know not, I fear it will be but little. I would gladly continue my unostentatious pastoral labors here, but the voice of friends in America, as well as fellow missionaries, is not to be disregarded, so that I am constrained to give that direction to my studies which will best prepare me for other labors, should the providence of God hereafter call me to another station. Since receiving information relative to the wishes of the Board of Missions, as well as of my fellow-laborers in China, all of which reached me at the same time as your letter, I have devoted less time to general missionary labors, and given my at-



tention, almost exclusively, to Chinese literature; by which means I hope to forward the great object which is urged on me about as much as though I could *immediately* comply with the wishes of my friends. I shall be happy to hear from you as often as convenient, and in the mean time, I remain yours truly,

EPISCOPAL MISSION.

Encouraging accounts have been received from Bishop Boone, in China, in regard to the efforts of the missionaries at Shanghai. This city, one of the five ports opened by the treaty, lies in the southern part of Kiangsu, a province which contains more than thirty-seven millions of inhabitants, giving thus an average of one thousand persons to the square mile,—by far the most thickly settled country of its extent on the globe. The Bishop reports, that since their arrival out, the members of the mission have been diligently pursuing their studies under his direction, reciting to him daily, and making a very fair progress in the acquisition of the language. A school for Chinese boys had been commenced, and ten had entered for the term of ten years.

The following resolutions were adopted at the late meeting of the Southern Baptist Convention, after interesting addresses by brethren Huckens, Hinton, Gayle, Poindexter, Witt, McGill, Creath, Jones and Hartwell:—

1. *Resolved*, That the opening of new settlements, and the admission of new States, in the south-west, and the mighty tide which is filling them up with an emigrant population,

should be regarded with solemn interest, as augmenting the responsibilities of the southern churches.

2. *Resolved*, That the condition and circumstances of such a population, render them peculiarly susceptible of deep moral impressions; and that it is highly important that the first impressions, which are strongest and most lasting, should be made by a holy, zealous and intelligent ministry.

Donations.

FROM JULY 15 TO AUGUST 15.

*New York.*

|                                                                     |       |       |
|---------------------------------------------------------------------|-------|-------|
| Berean Baptist church,<br>for Canton chapel, by<br>Rev. Doct. Cone, | 18,50 | 18,50 |
|---------------------------------------------------------------------|-------|-------|

*Virginia.*

|                                                                                                                                                                                                                                                                                                     |       |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|
| Va. Bap. For. Mis. Soc.—<br>New Hope ch., 4, Ben.<br>Bowles 50c, Eld. Jos.<br>Jenkins 1, George T.<br>Thomas 5, John T.<br>Wood 5, collected at<br>James River Association<br>14,99, G. Wright<br>1, Zoar ch., Middlesex,<br>28,06, Mrs. L. A. Fleet<br>10, Farnham ch. 4, by<br>Rev. J. B. Taylor, | 73,55 | 73,55 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|

*Alabama.*

|                                               |       |       |
|-----------------------------------------------|-------|-------|
| Tuscaloosa Bap. ch., by<br>Rev. J. B. Taylor, | 24,30 | 24,30 |
|-----------------------------------------------|-------|-------|

*Georgia.*

|                                                                       |        |        |
|-----------------------------------------------------------------------|--------|--------|
| Cash collected at Augus-<br>ta for Canton chapel,<br>by J. F. Turpin, | 100,00 | 100,00 |
|                                                                       |        | 216,35 |

BIBLE FUND.

*Virginia.*

|                 |      |  |
|-----------------|------|--|
| Farnham church, | 2,00 |  |
|-----------------|------|--|

*Alabama.*

|                         |      |        |
|-------------------------|------|--------|
| Tuscaloosa Bap. church, | 7,00 | 9,00   |
|                         |      | 225,35 |

ARCH'D THOMAS,  
Treasurer.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

VOL. I.

OCTOBER, 1846.

NO. 5.

MAY NOT CHINA BE EVANGELIZED?

The lines which follow, are from the pen of Isaac Taylor, one of the profoundest thinkers of the present age. They present, in a striking light, the comparative ease with which all barriers in the way of a world's conversion, may be removed. The argument of past triumphs won by the church of Christ, is peculiarly adapted to convince the sceptical and cheer the desponding in all future efforts to reduce the nations to the reign of Christ. What has been done, may again be accomplished. If in apostolic times the energy of the gospel was resistless, will it be less so after the lapse of centuries? Is it not still the wisdom of God and the power of God unto salvation?

The reference to China, as an illustration of the author's train of thought, will strike the reader as peculiarly appropriate. At the time he penned the paragraph, he alludes to fifty years, beyond which it was not probable "the ribbon of despotic interdiction would be stretched across the highway that leads to the popular mind." Half that period had not elapsed ere "that frail barrier" had been torn away. "It is the Lord's doing, and marvelous in our eyes" He has exalted valleys and removed mountains. Now, millions of the most cultivated of China's sons may be approached by the foreign teacher, and hundreds of millions by the native evangelist. Let us contemplate the waving harvest before us with holy joy, and prepare to reap it. But the reader will be impatient for the extract:—

Why should not the spread and triumph of christianity in the first ages of its promulgation be accepted as an instance absolutely conclusive, and in the fullest sense analogous to the problem that has to be solved? To whatever causes that first prevalence of the religion of the Bible may be attributed, it is still an unquestioned fact, that entire nations—not one or two, but many, and in every stage of advancement on the course of civilization, were actually brought to abandon their ancient superstitions, and to profess the gospel.

These amazing revolutions took place under almost every imaginable variety of circumstances, and they occupied a period of not more than three centuries, and the substantial part of the change had been wrought, to a great extent, before the aid of political succor came in, and even in the front of political opposition. People after people fell away from their idolatries, and assumed—with how much or how little of cordial feeling matters not—the christian name and code.

Here once more the objector must be urged to select his alternative:—If christianity won this wide success by aid from heaven, then who will profess to believe that a religion so supported shall not in the end vanquish

mankind? Or if not, then manifestly, the fact of the spread of christianity in the east, and in the west, in the north, and in the south, destroys altogether the supposed improbability of its again supplanting idolatry. Nothing inseparable from human nature, nothing invincible stands in the way of the diffusion of our faith among either polished or barbarous polytheists:—for it has already been victorious in both kinds. Let it be affirmed and granted, that the religious infatuations of mankind are firm as adamant; still it is a fact that a hammer harder than adamant once shattered the rock to atoms. And now it is proposed again to smite the same substance with the same instrument; and are those to be deemed irrational who anticipate the same success? In such an anticipation neither the superior purity and excellence of christianity need be assumed, nor its truth;—nothing is peremptorily affirmed but its well-attested efficiency to subvert and supplant other religious systems. A myriad of philosophists may clamorously affirm the missionary project to be insane. Nevertheless, christians, listening rather to the history of their religion than to the harangues of its modern oppugners, will go on to preach in every land, “that men should turn from dumb idols to serve the living God.”

The modern missionary enterprises (exclusive of some very limited attempts) do not yet date forty years; and while the fact that this spirit of christian zeal has continued so long attests its solidity, and gives promise of its perpetuity, its recentness—recent compared with the work to be achieved—may justly be alledged in reply to those who ask (from whatever motive) why are not the nations converted. Within this short space of time the religious public has been to be formed to a right feeling on the new subject; and all the practical wisdom that belongs to an enterprise so immense and so difficult has been to be acquired; and the agents of the work at home and abroad, to be trained; and the initiatory obstacle—that occasioned by diversity of language, to be removed. The preparatives have been passed through, and successes obtained large and complete enough to quash all objection, and more than enough to recompense what they have cost. And these successes, moreover, warrant the belief that the universal prevalence of christianity (considered simply as an exterior profession) is suspended upon the continuance of missionary zeal among the christians of Europe and America.

Instead of allowing speculation to flit vaguely and ineptly over all the desolate places of earth's surface, it will be better, if we would make our calculation definite, to fix upon a single region; and while we assume it as probable that the existing spirit of missionary vigilance, and assiduity, and self-devotion, will continue in vigor during the ensuing half century—endeavor roughly to estimate the chances of the entrance and spread of christian light in that one region; and let us select the region which may be deemed altogether to occupy the place of an ultimate problem of evangelical enterprise. Thus announced, every one will of course think of China.

A sort of illusiveness and exaggeration unquestionably belongs to the

subject of christian missions to China. Who does not feel that the high numbers of its dense and far-spread population—amounting perhaps to more than a sixth part of the human family, and yet unpenetrated veil of mystery which hangs over the origin of the people, and over their actual condition, and even over the geography of the country; and then the singularity of the national character, and the anomalous construction of the language, altogether raise a mist of obscuration which rests in the way of the inquirer who asks—is the attempt to introduce christianity among these millions of our brethren utterly vain and visionary?

The natural exaggerations which infest this subject have indeed been sensibly reduced within the last few years: twenty years ago all cautious and sagacious Protestants would have thought themselves bound, in deference to common sense, to deride the idea of converting China to the faith of Europe. What the *De propaganda*, with its store of accommodating measures might attempt, none who must adhere to the guileless methods of christian instruction would undertake: or even if an enterprise of this sort were commenced, it must be allowed a date of five hundred years for achieving any considerable success. But better information, and the actual accomplishment of the initiatory process, must now, by the least sanguine minds, be deemed greatly to have lessened the improbabilities of such an attempt, and to have shortened the date of our christian hopes. What has been accomplished of late by the assiduity, and the intellectual vigor, and the moral intrepidity of two or three individuals, has turned the beam of calculation; and it is now rational to talk of that which, very recently, might not have been named except among visionaries.

The brazen gate of China—sculptured with inscrutable characters, and bolted and barred, as it seemed, against western ingenuity—the gate of its anomalous language, has actually been set wide open; and although the ribbon of despotic interdiction is still stretched across the highway that leads to the popular mind, access, to some extent, has been obtained; and who shall affirm that this frail barrier, insurmountable as it may now seem, shall at all times, during another fifty years, exist, and be respected? Within even a much shorter term is it not probable that revolutions of dynasty, or popular commotions, may suspend or divert, for a moment, the vigilance of jealous ignorance? In some such manner it may be supposed that, the means of diffusing religious knowledge, being, as they are, accumulated, and headed up above the level of the plains of China, the dam bursting, or falling into decay, the healing flood of christian truth shall suffuse itself in all directions over the vast surface.

But we are told that the national intellect is spellbound in a condition of irremediable imbecility. The people, it is said, have no ideas but such as are fixed under the petrifications of their ancient usages; or even if they had a mind in which ideas might float, they have no medium of communication, or none which can take up even an atom of knowledge or of sentiment that is of foreign growth. How then shall such a people be converted to christianity? Were it not as well to attempt to inform and per-

suade the sculptures of Elephanta, or the glazed images of their own pottery? To all this show of impossibility, a full and sufficient reply is contained in a single affirmation of scripture—not less philosophically just, than it is beautiful and sublime:—"The Lord looketh from heaven, He beholdeth all the sons of men: from the place of His habitation He looketh upon all the inhabitants of the earth: He fashioneth their hearts alike."

Miscellanies.

THEY SHALL BEAT THEIR SWORDS INTO PLOUGH SHARES.

Says Mr. Ellis, 'often have I seen a gun-barrel, or other iron weapon, that has been carried to the forge, submitted to the fire, laid upon an anvil and beaten, not exactly into a ploughshare or a pruninghook, (for the vine does not stretch its luxuriant branches along their sunny hills,) but beaten into an implement of husbandry, and used by the proprietor in the culture of his plantation. Their weapons of wood also have often been employed as handles for tools; and their implements of war have been converted with promptitude into the furniture of the earthly sanctuary of Jehovah. The last pulpit I ascended in the South Sea Islands, was at Rurutu. The stairs that led to it were guarded by rails. I asked my companions where they had procured these rails; and they replied, that they had made them with the handles of warriors' spears

ference to Mark xvi: 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors and teachers of theology, to add to the note on their map, Romans x: 14, 15, and Isaiah vi: 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart in GRAND CAPITALS, preceded by 'Lord what wilt thou have me to do?'—*Gordan Hall.*

SELF-DENYING BENEVOLENCE RARE.

It is impossible to look at the existing state of the finance of the Redeemer's empire, without perceiving that *the entire system of christian charity requires revision.* Here and there an individual is to be found, who appears to be economizing his resources and employing them for God: but the very admiration in which such an one is held in his circle, implies, that he stands there alone. The light of a Reynolds, a Thornton, a Broadley Wilson, an unostentatious L—, shines so conspicuously on account of the surrounding darkness. In every section of the christian church, a spirit of self-denying benevolence is the exception, and a spirit of worldly self-indulgence which leaves little for God, is

NEW CHART OF THE EARTH.

"I should like to see a new chart of the earth adjusted to a double scale of measurement, one shewing the comparative population of the different sections of the earth, and the other the comparative surface—all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of re-

the rule. Nor can a thoughtful christian reflect on the growing necessities of the kingdom of Christ, and the imploring attitude of the heathen world, and then remember how insignificant a proportion of the vast pecuniary resources of the christian church is at present appropriated to the demands of that kingdom and the salvation of that world, to say nothing of the difficulty with which even that little is obtained, without feeling that among the revolutions which must precede the universal reign of Christ, one must be a *revolution in the economy of christian benevolence*.

It is a subject deserving the most serious consideration of the christian church,—how much its comparative want of success in attempting to enlarge the empire of Christ, is to be ascribed to its prevailing covetousness. How incalculably greater the success of the christian enterprise might have been, had we only acted up to our conviction of christian liberality? What could have stood before a spirit which evinced a readiness to give up all for Christ? The world would have beheld in such conduct an argument for the reality and power of the gospel which it could not misunderstand, could not gainsay. “God, even our own God, would have blessed us”—would have gloried to own such a people, and to have distinguished us with his blessing before the eyes of the world—“God would have blessed us;” and, as a consequence, “all the ends of the earth would have feared him.”

What would have been the history of the primitive christians, had they been cursed with the love of money as the christians of the present day are? Taking into the account their deep poverty, and the absence of all the present facilities for prosecuting their aggressive designs, a very small circle would have bounded the extent of their labors, and a single page have sufficed for the history of their exploits. But, feeling the momentous nature of the object in which

they were embarked, that the salvation or perdition of the world depended instrumentally on their conduct, they laid aside every weight, cast their all into the treasury of benevolence, and held themselves free and ready to do their Lord's behests,—and he caused them to triumph in every place.

We are professedly treading in their steps. We have received from them the standard of the cross, and are carrying it forward against the common foe. But, though avowedly warring with the world, have we not taken a wedge of gold, and hidden it in the camp? If the presence of one Achan was sufficient to account for the discomfiture of Israel, can we be surprised at the limited nature of our success, when every tribe of our christian Israel has its Achan, and almost every tent its “accursed thing?” Has not the cupidity of christians made the very profession of disinterested benevolence to be laughed at by the world, and to be suspected even among themselves? Have not deeds of self-sacrificing liberality, such as would have been looked on in the primitive church as matters of course, become so rare among christians, that the man who should perform them now, if he did not actually endanger his reputation, would at least incur the suspicions of a large proportion of his fellow-professors? The spirit of primitive liberality has so far departed from the church, that they would eye him with an astonishment which would prove that, if sympathy be necessary to comprehend his conduct, they must remain in guilty ignorance. Is there not reason to conclude, that many a noble offering has been lost to the cause of Christ, and many an incipient impulse of benevolence repressed through a dread of that singularity which it might seem to affect, as viewed by a selfish eye. One great reason, it has been said, why men practise generosity so little, is, because there are so few generous persons to stimulate others by their example; and because (it might have

been added) they dreaded the charge of singularity or ostentation, to which their liberality would have exposed them. And if many a *human* gift has been lost to the cause of Christ owing to this repulsive spirit of cupidity, can we wonder if it has deprived the church of many a *divine* blessing which would otherwise have been showered on it? The church has indulged in a selfish and contracted spirit, until it has gone far to disqualify itself for receiving great things, either from God or man.

And, in the same way, the church has incapacitated itself for *achieving* great things. There is no necessity for supposing an arbitrary withholding of the divine blessing, or the existence of a judicial sentence, in order to account for its limited use-

fulness. Indeed, the measure of success which has crowned its endeavors, would discountenance such an idea; for that success has been granted to the full amount of its labors. It is the limitation of its labors and sacrifices alone, which has restricted its usefulness; and the reason of that restriction is to be found in its selfishness. What Bacon says of the influence of riches on virtue, may be adapted and applied, in the most extensive sense, to their influence on the spirit of the christian enterprise. They have proved the baggage, the *impedimenta* of the christian army; for as the baggage is to an army, so is wealth to the christian enterprise, it hindereth the march, and the care of it sometimes loseth or disturbeth the victory.—*Harris*.

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## Other Societies.

### AFRICAN MISSION.

From the September number of the Baptist Missionary Magazine, we insert an extract from the journal of Mr. I. Clarke, who is engaged as the missionary of the Union, at Bexley, in the Liberian colony. Having been compelled to leave the station temporarily, on account of the sickness of his wife, he proceeded several hundreds of miles down the coast, stopping at numerous places. It is a pleasing fact, that at various points the christian missionary has planted the standard of truth, and happy effects are beginning to result. The following is the extract:—

#### Cape Castle.

March 12, 1846.—Landed at Cape Castle, and called on Governor Siley, and also on the Rev. Mr. Hanson's family, to whom I had a letter of introduction from Dr. Savage, of Cape Palmas. Was kindly received. Met Rev. Mr. Freeman, superintendent of the Wesleyan Mission, who kindly invited me to bring my family on shore, and pass what time we

spent at Cape Coast with him at the mission house.

13. We landed this morning, and found Mr. Freeman's carriage at the water side, ready to take us to the mission house. We were very kindly received by Mr. F. and his associates.

Cape Coast is on elevated land, projecting into the sea. It has a good landing place, and is one of the best trading places on the coast. Though the land is high, it is not considered very healthy. It was settled by the Portuguese about the time America was settled by Europeans. It was afterwards taken by the English, and was a great slave market for more than 150 years. The English have three forts at Cape Coast. The town is three or four miles in circumference, and contains about 7000 inhabitants, mostly native Africans. There are some very good houses, built of stone and swish, with flat roofs.

*Wesleyan Mission.*

The most interesting feature in this place, is the English Methodist Episcopal Mission, which has been established about twelve years. The mission house is a large, commodious stone building, situated on an elevation at the north end of the town, with a fine view of the ocean. They have a church, seventy feet by forty, built of swish. They have employed in the mission six Europeans and sixty native African teachers and assistants. Twenty stations, embracing an extent of country 400 miles on the coast and 200 in the interior. They have, in all, about 800 church members. All their teaching and labor are done by natives. The annual expense of the mission is \$24,000.

16. Preached this morning at 7 o'clock, to 300 or 400 natives, who gave good attention. This afternoon we had one of the most interesting congregations I have seen in Africa. The chapel was full, all were natives but ten or twelve. They were neatly clad, and very attentive. Nearly 300 of them were said to be members of the church. I enjoyed the day and the exercises very much. What has God wrought! Let the opposers of missions witness this scene, and compare this congregation with their heathen neighbors, and then say that missions do no good. Some of the natives here are worth their thousands, and are trusted by captains of vessels for two or three thousand dollars at a time. All their mechanics are natives, and I have seen no work done in Africa that will compare with that done by the natives of Cape Coast. It is true, however, that they are not finished workmen, nor is this to be expected, considering their advantages.

All the English missionaries on this coast preach to the natives through interpreters. I cannot learn that any attempt to acquire the native language. They say it is very hard to acquire it. The English language alone is taught in their schools. This is a great defect in

their operation, as but a small portion of the people understand the English language. They can give the word of God only to a small portion of the people, and as the most of these few have but an imperfect knowledge of that language, their knowledge of the bible must be very limited. But, on the whole, this seems to be the most prosperous mission on the coast. *The missionaries are permitted to go to England every two years, for the improvement of their health.*

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BAPTIST CHAPEL OPENED AT NINGPO, CHINA.

Dr. Macgowan, one of the missionaries of the Boston Baptist Board, in a letter recently received and published in the last Magazine, communicates the fact that a new Baptist chapel has been opened in Ningpo, China. He says:—

We have recently opened a new chapel in the centre of the city, opposite the office of the Chu military officer commanding the interior forces in this department. But so unwilling are the Chinese to have foreign neighbors, that several months were spent in fruitless attempts to obtain a building of any kind. Public opinion is all powerful here, and as it sets so strongly against foreigners, people fear to rent them houses. At length a place was secured at 40,000 tsien per annum, (about \$32,) capable of accommodating about 100 people. Extreme caution was necessary in taking possession of it for preaching purposes. At first, we borrowed a few rude benches, and invited privately a few of the neighbors to meet with us, and gradually brought in suitable benches, white-washed the building, and stood at the door, promising books to all passers by who would come and hear, and, finally, went into the streets and publicly pressed the people to enter. We have now seldom occasion to resort to these measures to get our daily congregation, the voluntary attendance being sufficient without them.

In the course of a few days, we purpose putting up our sign—"Temple of the true God;" as there is no reason to apprehend opposition from any quarter.

MISSIONS AT BOMBAY.

Rev. Mr. Hume, a missionary of the American Board, at Bombay, (where, thirty-six years ago, the first missionaries were repulsed by the civil authorities,) in a recent letter, exhibits most cheering prospects. Hindooism, he says, is evidently on the decline. The expectation is becoming more and more general, even among the natives themselves, that it

is to give place to christianity. Much has been done by the translation of the scriptures, the preparation of tracts, &c., to facilitate the labors of future missionaries. We have now an efficient and extensive printing establishment, which is as able to meet the wants of one hundred missionaries as of ten. In few heathen countries can the population be so generally acted on by means of the press as here, especially in the district of Concan, where a large proportion of the people can read. In addition to what is done by the government and by missionaries, schools, supported by the people themselves, are found in all the villages of any size.

Board of Foreign Missions, Richmond, Va.

THE JOURNAL.

We are pleased to announce, that an arrangement has been adopted by which the Journal will in future be the organ of the Domestic Board in Marion, in common with the Foreign Board in Richmond. It is thus intended to make the work a permanent history of our missionary operations, at home and abroad. May we not confidently hope that the circulation will be rapidly increased. The friends of missions, are hereby besought to secure subscribers in every part of the southern country. Upon the extension of the work will very much depend our future success, in giving to the destitute the words of eternal life.

ORDINATION OF REV. THOMAS W. TOBEY.

On Tuesday evening, the 25th ult., interesting services were performed

at the third Baptist church, Washington city, in connection with the ordination of brother Tobey, who has recently received an appointment from the Board, as missionary to China. The following was the order of the services:—Invocation, by A. Samson; reading the scriptures, F. Wilson; introductory prayer, Geo. F. Adams; sermon, S. P. Hill; ordaining prayer, James B. Taylor; charge, Joel S. Bacon; right hand of fellowship, G. W. Samson; closing prayer, C. R. Hendrickson; benediction, Thos. W. Tobey. Among other hymns sung, was one prepared for the occasion by a student of the Columbian College. The most fixed attention was given to the sermon, in which the qualifications of a good minister, and the design of ordination, were clearly presented.

The charge to the candidate, by President Bacon, was forcible and

affecting. He referred to the fact, that they had been connected by endearing ties, not only as christian brethren, but as instructors in the same institution of learning. He was interested also in knowing, that recently four of the graduates of Columbian College had been recognized as qualified to bear the tidings of salvation to the empire of China. He impressively urged the responsibilities which were connected with the work of the christian minister, and especially of the christian missionary.

In giving the right hand of fellowship, brother Samson very appropriately alluded to the mutual pledge which was given by this significant sign.

YONG SEEN SARNG, THE NATIVE CHINESE PREACHER.

As so many inquiries of the same kind have been made concerning our Chinese brother, we trust the following items just received from brother Shuck, (pronounced Shook,) may not be uninteresting:—

YONG is his surname, and *Seen Sarng* is a term of respect, used for what would be about equivalent to our "Mr." when addressing persons of his class. The surname is seldom employed in China, when addressing an individual face to face—thus, it would be *Seen Sarng* instead of *Yong*. He has been engaged in literary pursuits all his life, such as teaching, transcribing, conveyancing, &c., and, not being a man of property, has in this way supported his family, which consists of a wife and daughter. His daughter has small compressed feet, is a pretty little girl, fourteen years of age, and is AN

WUN. He has been an avowed professor of the christian faith for more than seven years, and for five years has been affording valuable aid to the mission, but was not baptized until two years ago. He received his knowledge through, and was baptized by, his present pastor, bro. Shuck; indeed, has never been connected with any other missionary or mission. When engaged as a teacher of the language about eight years ago, he was a bigoted adherent to the whole three religions of China, viz.—Confucianism, Towism, and Bhudhism. He is about thirty-seven years of age; his costume is that usually worn by all Chinese gentlemen, and the color of his skin the usual Chinese complexion. The soles of his shoes, about which such repeated inquiry is made, are composed of a kind of woolen felt, and are slightly elastic. The males in China never compress the feet—only the ladies of the higher and middle classes. Yong Seen Sarng's wife has compressed feet. She and her daughter are regarded as *christianized*, but not converts, and of course not members of the church. When the proposition was made to him to visit this country, he did not readily decide, but gave the matter several weeks consideration, and then consulted his wife. His wife, after some days hesitation, agreed, saying that "she was willing for him to go to America with *Mr. Shuck*, for having so long known him, she knew he would bring her husband back to her." With the United States he is much pleased, and particularly interested in seeing so many chapels, so many large audiences, and in meeting with such a large number of

warm christian friends. When asked, not long ago, "if he was not anxious to return to China," he replied, that "when the time arrived for him to return home, he should feel very anxious to get there." He is not anxious to return to Canton, until he is assured that there is to be a chapel in which he can preach. He *often* inquires how the collections for the Canton chapel are progressing, and upon this point he *speaks feelingly*.

With the examinations and concerts of the Judson Female Institute, Marion, Alabama, he was much interested, never having witnessed any thing of the kind before. A wealthy deacon of the Marion Baptist church has offered to go to an expense of *three thousand dollars* in educating Ah Wun, at the Judson Institute, and returning her to China. Seen Sarng says he should like to have his daughter educated, but it is too far to send her to this country, and her mother never would consent. It would probably be advisable to educate Chinese young ladies in their own country, and through the medium of their own language.

All Seen Sarng's public addresses are entirely his own, and interpreted as faithfully and in as chaste English as possible. He has none of his addresses written out, and never delivers the same one twice over. He is a man of high mental culture, and would compare *well*, in this respect, with ministers of the gospel in this country. He acquires all kinds of knowledge with great ease; possesses a quick apprehension, and is a close observer of men and things. His knowledge of the New Testament, and of the entire plan of salvation, is astonishingly correct. The atoning

feature of the gospel first attracted his attention, and this is *the* point above all others, which seems to sway him as a religious man. A favorable opportunity was presented during the voyage to this country, to observe the details of his devotional habits, and, among other things, he was found most punctually retiring to his cabin for private prayer, every morning and evening. He is supported as a native preacher, on a salary of one hundred and fifty dollars, by the ladies of the 1st Baptist church, (Rev. Mr. Jeter's,) Richmond, Va. I know of no man in China who has a better report of those who are without, than Yong Seen Sarng. He is keeping a regular journal of notes as he passes through this country. He will likely do more justice to the United States than Dickens did, as he is a gentleman of more sense, taste and piety, than Dickens. In his national feelings and prejudices, he is thoroughly Chinese, and adroitly evades every question of an insidious and comparative nature with reference to his own or this country. Being asked what he thought of the manners and customs of this country, when compared with those of his own country, he replied, that "the manners and customs which he found existing here, were appropriately adapted to the United States, and that Chinese usages and customs were particularly suited to China."

HEAD QUARTERS—VALUABLE SUGGESTION.

From the editorial columns of the Christian Index, we extract an article, which is worthy the serious consideration of all the members of our churches. How can the

Board effectually prosecute their work without the regular and effectual coöperation of the churches? Indeed the Board is but the agent of the denomination, and can proceed only as fast and as far as the means placed at their disposal will allow. But we give place to the extract:—

One of our correspondents, "Obscuritas," observed two weeks ago, that "the brethren at head quarters seem entirely engaged in promoting the glorious work of spreading the gospel at home and abroad."

But it must be borne in mind, that our brethren at head quarters can do no more than our churches authorize and enable them to do. The Boards in Richmond and Marion are wise, virtuous, honorable, energetic men—all that they can do they will accomplish. But every part of the machinery must do its own work. We have as much confidence in the Marion Board as in the Richmond Board; and with the members of the latter, we have been personally familiar for twenty years, and they are probably excelled by no body of men in the land. The means of usefulness are, however, in the hands of the churches. And a church is nothing more than the aggregate of her own members. So that, after all, what is to be done by the brethren at head quarters, resolves itself into what the combined generosity and fidelity, and zeal, of individual members will do. A proposition has been made to publish a monthly journal at Richmond. We should like to know how many subscribers have been forwarded. Agents cannot do the work. A wise and active agent may do much *directly*; that is, he may collect some money, and diffuse some spirit abroad. But he ought to do more *indirectly* than directly. Wherever the incomparable Luther Rice went, if he staid only one day and night in a place, he formed a mission society. For this he had no facilities: not one. There were no papers in which to publish his notices—not one in the Union. He would ride fifty miles in a day, in the rain, to reach his ap-

pointment, and then call personally on individuals and invite them to attend his meeting at night. Then was his time to make a collection of fifty or a hundred dollars. But he thought it more important, in addition, to form an auxiliary society, whose annual contributions would be perennial streams watering the whole land. Many of those societies formed by him thirty years ago, yet live and flourish.

But we regret to hear of the organization of but few new ones in the south. We should be glad to receive notices of the organization of such societies. County societies—city societies—church societies—female societies—young men's societies. It is by means of these that the work is to be done. The mere giving of five, or fifty, or a hundred dollars, when called on by an agent, is a poor dependence on which to rely. The churches, including their ministers, *must do the work*. Brethren, let us hear from you—let your secretaries—your solicitors—your treasurers—be employed—and let each provoke all others to love and to good works. The difference between an occasional contribution handed to a traveling agent, and a regular system like that we recommend, is as the difference between an occasional full meal to a sponger or loafer, and the regular supply of a family afforded by a wise and economical domestic arrangement. The former is a cup of cold water given to a thirsty traveler, the latter a fountain open—the one a meteor, the other a steady and shining light.

ROMAN CATHOLICS IN CHINA.

It is a mournful fact, that papal influence is beginning already to extend with fearful rapidity in China. Availing himself of the recent openings for missionary labor, the Man of Sin is sending swarms of priests to beguile with a system as little adapted to lead the pagan to heaven

as his own superstitions. Says Mr. Bridgman, in a recent letter from Canton: "The Roman Catholics are coming in clouds. You have perhaps heard of the Bishop of Nanking. Though his bishoprick includes only three provinces, he has seventy-six thousand (professed) christians under his care, five hundred of whom have been added this year. In the steamer which arrived at Hong Kong last month with the overland mail, there were ten Italian priests. The Bishop himself is an Italian, and he has come from the north to receive and direct to their labors these ten, and also ten others who have recently arrived, all for his mission. It is said that one hundred Roman Catholic missionaries will enter the country this year."

Another letter, from the pen of Mr. Pohlman, states, that "a whole village situated about 25 miles from Amoy, and containing nearly five thousand inhabitants, is under the influence of a single Spanish priest, who conforms to their customs, both in dress and manner of living."

These statements should have an influence upon southern Baptists. If these errorists are prepared to expend such vast sums, and suffer so many privations, to spread a pernicious system, with what zeal should we contribute and labor to send the pure and simple gospel to the tribes of China? We have just made a commencement in our operations. Time will develop whether, with all the facilities for spreading a Saviour's love, we can withhold our silver and gold, and keep back our evangelists. Let the zeal of these, the adherents of a false religion, quicken and incite us to action. If one hundred mis-

sionaries from the Roman Catholic De Propaganda shall be sent the present year, how many evangelists will be commissioned by the Southern Baptist Convention?

NORTH CAROLINA AGENCY.

We perceive that brother Lineberry, the agent for the North Carolina Convention, is diligently prosecuting his work, informing the churches in respect to the cause of benevolence, and inciting them to action. Though comparatively little has been done by the Baptists of this State, we expect ere long to see a happy change. We wish abundant success to their worthy agent. In a published communication, he says: "Much depends on the piety of members and ministers, whose hearts are filled with love to God and man, who can esteem it their highest privilege to embark their means, their influence, their persons, their all, in the glorious enterprise of announcing to the world the deeds of the divine Redeemer in the salvation of man. While there are those who go forth to preach the gospel of Christ to every creature, what shall be expected of others but that they will second their holy efforts, not by their prayers alone, but by willing and most cheerful contributions to the support of such men in such a cause."

AFRICAN MISSION.

We are happy to announce, that at the last monthly meeting of the Board, two colored men, brethren John Day and Alexander L. Jones, were appointed missionaries on the coast of Africa. The first of these

is a man of age and experience, having been in the employ of the northern Board for some years. He sustains a high reputation as a man and a christian, both among the colonists and the natives, and, with the divine blessing, we may hope that his influence will be rendered successful in the salvation of many. Mr. Jones is a native of this city, but has spent the greater part of his life on the coast. His educational advantages have been above the ordinary scale. He speaks the language of those among whom he will labor with fluency, and is regarded in every way as well qualified for the office of a christian missionary. It is not altogether certain that they will accept the appointment, but we are warranted in entertaining the hope that they will enter upon the work, and prosecute it with energy.

The Board were favored with the presence of Rev. A. A. Williams, who has been many years employed in preaching on the coast. A valuable fund of information was communicated by him. By him we learn, that there are thousands of native Africans who are voluntarily under the government of the colonies, and gradually becoming assimilated to their habits and customs. These are accessible to the christian minister, and will gladly hear the message of salvation from his lips. From one single point, may be seen distinctly, seven or eight native towns, containing as many thousand inhabitants, all of whom would welcome a missionary in their midst. The colonial territory extends three hundred miles along the coast, and it is not saying too much to aver, that hundreds of thousands of native Africans

are prepared for the words of eternal life. We regard this field as not less inviting, in many respects, than that we have determined to occupy in the "Celestial Empire."

By the following extract from the report on the African mission, adopted by the General Convention, it will be seen we are carrying out the instructions given to the Board:—

Twenty-five years ago, a little church of only seven members, with Lott Carey as their pastor, was organized in an upper room of a private dwelling in this city. That church is now the first Baptist church in Monrovia. It has been the mother of some seven to ten other churches, and also of the Providence Baptist Association in Liberia. Since that period, hundreds of colored Baptists have emigrated from this country and settled permanently in the land of their forefathers, who will gladly cooperate with the Board of this Convention, and particularly with the vast numbers of their colored brethren in the southern States, in spreading the gospel over that benighted country. And whether we view this great subject in the light of simply sending the gospel to the heathen, or in the light of repairing the wrongs of oppressed Africa, or in the light of employing and benefiting the piety and zeal of probably one hundred and fifty thousand colored Baptists in our own country, your committee cannot but earnestly urge that our enquiries, our prayers, and our efforts, may be energetically employed in this behalf. Experience has demonstrated, that missionaries from the north cannot be permanently useful in a sultry African climate, while such men as Lott Carey have settled and labored there without even suffering from an acclimating sickness; and your committee deem it of the first importance that colored missionaries should be sought and called out from our southern churches to be employed in our African mission. These would deeply interest our colored brethren, and doubtless be vastly useful to them. It is believed, that with proper effort, from five to ten colored missionaries might be supported by the colored brethren in this country. But your committee deem it peculiarly important that at least two well educated, well qualified missionaries, fitted for the work, should be employed there as leaders in an African mission; and they would affectionately inquire, whether some of our good southern pastors cannot feel that God has called them to this important service.

HOLINESS, THE BASIS OF BENEVOLENT ACTION.

If every professed disciple of Christ were sincerely and entirely consecrated to him, we should have little occasion to appeal to the churches for the means necessary to carry on our benevolent movements. As it is, however, the bible is not sufficiently studied and loved, nor are its great principles and holy precepts sufficiently appreciated. "The lust of the flesh, the lust of the eye, and the pride of life," yet too generally control those who avow that they are born from above. They have not unconditionally surrendered themselves to God, as their heavenly master, who has bought them with the precious blood of his Son. Hence the formality of their devotions, the fitfulness of their efforts, and the scantiness of their pecuniary contributions. And shall these things always be? Is no change to be desired and sought?

We call the attention of our brethren to this subject. Shall we not seek a revival of the spirit of primitive times, when "the multitude of them that believed were of one heart, and of one soul, *neither said any of them that ought of the things which he possessed was his own?*" Let it be understood, that no one shall be received into our membership who does not *distinctly and understandingly* pledge himself to account all his energies and resources as belonging to Christ. Let all who are now in the church enter into a serious examination of their hearts, and anew be consecrated to God. Thus, holiness of character, a right state of heart, will constitute a pure fountain from which clean waters shall pro-

ceed. Then each child of God will devote a *certain, a suitable* portion of his funds to sustain the missionary enterprise, and the number of those who publish salvation among the heathen will be vastly increased. Even so, blessed Lord, "revive thy work in the midst of the years."

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REV. J. L. SHUCK.

By communications received from our esteemed brother Shuck, and notices which have appeared in southern papers, we learn that his expectations in securing funds for the Canton chapel, have been more than realized. He is encouraged to believe that a permanent interest in the mission cause will be excited. Writing from Nashville, he remarks: "At no place where I have been in this tour, has more overwhelming interest been awakened than in Nashville and the region round about. Some brethren have come seventy miles to meet us."

Brother Howell thus refers to the subject: "A little after midnight on Friday morning, the 21st instant, the southern mail coach brought to our door, and we joyfully received, our beloved brethren Shuck and Yong. They were worn down with fatigue, and we insisted that they should rest that day and the next. On Saturday night they preached to a crowded auditory. On Sunday morning, it was impossible to get near the church. The subject of brother Shuck was, 'the adaptedness of great cities as points from which to disseminate the gospel.'

"At 3 o'clock, P. M., brother S. preached a discourse with special reference to 'the condition of females

in China.' At night his subject was, 'the Chinese as a people—their literature, civilization and religions.' Some illustrations were made of their idolatry and superstition, by an exhibition of their gods and implements of worship. The crowds were overwhelming, and at the close of each sermon Seen Sarng delivered short, but beautiful addresses. They were all in Chinese, interpreted by brother Shuck.

"At Enon we met, it was said, *five thousand people*. A discourse by brother Shuck was preached on 'the importance of giving the gospel to the Chinese.'

"An elegant address was then made by Yong Seen Sarng. The brethren and friends at that church evinced their liberality and appreciation of the object, by contributing and placing in our hands, seventy-two dollars and ninety cents.

"We went from Enon to Murfreesborough, where, at night, brother S. preached in the Baptist church on 'the superstitions of the Chinese, and the impediments they throw in the way of the success of the gospel in that great empire.'

"On Tuesday, we returned to Nashville, and at night brother S. preached to a thronged and singularly solemn assembly, on 'the national characteristics of the Chinese,' showing that more encouragement is held out for the promulgation of the gospel in that empire, than any other nation on the Asiatic continent. Closed by another beautiful address from Yong Seen Sarng. We asked our beloved church and congregation to aid the China mission by such contributions as they felt prepared to give. A collection was taken and

paid over to brother Shuck. The amount handed us by our church for this object, was three hundred and thirty-four dollars and seventy-five cents."

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#### SOUTHERN AGENCIES.

Since the issue of our last number, we are happy to learn that several worthy men are prepared to present the claims of the heathen before the churches of their respective associations. The result of their labors we have reason to hope will be favorable. If in each of the two hundred and more associations within the southern States, we could find some suitable brother who, in love to the cause, should consent to give a month in visiting the churches, we might expect a permanent influence of the happiest character produced. The churches, *as such*, would begin to operate. They would form the habit of forwarding regularly their contributions, and the treasury would be amply provided with funds.

Why should not the churches of Christ, in their collected capacity, engage in this work? Will it be incompatible with the genius of the new dispensation? On the contrary, would it not be in happy accordance with it? When the church is assembled together for purposes of discipline, or mutual improvement, how appropriate to consider the facilities which God furnishes for the spread of his truth among the nations. Can it be otherwise than consistent with his will, that they should refer the subject to a committee, gravely and prayerfully contemplating it in all its aspects. If this course were taken, a flood of light would



be shed on the question, which would scatter all the mists of prejudice and error, and lead to a conviction of the duty of contributing and praying for the universal spread of the gospel. A special season would be set apart for the collection of funds, and this would be regarded with as much interest as any meeting for business or devotion. A personal interest would be awakened, and this interest would be pervasive. Instead of a contribution from a few of the more wealthy, all classes would be interested. The poor man and the rich would alike share in the blessedness of giving. Then, too, the disciples would give more conscientiously. Their benefactions would be more pleasant to themselves and acceptable to God. And who can estimate the reflex influence of such a state of things?

Before such a state of things shall exist, much self-denying labor will be required of those ministers and private brethren whose hearts are interested in the cause. Let such be encouraged to prosecute their work. Let our agents aim at this result. Brethren, let none of us "be weary in well doing, for in due season we shall reap if we faint not."

#### MISSION TO PALESTINE.

At present it would be injudicious to attempt missionary operations in the Holy Land. China and Africa must for some time to come engross the thoughts and command the energies of our Board. These missions we hope to prosecute with increasing vigor. But who will say that it may not become our duty to commence a series of efforts for promoting the spiritual welfare of God's ancient people. They are doubtless to be brought to recognize

Jesus of Nazareth as their Messiah, and whether they literally return to Judea or not, they will doubtless be found in vast numbers in that country and the circumjacent region, and will remain a distinct class, to whom the gospel may be preached. That the Southern Baptist Convention regard this as an interesting field of labor, and one which at some future period may be occupied by them, will be seen by the following extract of a report adopted by them at their recent meeting. The report was prepared by brother C. D. Mal-lary, of Georgia.

The committee would also suggest to the Convention, the propriety of making enquiries, through their Board, as to the practicability of establishing, at some future, yet not distant time, a mission in Palestine, with reference, at least in part, to the spiritual benefit of the Jews. That interesting people are beloved for their fathers' sake, and faithful prophecy assures us that they are to be saved. Have Baptists, have southern Baptists nothing to do, instrumentally, for their salvation? The number of Jews in Palestine at this time is considerable, and it appears to be rapidly increasing. Whether they will, as a nation, return to Palestine, is a question which the committee have no inclination to discuss; yet, from the strong conviction on the part of the Jews that a literal restoration awaits them, and the peculiar affection which they bear to the land of their fathers, we may reasonably expect that they will ever constitute an important part of the population of that country, and that as the rigors of Mohammedan power and spite may die away, as die they must, a still greater number will be drawn to the hills and valleys of Canaan. And are Jerusalem and Judea never again to repair to the Jordan, to be buried in its waters in honor of their exalted Lord? Are the ordinances and discipline of the church, in their primitive beauty and glory, never to be restored to the land where they were first ordained by the great Head of the church? If so, Baptists must have an agency in this work, possibly, southern Baptists. A Baptist mission in Palestine, if properly sustained, might be expected to extend its influence to others beside the Jews, and in time, to many surrounding regions. Asia Minor would be reached, Egypt might feel its warmth, Arabia and Persia might come within the scope of its radiating beams.

#### Donations.

FROM AUGUST 15 TO SEPTEMBER 15.

##### Alabama.

|                                                             |               |        |
|-------------------------------------------------------------|---------------|--------|
| Cash remitted by Rev. R. Holman, Marion, for Canton chapel, | 410,35        |        |
|                                                             | <u>410,35</u> | 410,35 |

##### Mississippi.

|                                                                    |              |       |
|--------------------------------------------------------------------|--------------|-------|
| Cash remitted by Rev. W. Carey Crane, Columbus, for Canton chapel, | 68,00        |       |
|                                                                    | <u>68,00</u> | 68,00 |

478,35

ARCH'D THOMAS,  
Treasurer.

## Board of Domestic Missions, Marion, Ala.

## OUR FIELD OF LABOR.

The field of labor assigned to the Board is vast in extent, important in its relations, and in many sections extremely destitute of the word of life. It embraces fourteen States, with an aggregate area of 955,664 square miles, and a population of about eight millions. To supply this vast multitude with the bread and water of life, we have, connected with our denomination, about 2,000 preachers, including the superannuated, and those of feeble and broken constitutions, together with those employed as teachers, farmers, merchants, lawyers, &c., which reduces those wholly given "to prayer and preaching of the word" to a much smaller number. And this small number is very unequally distributed throughout the field,—some portions having much more than a needful supply,—others scantily furnished—others still, entirely destitute. It is painfully true, that there are many of our white population of mature age, in each State, embraced in our field of labor, who have never heard the gospel. One of the colporteurs employed by the American Tract Society in Alabama, informed the Corresponding Secretary of this Board, but a short time since, that he had found men and women who had never heard a sermon, nor seen a minister of Christ. Another in the employment of the Alabama Baptist Bible Society, states: "In my travels I found grown persons who had not entered a place of worship twice in their lives." These men found and supplied more than 200 families en-

tirely destitute of the holy scriptures in one county. Where there is such destitution of the written word, there is usually a corresponding destitution of the living ministry.

Upon this subject, one of our agents writes thus: "In the discharge of the duties of my agency, I have had an opportunity of learning something of the condition of our churches in that portion of the State through which I have traveled, which otherwise to me, would scarcely have been realized. My heart has been made to mourn over the desolation of Zion. In parts of districts which I visited, Baptist ministers are few, preaching seldom, churches cold and inactive, some dissolved and others apparently ready to be. In traveling a distance of seventy-five miles, I met with but one Baptist, a lady, and she not living in connection with any church. For want of a pastor, the church had been dissolved and the members scattered like sheep without a shepherd." These are a few painful illustrations of many portions of our country. To portray them all would require a volume. Many towns and cities present a picture hardly less melancholy. We cannot here number them. One hundred intelligent, pious and active ministers could not more than supply the cities and towns of interest and importance in the field spread out before us.

Add to this matter the wants of our colored population. Although vast numbers of them enjoy religious advantages far superior to multitudes of our poor white citizens, yet greater numbers are in a condition to

require the special attention of the Board. It is gratifying to see the increasing interest on this subject in our churches. The time is not far distant when a wise and prudent plan for the religious improvement of that class of our population will be generally approved and adopted.

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#### RECENT APPOINTMENTS.

In the month of August last, the Board made the following appointments.—

Rev. C. M. Breaker, to Huntsville, Alabama.

Rev. P. S. Gayle, Memphis, Tenn.

Rev. Jas. B. Shackelford, to the Cherokee country, Georgia.

Rev. Noah Haggard, to portions of Bibb and Perry counties, Alabama.

Rev. J. W. D. Creath, of Virginia, and Rev. Noah Hill, of Georgia, to Texas.

Rev. B. Chambers, to a portion of Pickens District, South Carolina.

Rev. Pleasant B. Chandler, of Ga., to Texas.

There are many more applications, but other appointments cannot be made until additional funds are received in the treasury. Will not those who have given pledges, forward the amount immediately; and those who have not, at once aid the Board in the important work of furnishing the preached gospel to the destitute of our own country?

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#### FROM OUR MISSIONARIES.

The following extracts of letters received from several of our missionaries, will be read with interest. We hope to keep the friends of domestic missions well

informed in regard to the progress of truth, in the fields where our brethren are laboring.

We have the first quarterly report of Rev. I. T. Hinton, our Missionary to New Orleans. Earlier notice would have been taken of it, had it not happened to be placed with documents relating to *finished* business.

We give the following from brother Hinton's letter accompanying his report:

Ten days since, through the kind providence of our God, I returned in safety to my sphere of labor. On the way, I received some kind proofs of liberality, in aid of our building fund, from friends in Cincinnati and Louisville.

I found the little band here in good health, and such is yet the state of the city generally. The congregations are excellent, considering that nearly one-half of our regular attendants have left the city. I anticipate great advantage to the cause from remaining here during the summer and fall.

As you will perceive by my official statement to the Board, we have received during the past quarter, six by letter, two by baptism, and two by experience. The prospect of future accessions is quite encouraging.

I have, of course, sent in my resignation to the northern Board.

To you, and to all who know me, I need not say that I concur with a free and full heart, in every measure adapted to promote the peace and prosperity of our denomination in the south—especially domestic missions.

This church occupies a favorable position for usefulness, in one of the most important cities in the United States. From its organization, it has taken hold of every good work according to its ability. It has made noble efforts to erect a house of worship. Many friends abroad have aided liberally in the work; but more aid will be required before it can be completed. Let not the friends of Zion rest, until this object is fully accomplished.

The following from brother John Tucker, our missionary in Florida, dated Newnansville, August 3, contains cheering intelligence of the gracious work of the Lord in that destitute State:

I arrived here last night on my circuit, as advertised in the "Christian Index." I have been diligently employed in preaching and traveling during this hot weather, filling my verbal and published appointments. On my arrival, I met brother Daniel Simmons, who had been holding meetings in the upper part of my circuit, above and below this place. He held a meeting of two days near Fort Clark, then adjourned to F. C. to meet me on my regular route. Brother Simmons, aided by brother Fryar, received and baptized eight on profession of faith in Christ, before I joined him. The first and second days of this month will be long remembered. Yesterday, (Sabbath,) we baptized, at Fort Clark, twelve whites and four blacks, and received by letter and restoration, ten. The present number of baptisms, added to those baptized previously in this vicinity, make twenty-four. The excitement seems deep and powerful. I will write you again on my return home.

We give an extract from a letter from brother Tryon, our missionary in Houston, Texas, which will be interesting to his numerous acquaintances and the friends of that mission:—

The members of our little church have made arrangements for present preaching in a room which is occupied as a court room. We have contracted for the erection of a place of worship. It is to be of brick—35 by 55 feet; a gallery for singers; a baptistry under the pulpit, and a vestry room, 15 by 15 feet, immediately in the rear of the main building, all to be completed, except the seats, by the first of November, for three thousand and five hundred dollars—the contractor subscribing five hundred.

Our town is increasing rapidly in population. Our streets are crowded

with wagons from the interior; numbers of emigrants of respectability have recently made arrangements to move into the country, and some Baptists among the number. \* \*

\* \* The preparatory school of the Baylor College has gone into operation at Independence. The two-story building which was given to us has been well fitted up, and we have between thirty and forty scholars, one of whom is under the patronage of our education society.

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#### AUXILIARY SOCIETIES.

It is desirable that all our State and district Associations should become auxiliary to the Domestic Board, and forward reports to the Corresponding Secretary at Marion. Many of them perform much missionary labor, and it is important that the full amount of our efforts should be ascertained and embodied in a permanent form.

Minutes should be regularly forwarded by clerks of Associations.

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#### OUR ORGAN.

Having adopted the Journal as our organ of communication with the friends of domestic missions, the agents and missionaries of the Domestic Board, will be expected, as opportunity offers, to make the circulation of the Journal a prominent part of their labors. Especially may our agents in the several States render valuable service to the cause, by leaving behind them a *monthly visitor*, which shall keep the churches enlightened as to our movements, their responsibilities, and the religious destitution of our country. Who that contributes of his means to send the light of life into the dark places of our land, does not wish to

know how his money is appropriated, and what good is effected by it? And who that reads the melancholy and painful accounts of the moral condition of our countrymen in the newly settled portions of our extended domain, and even in parts of the older States, where "men and women have never heard a sermon or seen a minister of Christ," will not be moved to sympathy and liberality?

We venture to say, that wherever a constant reader of the Journal is secured, the services of an agent will not be again required, to urge upon that individual the duty of supporting missions. If possessed of this world's goods, his beneficence will abound to the prosperity of Zion; and if poor in earthly things, his fervent prayers will but more effectually cause the blessing of heaven to attend our efforts. Our main dependence is in the steady, systematic, and conscientious contributions of the members of our churches. The occasional visits of an agent, may produce a momentary interest in the object he recommends, and may call forth, under the fitful excitement of an earnest appeal, a liberal donation; but who does not know that such impressions are seldom permanent? Now the tendency of a properly conducted missionary periodical, is to foster and bring into active exercise, the generous impulses which the faithful agent may excite in the christian's heart, by keeping constantly before him fresh motives to zeal, prayerfulness and liberality. Thus it will be found, that no more effectual means can be employed for the lasting advantage of the cause, than the wide circulation of the organ of the Convention.

#### DEVOTION TO DOMESTIC MISSIONS INCREASING.

The following extract of a letter from brother J. C. Keeney, the agent of the Board in Mississippi, will be read with interest, by all who take pleasure in this department of christian labor:—

The cause of domestic missions, at this interesting crisis, is beginning to arrest the attention and enlist the active energies of many of our brethren who have hitherto stood aloof from the benevolent efforts of the day; and I cannot but hope they will yet bear an important part in the history of the world's redemption. Much depends upon the energy and faithfulness of the pastors of the churches. If they would generally present the claims of missions in their true light, and give them, in their prayers and sermons, that important place they imperiously demand, we should soon see an essential change in the amounts cast into the Lord's treasury. I am making some efforts in my visits among the churches to enlist the energies of the pastors in this important work. I see and feel much more the importance of domestic missions now than I did before entering on my agency; and the reason is, I have learned more of the moral desolations of our land. Among many other places which might be named, which present claims upon the denomination, is Matagorda, Texas; where some of our brethren inform us they have lived more than three years, and during that time have never heard a sermon from a Baptist minister.

I am now visiting the churches in the northern part of the State, and am taking some part in their protracted meetings, while I privately present the claims of domestic missions upon the patriot, the philanthropist and the christian. My appeals have not been made in vain. I find our brethren and friends generally disposed to be liberal according to their abilities. Occasionally

I find a man whose farm is the world, and whose benevolence is confined to his own family.

There are two points touched upon in this extract to which special attention is invited. First, the influence of pastors. The writer says "much depends upon the energy and faithfulness of the pastors." If they would present these claims in their true light, and give them, "in their *prayers* and *sermons*" the importance they demand, we should soon see a great change in the amount of the churches' contributions. Another correspondent and pastor thus justly writes on this point: "I hope to be able to raise for the Board \$100 during the year in the bounds of my churches. *I shall try.* This is the only successful method to secure the means for the spread of the gospel. The pastors of the churches must take hold of the matter and *preach* and *pray* and *beg* for God. They must teach the people at home the nature and design of the christian institutions, and the nature of their obligations as christians. They must interest them in the cause of missions, together with all kindred institutions, and, as far as possible, identify their honor, and interest, and happiness with the prosperity of the churches. Till this is done but little may be expected. O! what awful responsibility rests upon us! The Lord give me grace to discharge mine." We would to God that all pastors felt as this one writes. In visiting the churches it is easy to tell what pastors are faithful in this matter. Pastors may be missionary in feeling and action, so far as their own contributions are concerned, but if they neglect to instruct their churches, the fact cannot

be concealed; and their own feelings, however favorable and ardent, their contributions, however liberal, cannot excuse their neglect to declare the truth of God on this point.

2d. An increase of knowledge in relation to missions increases the interest in the work. Our agent says, "I see and feel much more the importance of domestic missions now than I did before entering on my agency; and the reason is I have learned more of the moral desolations of our land."

This brother is one of our most intelligent ministers; but few were better acquainted with the condition and wants of our country than he was previous to his entering upon his present labors; but few felt a warmer interest in the cause of missions than he. Yet he says "I see and feel more now than then," and the reason is, he is better acquainted with the real condition of many destitute portions of our country. If our pastors and members could visit many places visited by our agents, and see what they see, and hear what they hear, they would not wonder at their earnest pleadings. Were such the case, our brethren would be far more liberal than they now are. We know from our own personal travels and acquaintances, as well as from correspondence, that most christians are ready to contribute so soon as these facts are placed before them in their true light.

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#### AGENCIES.

The following remarks on the subject of agencies, are extracted from the annual report of the Board, and are inserted here because considered of such importance as to deserve

a more extensive perusal than they have yet received:—

“It is not every good and great man who will make a good agent. He must have prudence as well as energy; discretion as well as knowledge; harmlessness as well as wisdom; meekness and piety as well as talents; aptness to *solicit* as well as to teach; ability to remove prejudices as well as to answer objections;—he must not only be able to elicit liberal contributions and donations, but to do it without giving offence; not only to secure funds, but also the prayers and best wishes of the contributors. Many men the best qualified for this work, are the least available. It is not an employment that has, in *itself*, many charms to win and fascinations to allure. It is a self-denying, laborious and thankless calling.

“There are many and plausible objections urged against the system of agencies. So plausible are they, and so often have they been repeated, that many real friends of missions have yielded to them, and many agents have quailed before their chilling and opposing influence. Yet, on a fair investigation of the subject, more can be said for than against it. Until the churches establish, and efficiently carry out, regular and systematic plans for raising funds sufficient to supply the demands of the kingdom of Christ, men of prudence, reputation, knowledge and approved piety, must visit the churches, awaken their zeal, and provoke them to good works.

“Since much has been said and written in opposition to agents, your Board beg leave to submit a few remarks in their favor.

“1. They impart much useful in-

formation on missionary subjects, to pastors and churches, of which they would otherwise remain ignorant. Comparatively few pastors have extensive and accurate knowledge of the condition and wants of our own and other countries; of the plans and operations of missionary bodies. It is reasonable to suppose, the churches have less information on these subjects. Very few of those facts of thrilling interest relative to the kingdom of darkness and the kingdom of light, reach them, unless communicated by agents. The want of this information is generally the cause of scanty contributions. The leanness of our treasuries is not owing to the want of means, nor to settled opposition of heart, but to the want of correct information in reference to the number and condition of those without the gospel, and to the claims of Christ to give the gospel to them. Agents setting forth these truths in a clear light, in connection with the obligation of christians ‘to preach the gospel to every creature,’ cannot fail to improve the churches.

“2. Agents can render the pastors and churches essential service by furnishing them systematic plans for raising funds. Churches and individuals need system in the work of benevolence. It is one part of an agent’s business to arrange systems, explain and recommend them to the churches. The agents of the Domestic Board are securing, whenever it can be done, annual subscriptions, some for three, five and ten years, others for life. The great end to be secured, is the habit of regular contributions. This can be secured only by system.

“3. Agents can do much to secure

harmony and coöperation throughout the entire denomination. This is a consummation truly desirable. To secure it no labor nor sacrifice, consistent with christian principle, should be spared. General christian intelligence, and wise plans, are requisite to it. The leading peculiarity of the organization of our churches, is the independency of each. The beauty and glory of it, is the voluntary combination and harmonious coöperation of these independent bodies in one grand system; each church, though independent of any other, constituting an important member of the great body. The successful operation of the *whole* depends upon the mutual and harmonious action of all the *parts*. This depends, not upon any arbitrary power diffused through the entire system directing and controlling all the members, but upon the knowledge each part has of its relation to the Great Head, and to each other; and of the obligation arising from this relation to contribute in every possible way to the peace, and strength, and increase of the whole.

"This system, though entirely voluntary, recognizing the equal rights of all, controlled by no other power than supreme love to Christ, is the most in accordance with the constitution of the human mind, and the most effective in its actions, when directed by wisdom and intelligent piety.

"Frequently, in the absence of systematic order among *all* the members, and of knowledge of each others wants and plans, much time, labor and money are expended to great disadvantage.

"To see such a large number of independent bodies, scattered over

such a vast territory, ignorant of each others views and plans, and without system, all acting in perfect harmony, would be marvelous. This is a work for agents to do. We need agents who can *do it*.

"4. Agents are indispensable in the present state of things. This is the opinion of many of the wisest and best men. In a communication recently received from a minister of the gospel, occupying one of the most elevated and responsible stations in the south, is the following passage: 'As to the system of agencies, there is much that may be truly urged against it; but in the present state of our churches, I do not see how it is to be dispensed with.'

"The testimony of others, eminent for intelligence, wisdom and judgment, of various denominations in this and other countries, is in evidence on this point.

"The experience of all religious societies, renowned for their extensive usefulness, of the longest standing, guided by the wisdom of the most learned, judicious and pious, is evidence that the system of agencies must be continued as long as the present state of things exist.

"Whatever of weight attaches itself to the short experience of our Board, is to the same point. During the first seven months of its existence we had no agent in the field; and all that was secured to the Board during that time, both in cash and pledges, was \$181 50; and that was secured by the personal agency of the former Corresponding Secretary. During the next four months, by the aid of three agents, one for three months, one for seven weeks, and the other for twelve days, together with that



portion of the time of the Corresponding Secretary which could be taken from his other duties, the Board secured more than \$7,000. In that time, only \$150 came into the treasury independent of agents."

CHRIST, A HOME MISSIONARY.

"We say, Jesus Christ might thus have carried abroad the word of salvation to many nations. Instead, however, of doing this, he confined himself in his personal instructions to the bounds of Palestine, one visit to the coast of Tyre and Sidon excepted, and even of this it is most probable, that he taught in that region only the Jews there scattered. In his occasional retirement from the violence of his enemies, he neither wandered to Arabia and its roving hordes of the race of Ishmael, on the south; nor did he travel into the country of that powerful people, whose territories skirted Judea on the east, the Edomites, who were the kindred of Israel, as being the posterity of Esau. When the appeals of distress were made to him by those of another race, he himself drew attention to this restriction as being laid upon his own ministry, declaring that he was not sent, but to the lost sheep of the house of Israel,—was not sent, or in other language, his commission as a missionary preacher, went no further. With the devotedness of a true patriot, he labored for the good of his own, although his own received him not. And to the end he persevered in this course. In the last week of his mortal career, when to his divine prescience the awful scenes of the betrayal, the mockery, the scourging, and the crucifixion were already present, as a vivid reality,

when, seated with his disciples on the sides of Olivet, he looked with them upon the city with its battlements and turrets, its long drawn terraces, and its gorgeous temple, spread out on the opposite heights, but saw what their eyes could not see, and heard what their ears could not hear—when, in the garden that lay at his feet,—his prophetic eye already discerned the bloody agony soon to bedew it, and viewed in the palaces of Herod and Pilate rising before him, all the scenes of ignominy and torture he was soon there to encounter,—when, along the streets, now sending up but the hum of cheerful industry, his prophetic ear even now heard resounding the yells of the multitude, as they rushed from the place of judgment to the hills of Golgotha,—even with these sights and sounds around him, from the thought of his own overwhelming baptism of anguish, he could turn aside to weep over favored but guilty Jerusalem, with as ardent an affection as had ever filled the eye of a Hebrew, when his eye caught the first glance of its turrets on his yearly pilgrimage, and he hailed it in inspired song, as the city of the great King, seated on the sides of the north, beautiful for situation, and the joy of the whole earth. And after he had wrought out the great work of redemption, and gave his apostles, before his ascension, charge to bear his gospel among all nations, however remote, and however barbarous, he yet added the restriction, that their labors should begin at Jerusalem."—*Williams.*

After the last form of the present No. had gone to press, we received several interesting communications, and acknowledgments of donations, from Marion, Ala., which will appear next month.  
Pub.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

VOL. I.

NOVEMBER, 1846.

NO. 6.

OUR TALENTS BELONG TO GOD.

“Unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. \* \* \* \* After a long time, the Lord of those servants cometh, and reckoneth with them.”

These are the words of the Lord Jesus. They are of peculiarly solemn import, and deserve to be seriously considered. In them are involved the great principles, which should constitute the basis of action in all our southern missionary movements. If fitful excitement, or sectional pride, shall be the moving power that impels us, our progress will be irregular and our success uncertain. Nothing can ensure the consummation of our hopes but the pursuance of a scriptural course. Let the authority of God be recognized, and all will be well; we shall be right in our aims, and right in our plans. “*God, even our own God, shall bless us, and all the ends of the earth shall fear him.*” To our brethren of the south, we commend the following considerations:

1. *All our resources belong to God.* This is taught in the parable before us. The man “called *his own servants*, and delivered unto them *his goods.*” God is our great proprietor. “All that is in the heaven and all that is in the earth, (said David,) is thine; both riches and honor come of thee; all things come of thee, and of *thine own* have we given thee.” Every advantage we possess, whether of mind, or influence, or property, has been placed in our hands as a deposit, by our divine Lord; and the right to all still remains with him. He will never release his claim. No man can properly say, “that aught of the things which he possesses is his own.” The farmer has no right to declare, as he looks abroad over his possessions, “these fields are mine, and these well filled barns and the product of all are mine.” The merchant cannot say, “I will do what I please with the avails of my business;” nor the mechanic, “my labor and its results are my own.” All belongs to God.

2. The obligation to employ these talents in a manner which will best contribute to the divine honor, is binding on all. As we ourselves, and all we have belong to God, we are to inquire, with daily solicitude, “Lord what wilt thou have me to do?” Addressing to *Him* this prayer, we are to look around for the field of labor, and watch for opportunities to employ our talents for Him. In a world full of sin and misery, we shall

not inquire in vain. It will soon appear that the salvation of men, and the extension of his spiritual kingdom, may be instrumentally promoted by us, and that these objects are intimately connected with his glory. To effect these grand designs, each is to employ his talents. One is to preach the gospel; this is his peculiar talent. Another possesses wealth, and his talent *as truly belongs to God, and is as sacredly to be consecrated to the spread of the gospel*, as the talent of the minister. Every christian, whatever be his station, or capacity, is bound to employ his influence, property and time, in that manner which will best subserve the glory of God, and the salvation of a guilty world.

3. An impartial account is to be rendered for the manner in which our talents are employed. "After a long time, the Lord of those servants cometh, and reckoneth with them." Solemn thought. Each one will be subjected to a rigid scrutiny. The great Proprietor will require to know whether his goods have been wasted, or appropriated to our own selfish purposes. Then will the rich who have lived for themselves, meet a fearful doom. "Their gold and silver will be cankered, and the rust thereof will be a witness against them, eating their flesh, as it were fire." The man who has buried his one talent, will be condemned and cast into outer darkness. None but the faithful steward will be honored and saved.

These scriptural and weighty considerations, we beg to press upon the consciences of all our southern brethren. Let each ask, in what do my talents consist? Am I faithfully employing them to the honor of the *great Proprietor*? Do I endeavor, with the means I have, "to do good unto all men?" Have I put forth all my energy to extend the sound of salvation to the ends of the earth? If such inquiries shall be made, changes in the spiritual condition of our churches will take place, and both men to go forth among the heathen, and means to sustain them will be abundantly furnished.

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### Other Societies.

#### AM. BOARD OF COM. FOR FOREIGN MISSIONS.

The thirty-seventh annual meeting of the American Board of Commissioners, was commenced in the city of New Haven, on the 8th of September. The results of the past year have been unusually encouraging. From the following compendious view of their operations, it will be seen that a far reaching system of means has been adopted, and that the friends of the institution are giving to it their steady and efficient support. When may it be said that the Baptists of the south, with their multiplied resources, are putting forth a similar energy.

Thirteen missionaries and assistant missionaries have been, at their own request, released from their connection with the Board. Thirty have been appointed. Twenty-six have gone out to different missions. Twenty-seven are now under appointment. Most of these are expecting to embark at an early day.

An unusual number of young men, preparing for the ministry, have had their attention turned to the missionary work.

Conventions of the friends of missions, for conference and prayer, have been held at various places in New England and the Middle and West-

ern States. At many of these meetings, the attendance has been large, and the impression made, good.

Is it too much, to expect the amount, which by the following exhibit appears to be contributed to the American Board, from southern Baptist churches? Why should it be? A little more than sixty cents from each communicant, would constitute this sum. Though much prayer and toil on the part of those who feel aright on the subject, will be required, and though this result may not *soon* be realized, yet we will hope to see it.

The receipts of the Board for the year closing July 31, 1846, were \$262,073 55; expenditures for the same time, \$257,605 23; shewing an excess of receipts, of \$4,468 32; on the 1st of August, 1845, there was a balance in the treasury of \$17,295 89; showing a balance on hand, August 1, 1846, of \$21,764 21. Of the receipts thus reported, \$63,436 were from legacies, and \$40,000 the bequest of one deceased friend, the late Mr. Waldo, of Massachusetts.

Any one who shall mark upon a common map of the globe, the stations of the Am. Board, will be surprised and delighted at the extent of their operations. The holy fire of divine truth is kindled in numerous places, amid the dense darkness of heathenism. For this let God be praised. The following furnishes a reference to their extended plans and labors:

The number of missions is twenty-six, embracing ninety-three stations, at which are 134 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries,—in all, 342 laborers sent forth from this country; associated with whom, or at stations under their care, are twenty native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) raising the whole number of laborers at the missions,

and dependent principally on the Board for support, to 494.

Gathered by these missionaries, and under their pastoral care, are seventy-three churches, to which have been added during the year, now reported, more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

There are under the care of these missions, seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils, more or less, under the care of the missions 31,045.

Connected with the missions are fifteen printing establishments, having thirty-two presses and forty founts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions, printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year, is not less than 40,000,000. The whole number of pages printed since the com-

mencement of the missions exceeds 535,000,000.

In the mission to the Nestorians of Persia, the past year has been one of signal spiritual blessings. An outpouring of the Holy Spirit, reviving religion among the people, commenced in the month of January last, and was in progress at the latest date, about the middle of May. Hope was entertained of the conversion of more than a hundred persons, including several ecclesiastics. The absence of opposition to the revival, is a remarkable fact, but is accounted for in the peculiar circumstances of the Nestorians, and in the extent and strength of the conviction among the people, that the mission is the best friend and benefactor of their community.

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#### DEATH OF REV. MR. ABEEL.

The name of Mr. Abeel, as one of the first American missionaries to China, has long been familiar to the friends of missions. Long and faithfully has he labored in the cause of his master. He has now gone to his rest in heaven. He died on the 1<sup>st</sup> inst., in the city of Albany.

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#### INDIAN MISSION ASSOCIATION.

This association, the Board of which is located at Louisville, Kentucky, deserves, and we cannot but believe will receive, the support of the Baptists of this country. A painful loss has been sustained in the death of brother McCoy, their indefatigable Corresponding Secretary. But God is able to overrule this event for good. A new interest may be awakened by the bereavement, in the destiny of the red man, and we trust that soon some one will be found to take hold of this enterprise with vigorous hand, and by the blessing of God be made the instrument of multiplying tenfold, the number of those who shall preach Christ among the Indians of the great west. In allusion to this subject, bro. Buck, in a recent number of the Banner, observes:—

Will the churches come up to this great enterprise with their prayers and alms? Will they give the requisite assurances to brother Lykins and his fellow-missionaries, that they shall be sustained in their work,—that the cause of Indian missions, being the cause of God, must be perpetuated and succeed, even though McCoy has been taken from its right hand to his rest in heaven, and that their response to his dying charge is, *the cause of Indian missions shall not decline*, if our prayers and alms can sustain it. God grant this may be the response of every church,—of every philanthropist in the land. Then should we soon see the desert blossom as the garden of God.

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#### BURMAN MISSION.

The following extract from a letter addressed to the Board of the Missionary Union, by Mr. Vinton, will not fail to excite painful emotions in the bosom of every lover of Christ. It is an unvarnished statement of facts, followed by an appeal, which there is reason to hope, will move to more decided action in the cause of missions. We trust that the Board in Boston will be able to send at least twenty families this year, to occupy the numerous villages and supply the destitute churches referred to by brother Vinton. They ought to do it. The churches of the north are abundantly able to sustain such a reinforcement. It is to be seriously doubted, whether the policy of keeping up the China and African missions in an enfeebled state, is wise, while the interesting churches of Burmah are actually relapsing and in danger of becoming extinct, for want of men to watch over and sustain them. It would be to us a source of sincere joy, if missionaries to China and Africa were multiplied ten-fold by the northern Board, and their other missions be prosecuted with vigor. But this can hardly be expected. Present indications do not justify such a hope.

While we insert the following, we would pray the great Head of the church to increase the missionary spirit among all his

servants, both north and south. Mr. Vinton says :

I now propose giving you an outline of the state of things at the different stations under my care. I say an outline, because I cannot command the time required, to go into particulars. I shall commence with Rangoon. As to the number of members belonging to the several churches, I cannot give you particulars, not having been furnished by br. Abbott with a list of members, (he wrote me that he had unfortunately lost the list,) and not being myself able to visit the different localities, I find it impossible to ascertain their precise number. From all the data now before me, I should say that the number cannot vary much from 500, and about an equal number who have been anxiously waiting for the ordinance of baptism from one to five and ten years, are said to be equally consistent christians with those who are members of the churches. The work of conversion is still going forward, though in a less powerful manner for a few years past, than formerly. The christians are almost discouraged. Abandoned, to a very great extent, by the missionaries and the Board, oppressed and persecuted by the Burmans, proselyted by the Romanists, they are truly cast down, though not yet destroyed. Will the Board and the American churches leave these sheep in the wilderness to perish for want of a shepherd? Is this the estimate they put upon these priceless souls, once purchased with the life-blood of the Redeemer? As to my own feelings, they do not admit of description. I would go to their rescue; but I have a precious charge of my own, larger than I can possibly take care of, and equally dear to the Saviour. I have, hitherto, been able to pay them a short yearly visit, which has been to them a source of great comfort and encouragement. This year, however, I have found it impossible to command time for my accustomed visit; and it is extremely doubtful whether

any future year will find me less occupied. I hear from them occasionally, and they still persist in saying that they cannot abandon the religion of Christ for the religion of Rome; and it is a matter to them inexplicable, that they should be abandoned by the disciples of the true faith, while the apostates of Rome are making the most strenuous exertions to convert them to another gospel. The ultimate result, however, cannot be doubtful. That they have been preserved so long, is to my mind a miracle of divine condescension. That God should continue to work miracles for their preservation, and that, too, to keep an indolent and covetous church in countenance, and save them the labor and expense of sending missionaries to gather a harvest which he has prepared to their hands, is what we have no reason to expect. What, then, am I to do? I undertook to look after these churches, temporarily, till the Board could send a man to do this work, or take my place, and leave me time to do it; and now more than four years have past, and the prospect of obtaining help seems more distant than ever! What, then, I ask again, am I to do? My physical energies are too limited. I can proceed no farther. There is no other alternative; and I do therefore now solemnly, and in the name of God, throw back the responsibility imposed upon me, with regard to the cause of Christ in the neighborhood of Rangoon, upon the Board and the American churches. My heart bleeds at the thought, that I should be unable to render these dear disciples any farther assistance, and I am equally pained at the thought of referring their case to the American churches; for ten years of fruitless application for *one man* to assist me, not in carrying forward an aggressive movement upon the enemy, but in preserving conquests already won, have taught me not to expect much from the cold-hearted and miserly disposition manifested by the great mass of those churches. What though it may be said of an

isolated few, that they have done what they could; while the great mass continue to profess that themselves and all they have belong to Christ, while they give the lie to their profession by continuing to live to themselves and to the world, and when they die, to complete that system of wholesale robbery upon Christ which they have been practising during their whole lives, will away their property to their children!

This work was originally commenced by the American churches, and God has been with them in a truly wonderful manner, to which the whole history of modern missions furnishes no parallel. The number of conversions, as compared with the amount of labor performed, is decidedly larger than I have ever known elsewhere. Is *this* work to be abandoned? I do not ask if the missionaries are to be abandoned, or called home, for that is a question of little moment, since others and better men may be put in their places; but I do ask, is Christ to be abandoned? Is his last command to be trampled under foot? Are these churches to be left without shepherds? Are these priceless souls to be treated as a thing of naught? Do not allow the Board or the American churches to apply the flattering unction to their souls, that all is well. Rather assure them that unless they come up to the help of the Lord against the mighty, all is lost, inevitably lost! How is it that I hear the cry, "Don't give up Arracan," while not one word is said about occupying Rangoon? Far better give up Arracan, (with the exception of Sandoway,) Assam, and Siam, than, allow the ground we have occupied in Rangoon to be re-occupied by the enemy. What is the voice of God on this subject? You have expended more labor upon each of those three missions than upon Rangoon, and yet the number of converts there, is more than ten times greater than in all those three missions put together. I am not an advocate for the aban-

donment of Arracan, or of any of the Board's missions, that is, if they can be carried on after having supplied other points with the necessary reinforcements. But to talk of reinforcing missions where but little success has, as yet, attended the labors of the missionaries; while those attended with the greatest success are either entirely abandoned, or left in so feeble a state as to involve their ultimate ruin, is, to my mind, little less than treason against Christ. In their prayers to God, what arguments can the American churches use, that he should multiply the sheep of his pasture, while they leave those dear lambs he has committed to their care to be devoured by ravening wolves? Will it be possible for them to offer availing prayer, that God would give them churches in Siam and Assam, while they leave those he has already given them in Rangoon to perish for want of under-shepherds? \* \* \* \* \*

We have fondly hoped that the Karen churches would be able, in say ten or twenty years at most, to assume the entire responsibility of supporting their own pastors and schools, with the exception, perhaps, of a few men who would probably be required to remain for a time longer at the head of some of their higher seminaries of learning. And yet the Board have only to withhold reinforcements for five years longer, and the die is cast. These churches that are now springing up in every part of the land, and that appear so comparatively docile, have only to be left destitute of the instruction Christ commanded to be given them subsequent to their baptism, for a little time longer, and they will have received instruction from other sources, that will give character to their whole future history, and will render absolutely abortive all efforts to form them after the primitive model.

The native assistants who have just entered upon a course of study with brother Binney, will, on finishing that course, be invested with new responsibilities, so that the labor and

care of the missionary will, for a number of years at best, be greatly increased, in giving directions to the labors of these inexperienced native pastors. It is my unwavering conviction, that if the Board allow the native pastors to enter upon their work without the most rigid supervision on the part of experienced missionaries, the time is not far distant when the greatest irregularities, if not the most fatal errors, will show themselves in these churches. The truth is, there is not a ray of light that I can find emanating from any source in looking at this subject. The course taken by the Board, in regard to the Karen missions at Maulmain and Sandoway, is a perfect enigma. What are the facts? These missions contain more converts than all the rest of the Board's missions put together; and yet the Board have dared to stake the very existence of each of these missions upon the continuance of the life and

health of one individual. Bear with me, dear brother, for I am seriously alarmed at the thought of the account the Board and the American churches will be called to give in this matter. My very blood runs cold when I think of the day of final reckoning, when Christ our Saviour will ask for the reasons why the interests of his cause should have been thus sacrificed. Sandoway! O think of Sandoway!! My heart is ready to break at the thought of Sandoway. And where, too, is brother Abbott, and why was he left to wear himself out *alone*, and then forced to leave his precious charge to be devoured by ravening wolves? If he dies, I have no doubt it will be, in part, from a broken heart! And I must say that I tremble at the thought of the threatened retribution that must fall upon those who will not come up to the help of the Lord against the mighty!

### Board of Foreign Missions, Richmond, Va.

#### SOUTHERN BAPTIST ASSOCIATIONS.

We are pleased to learn that many of our associations at the south are taking up the question of foreign missions, for the purpose of determining the best method of promoting their interests. If in these annual meetings, the Lord's people could be induced to enter into a free discussion of the subject, such facts might be elicited, and appeals made, as would tend to awaken a permanent interest among the churches. It would be a judicious plan, if all the funds contributed for foreign missions were either sent directly to the associations or reported to them, and accounted for by their respective treasurers. This would beget a local interest,

preparing individual christians, and churches as such, to pray more earnestly, and contribute more liberally, for the ultimate triumph of Messiah's kingdom. And who does not see that the result would be of the happiest character? The liberality of God's people would be more spontaneous and conscientious. The divine approbation would be distinct and certain. Evangelists would be multiplied. "Yes, verily, their sound *would* go forth into all the earth, and their words unto the end of the world." If only one-third of the southern Baptist associations secured each a sufficient sum to support a missionary, we should have more than ONE HUNDRED MEN in



the field. God of love, hasten this glorious result!

We have received but few minutes of associations for the present year. Among these we notice with pleasure the action of the Portsmouth Association. These brethren seem determined to engage with new efficiency in the cause of foreign missions. They say in their report, which was adopted after several addresses:—

The great cause of our delinquency is to be found in the apathy in spiritual things, and the worldly-mindedness which prevail. We must lift our warning voice long and loud, that these things ought not so to be. There seems to be a special call upon Virginia Baptists, to lead the way in foreign missions. The location of the Board of the Southern Convention at Richmond, brings the cause near to us, and demands that we should specially sustain it. Vast fields are opening to the Baptists of the south, especially China, with her teeming millions. And there is a call upon us in the fact, that we have young men raised up in our midst, who, with burning zeal, are now ready to leave their native land, and preach the gospel to the heathen.

We would recommend, that efforts be made during the present year to get each member of the churches to make a monthly contribution for this object, and the result be reported in the letters to our next session.

We would further recommend, the churches to send up their contributions to be paid through the association, when they do not raise an amount sufficient to appoint a delegate to the Southern Convention.

We anticipate a great increase in their contributions during the present year. By the report in the minutes, it appears that of the forty churches in their connection, *only nine contributed* to the foreign mission, and these nine appropriated the sum of \$845 62 to this object. Let the re-

maining *thirty-one* make a contribution, as we trust they will, and that body alone will sustain several preachers of the gospel in heathen lands.

From the Albemarle Association we are happy to learn that the subject secured deep and earnest attention. Their report on foreign missions is singularly comprehensive. We insert it entire.—

The missionary enterprise is an institution of Jesus Christ. The first preachers of the gospel were missionaries, or ministers, *sent forth* by the Saviour to preach among the destitute the unsearchable riches of Christ. When materials for churches were gathered under the labors of those early missionaries, they were organized into churches, in which elders or pastors were ordained. Beyond these newly organized churches, missionaries were sent to preach the gospel in regions where Christ was not named. When the apostles, the first missionaries, left the earth, there were pastors of churches and missionaries to the destitute. Such should continue to be the case to the end of time.

Into this work, every member of the church of Christ should enter, and for this work he should labor. He owes this service to his Saviour, and to the souls of his fellow-men.

This great enterprise has not only the *sanction* of the Saviour, but his *approbation*. No effort of God's people has been more extensively blessed of God, than has the work of spreading the gospel among the destitute. Not fifty-four years have passed away since the modern missionary enterprise was commenced, and yet more than two years ago, there were more than 1462 missionary stations in heathen lands; 7,677 missionaries, assistants and teachers; 1,500,000 scholars in schools connected with the various mission stations; 55 printing establishments; the bible has been translated into 117 dif-

ferent languages spoken by the heathen; and there are expended annually more than \$2,600,000.

In this great work the Baptists have 237 stations; 550 missionaries and assistants; 40,900 communicants in their churches; have translated the bible in whole or in part, into 40 languages; and expend more than \$300,000 annually.

Who can withhold his prayers and contributions from this blessed enterprise?

"In this blest work let every hand engage,  
And every heart beat high with holy prayer,  
'Till every land shall read the sacred page,  
And the whole earth thy charity shall share."

The Salem Union Association adopted the following preamble and resolution:—

**WHEREAS**, it is known to this association, that our denomination has formed a distinct organization, called the Southern Baptist Convention, for the purpose of carrying forward our foreign and domestic missionary operations, and also for the distribution of the bible:—

*Resolved*, That this body recommend to our brethren to avail themselves of every opportunity of gaining information on that subject; and that the Southern Missionary Journal, published in the city of Richmond, by H. K. Ellyson, at \$1 per annum, as eminently adapted to afford such information, be recommended to their patronage.

A report on this subject, by the Rappahannock Association, closes thus:—

Your committee recommend to your most serious consideration the great necessity—the vast importance—of our churches obtaining a more extensive acquaintance with the condition of the heathen world, and the relative claims of the different parts of it upon their benevolence: an enlightened contribution to the missionary fund being the only one which can be relied upon for a steady increase, and a wise and just application. It

is to be feared, that sentimentality, and speculation on the power of human agency, too often occupy more attention in this great cause which we advocate, than the acquisition of knowledge profitable for our guidance, and prayer to God for success in our enterprise. This must be looked upon as the chief cause of unsteadiness in our action. Now the power of the tornado is put forth, and the destruction of satan's empire is supposed to be at hand; and then comes a calm, when no language is more appropriate to be addressed to us, than that which was addressed to the church in Sardis: "Strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God."

That our labors may be more steady and permanent, let us cultivate an acquaintance with facts drawn from the actual condition of the world; and let us never enter the field of conflict—never attempt an aggression upon satan's kingdom—without the shield of faith, nor for a moment lay that aside, or neglect its use in the exercise of prayer, in order to try human schemes, or trust to an arm of flesh; but let us remember, that it is written, "thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me." Jer. ix.

The churches are, doubtless, apprised that there now exists a "SOUTHERN BAPTIST MISSIONARY JOURNAL." This publication should be encouraged. The members of our churches should subscribe to it as calculated to improve the mind and the heart, and to lead to the happiest results in the advancement of the kingdom of our Lord Jesus Christ.

In conclusion, your committee think it worthy of the especial recommendation of this body, that every church of Christ, and every christian family, and every disciple of our

blessed Redeemer, should endeavor to make the mission cause more interesting to the rising generation, and to enlist, if possible, the feelings of every child and every servant in the spread of the gospel over the whole earth.

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NORTH CAROLINA BAPTIST CON-
VENTION.

This body held its annual session at Raleigh, commencing on Thursday, the 15th of October. Quite a number of delegates from different parts of the State were present, all of whom seemed deeply interested in the various objects which claimed their attention. Thomas Meredith was chosen president, and J. J. Finch, secretary. At night, the introductory sermon was preached by W. T. Brooks. From the report of the Board, it appears that more has been attempted and actually done, during the last year, than for several years. An increase of funds has been realized, which will prepare the way for more efficient action in future, and we are much mistaken, if the next annual report does not exhibit results of the most pleasing character.

The amount paid into the treasury for foreign missions during the meeting, was about \$800, exceeding by more than one-half the contribution of last year. The work of spreading the gospel in heathen lands, is beginning to be appreciated by many of the churches of North Carolina. This was indicated by the spirit of the Convention. When the report of the standing committee on foreign missions, was presented by J. J. James, and addresses were delivered by the Corresponding Secretary of

the Foreign Mission Board, M. T. Yates, and others, the hearts of all were deeply affected. Flowing tears from many eyes, evinced the sympathy which prevailed throughout the whole assembly, on behalf of a perishing world. As brother Yates referred to his expected departure from their midst, and besought their continued co-operation, and especially an interest in their prayers, every countenance, lighted up by the fervor of christian love, seemed to say: brother, we will, we will! Distinct pledges to this effect were given; and at the suggestion of one of the brethren, the exercises of the morning were closed with special intercession on behalf of brother Yates and his companion.

Among other subjects of vital importance considered by the Convention, was a recommendation of the Board, so to alter the constitution, as to provide for the creation of three distinct Boards, to which should be separately confided, the Foreign Missions, Domestic Mission cause, and Ministerial Education. This plan was ultimately adopted. The Domestic Board will be located at Raleigh; a Board for Foreign Missions at Yanceyville; and an Education Board at Wake Forest College.

The Foreign Mission Board is composed of efficient brethren. They will, without doubt, take into consideration the whole subject confided to their care, and bring into operation efficient measures for securing the contributions of the North Carolina churches. Nor should we be surprised to find, at no distant day, the brethren of this State exceeding in their liberality some portions of the

country which have been far in advance of them.

During the meeting, the annual discourse before the Bible Society was delivered, at the request of the Society, by the Corresponding Secretary of the Foreign Mission Board. The anniversary sermon of the Publication and Sunday School Society, was preached by J. J. James, of Caswell county. Elder J. McDaniel delivered the Convention sermon, on Sunday morning, before a crowded audience.

The next meeting of the Convention will be held with Friendship church, near Fayetteville.

RALEIGH ASSOCIATION, N. C.—WORTHY OF IMITATION.

The Raleigh Association, at its meeting, held in Sampson county, N. C., on the 2d Lord's day in October, determined to recommend to the churches, the collection of sufficient funds to sustain our brother M. T. Yates, recently appointed by the Foreign Mission Board, as their missionary to China. A committee of five were appointed to carry out the measure. A deep interest in the cause was manifested by the brethren present, and there is reason to believe that a beneficial influence will be produced upon other associations in North Carolina, and throughout the southern country, by the resolution they have adopted. Brother Yates goes out from the bosom of this Association, and being most tenderly regarded by them, will doubtless, receive the benefit of their prayers and contributions.

GENERAL ASSOCIATION OF MISSOURI.

The General Association of Missouri, met at Lexington, on Thurs-

day, the 27th of August, and continued for three days. At the request of the Foreign Mission Board, our esteemed brother, Wm. Buck, attended as their representative, although in consequence of low water, he was unable to reach the meeting until after its adjournment. He was permitted, however, on Lord's day morning, to address, briefly, a large congregation, and to appoint another meeting to be held on Monday, to consider still further the objects of his mission. Referring to his arrival, brother Buck remarks :

We immediately repaired to the Baptist meeting-house, where a very large and highly polished looking assembly had collected, to listen to a sermon from Doctor Lynd. We were informed that the General Association had closed its business on the evening before; that it had declared itself as a home missionary body, auxiliary to the Southern Convention, and that a foreign mission society had been organized. We were gratified to receive this information concerning the action of the body, though we were greatly disappointed in having failed to meet them in time to be recognized as the representative of the Southern Convention. We must confess, however, that the pain of our disappointment is somewhat abated by the consideration, that the spontaneous action of the Missouri brethren, in regard to the Southern Convention, presents their own views, uninfluenced, upon the vexed question, which, had we or any other representative of the Southern Convention been present, might have been ascribed, more or less, to that influence, and, thus far, have detracted from the independent and intelligent action of the body itself. For, however much we might be gratified with any proofs that our feeble instrumentality had been successfully exerted, for the prosperity of the southern and south-western

churches, we should experience a much greater degree of pleasure in the fact that their zeal and readiness to every good work was so manifest, as not to require the stimulus of such an instrumentality as we could exert, to effect their highest prosperity and usefulness. Our visit to them, as the representative of the Southern Convention, furnishes evidence to them of the deep interest which their southern brethren feel in them; and their independent action, in the absence of the representative of the south, is unequivocal proof of their feelings and views, in reference to those questions which have resulted in separating the south from the north, in missionary matters.

Finding matters in this attitude, we availed ourselves of an opportunity afforded us, after the sermon by Dr. Lynd, to deliver a brief address to the very large and intelligent assembly, upon the objects of our visit, and the general missionary interests of the south; and after the address, an appointment was made for a special meeting of all the friends of missions, at nine o'clock on Monday morning, to consult what else could be done to promote the great cause of missions in Missouri. Accordingly, the meeting was held, and a large assembly convened. After several addresses, it was unanimously agreed, that what remained to be done, in order that the churches in Missouri might have the whole missionary field before them, was to organize a State Indian Mission Society, auxiliary to the American Indian Mission Association.

The following presents the action of the body in regard to a separation from the north:—

Bro. Lynd, from the committee to whom was referred the question of becoming auxiliary to the Southern Baptist Convention, presented the following report:

The committee to whom was referred the subject of dissolving our connection with the American Home Missionary Society, and becoming

auxiliary to the Southern Baptist Convention, have given such attention to the subject as the time allotted, and other engagements, would allow.

It is the opinion of the committee, that this association is under obligations of gratitude to the American Baptist Home Missionary Society, for the aid which they have heretofore rendered in the support of missionaries in this State, and which they are still disposed to continue, as far as their means will justify.

While the circumstances which have produced division between the north and the south have been beyond our control, and the division itself, in many aspects, to be deeply regretted, yet we cannot but hope, that, in the providence of God, it will result in a wider diffusion of the blessings of missionary effort.

From the local position, the institutions of the State, and the general feeling of the people, it appears to your committee to be obviously proper, that, so far as union with any organization, as an auxiliary, is concerned, this association will better harmonize with the views and the enterprise of the Southern Baptist Convention.

The committee, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That this association become auxiliary to the Southern Baptist Convention.
2. *Resolved*, That the Secretary of this meeting be instructed to notify the Cor. Secretary of said Convention, of this resolution.

Which report was accepted, the committee discharged, and the resolutions accompanying said report unanimously adopted.

We present an extract from the report on foreign missions, prepared by Elder S. W. Lynd:—

We are called upon, at the present day, to make the most strenuous exertions in supplying the world with the gospel and a gospel ministry, because God is continually opening, in his providence, new fields of labor,

and is impressing many of our ministering brethren with a strong and holy desire to give themselves to the work on heathen ground; because the facilities for promoting the spread of the gospel are daily increasing, and God is setting his seal to the work in the conversion of many sinners; and because the perishing condition of the heathen loudly calls for vigorous and efficient action.

To accomplish this work in the right spirit, and secure the largest amount of good in the mission cause, will depend much upon the diffusion of the right kind of information among the churches, by which their feelings may be enlisted, and their contributions be increased. And this information will depend mainly, under existing circumstances, upon the efforts of ministers of the gospel, and especially pastors of churches. If the guides of the churches be zealous in this matter, and present it to the people with all its array of facts, much more will be accomplished. We consider, therefore, that a heavy responsibility rests upon the pastors of our churches, to present the subject of foreign missions to the people of their charge, and to lead the way in prayer and effort for the conversion of the world.

After the association adjourned, a Foreign Mission Society was formed. We trust it may become an efficient body, and that soon Missouri will be represented, by some of her own number, on heathen shores.

ORDINATION OF M. T. YATES.

The deeply interesting services connected with the ordination of bro. Yates, took place at Raleigh, on Sunday evening, the 18th of October. A densely crowded audience were in attendance. The exercises were commenced with singing a hymn, and prayer by James Dennis. A sermon peculiarly appropriate was delivered

by Thomas Meredith, from 2 Tim. iv: 2,—“Preach the word.” The speaker proposed to consider three inquiries: 1. What is to be preached? 2. How is it to be preached? 3. To whom is it to be preached? The discourse was replete with valuable thought, and delivered with clearness and force. Prayer, with imposition of hands by the presbytery, was offered by W. H. Jordan. The charge was presented by the Cor. Sec. of the Foreign Mission Board. A copy of the bible, with suitable remarks, was presented by Richard Furman. The right hand of fellowship was then given by Samuel Wait. His observations had reference to the endearing relation which had existed between himself and the candidate, as his instructor for a series of years.

Before the exercises closed, brother Richard Furman arose and referred with much pathos to the sacredness of the occasion, and urged that some practical evidence should be given of their interest in the mission cause. He proposed to be one of twenty to raise at once the sum of one hundred dollars. Within a few minutes the whole amount was contributed.

The candidate then read with distinct voice, but evidently with subdued emotion, the hymn,

“Yes, my native land, I love thee,”

and the whole congregation united in singing, during which a public collection was taken, amounting to thirty or forty dollars.

This season will be long remembered by those who were present. It constituted a new era in the history of North Carolina Baptists. One of their own sons was set apart to the work of preaching Christ among the

heathen, and henceforth they are to be represented in the far distant and populous empire of China. The brother whom they send forth is a graduate of their own institution, Wake Forest College, and enjoys in a high measure, their confidence and esteem. May he long be spared, and become eminently efficient as a missionary of the cross.

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CHINA.

We are happy to present the following communication from brother Roberts to our readers. The encouraging circumstances under which he seems to be laboring, cannot but excite the most grateful praise. To God be all the glory. May we not hope that the anticipated "thousand members," of which this letter speaks, will soon be found organized in distinct churches in the great city of Canton, and that "the word of the Lord will be sounded out," far into the interior. Is it too much to expect this result? God can hasten it in his time. For this let all earnestly pray. The letter addressed to the Secretary is herewith presented:—

CANTON, May 10, 1846.

*Dear Brother:*—I am not now in the habit of writing a daily journal. My time is otherwise taken up: nor would such, on account of its sameness, be long interesting. But as your Board is newly organized, and I presume feels deeply interested in the China mission, I will now prepare you the journal of to-day somewhat carefully, which may serve as a specimen of other days, especially Sabbath days.

The morning was spent until breakfast, in reading, secret devotions, family worship, and aiding two of the Chinese assistants in selecting, and preparing their discourses for the day, which was done with prayer by each of them and myself. The portion selected for their discourse to-day was upon prayer, in Matthew vi: 5-15 verses inclusive, which I particularly explained to

them, and directed them how they were to preach to the people. They were both to preach from the same passage, but at different places. This plan enables me to test their preaching talents.

After breakfast I was diligently engaged in reading and preparing for Sunday school until 10 o'clock, when the school was assembled, and I took my station as superintendent. After singing, I explained in a few words our rule of contributing every Sunday morning for the spread of the gospel: and after prayer that we might be liberally minded and contribute cheerfully, the treasurer, Chow, took up the collection of 1½ cents each. There were twenty-two contributions, amounting to 29½ cts. Each member of the church, each assistant, one inquirer, and some of the Sunday school pupils, contributed. This is the day of small things, but I hope this rule of contributing a small amount every Lord's day, will tell when we shall have a thousand members! We then proceeded to the Sunday school lesson, which consisted of seven verses in the "daily manna for christian pilgrims." The superintendent recited them first for example's sake, and proceeding by seniority, the oldest members in the class succeeded him. They were then divided into two classes, and the two oldest members, when they had recited themselves, were each put at the head of a class to hear them. When the classes were through, one of the teachers was invited to attempt an explanation of the verses; which were more fully explained and enlarged upon by the superintendent in the close. We closed the school by prayer; after which, the duties of the day, at the three chapels, were laid down.

We immediately raised a flag as a signal for public preaching, and rung the church bell; and, in accordance with the command, "Go ye, therefore, into the *high ways*, and as many as ye shall find bid to the marriage," I went out into the high ways, or streets, in search of hearers, and

as many as I found, I invited to the meeting; and we soon obtained a pretty respectable congregation, to whom assistant Chow and I preached. We gave them books, and all were dismissed. Chow and two more assistants still continued at the Wet-tung chapel, to receive visitors, give them books, and preach to them privately, while the rest of the assistants went with me to the Wong-sung-hong chapel, about a mile above, to preach again. This place being on the street, we stood in the door and invited persons to come in and hear the gospel, until we obtained a congregation here, to whom deacon Wong and myself preached. They listened with much attention, and then received books. This is the first place where I commenced to live among the people in Canton, and preach to them. I think I shall be able to obtain premises in this same house for one of the brethren who is coming, immediately on his arrival; and if so, he cannot be better situated for the commencement of his work. The master of the house is a strong personal friend, and has promised me the house if I want it,—that is, a sufficiency of it, in addition to the chapel, for a family.

#### *The Honam Chapel.*

The Hoklo assistant, Chun, then accompanied me to our new chapel in Honam, in which we commenced public services for the first time, to quite a crowded house. He prayed and read the 5th chapter of Romans, in the Hoklo dialect, and then preached to the people. We have had religious services for sometime on this side among the Hoklos, in rather a private way; but this house is now rented for eight or nine months, as a beginning, with the express understanding that it is to be used as a chapel. I also have another rented in its vicinity, which will still be used in the private way, for the distribution of books and making known the work. This Hoklo, Chun, is a first rate assistant, and I am not without hope that the gospel may soon

take effect among those of his dialect. Indeed, I was not a little gratified to find, that he has already several promising inquirers. After meeting, he pointed out to me two who wish to become disciples. With one of them I was much pleased. Of his own accord, he aided Chun in explaining the gospel to others.

#### *Beggar Congregation.*

About sun-set, I went with one of my assistants to my congregation of beggars, and preached to quite a number, prayed with them, and aided them a little. My first disciple, Chun, was a beggar, and therefore I am encouraged to preach to beggars. "To the poor (said Jesus,) the gospel is preached." At 7 o'clock, P. M., the church bell was again rung, and we had quite a crowded congregation. The house is small, but there must have been one hundred who listened very attentively while two of my best assistants, Tye and Wong-Oey, joined me in preaching to them. I scarcely ever saw a congregation in christendom, listen with more earnestness to the preaching of Christ and him crucified. We come to the *conclusion*, that where so much earnestness is manifested, that results must soon be realized. Indeed, we now have one promising inquirer at this chapel, of the Hakah dialect, who I hope may persevere unto the end. He is an old man about 72 years of age. He comes every morning, and gets the lesson with the bible class, and on Lord's day with the Sunday school, and professes to wish to become a disciple.

#### *Conclusion.*

There are three principal dialects in Canton and Honam, and I am happy to say, that we have a first rate assistant in each. The disciple I baptized last, from within the city, professes to know the Mandarin—so that through much mercy, we are now able to let the inhabitants of Canton and vicinity generally, hear of the "wonderful works of God



spoken in their own language wherein they were born."

This has been a happy day with me. I have been alone, yet I am not alone, for the Lord has been with me, and my Chinese brethren have been with me, and we have enjoyed glorious privileges. Bless the Lord, oh! my soul, and all that is within me, thank and praise his holy name. I hope that several brethren and sisters will soon be here to join us in these duties and privileges. We shall have work enough for us all and twice as many more.

Yours, most affectionately,  
In gospel labors,  
I. J. ROBERTS.

P. S. I ought to acknowledge perhaps, that we have some evidence here that satan is not dead. He seems to have become alarmed at our having two preaching places in Honam; and hence, since I wrote the foregoing communication, he has stirred up some of his children to frustrate my operations there; to drum up the people with a gong, and excite opposition to my preaching in the last house rented; but I still have another house there. My Master is wiser, and mightier than he and his children, and will make these things work together for my good and the good of his own cause. Another man proposed letting us have another house in Honam yesterday. With a sufficiency of money to procure, and men to occupy houses, I shall doubtless, the Lord willing, be able to obtain as many as we wish.  
I. J. R.

**Donations.**

FROM SEPT. 15, TO OCT. 15.

*Tennessee.*

|                                                                       |        |        |
|-----------------------------------------------------------------------|--------|--------|
| Cash per Rev. R. B. C. Howell, for Canton chapel,                     | 407,65 |        |
| Less exp's of bro. Shuck,                                             | 17,65  |        |
|                                                                       |        | 390,00 |
| Cash from East Tennessee For. Miss. and Bible Society, per Noah Cate, | 12 00  |        |
|                                                                       |        | 12,00  |

*Rhode Island.*

|                                                          |       |       |
|----------------------------------------------------------|-------|-------|
| Cash from Rev. F. Wayland, D. D., per Rev. J. B. Taylor, | 20 00 |       |
|                                                          |       | 20,00 |

*Mississippi.*

|                                               |      |      |
|-----------------------------------------------|------|------|
| Cash from Samuel Moore, by Rev. J. B. Taylor, | 2,00 |      |
|                                               |      | 2,00 |

*Virginia.*

|                                |       |       |
|--------------------------------|-------|-------|
| Cash from Doct. W. A. Baynham, | 20,00 |       |
|                                |       | 20,00 |

*Georgia.*

|                                                                                                                                                                                                                                                                                                                                  |        |        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------|
| Haynesville church                                                                                                                                                                                                                                                                                                               | 27,50  |        |
| Clouds' Creek ch. 2,50,                                                                                                                                                                                                                                                                                                          |        |        |
| Mullston ch. 5, Falling Creek ch. 5,75, collection at Elberton 5,20, Vans Creek ch. 12,62, Bethel ch. 5, S. G. Hill- yer 10, B. Harris 2, Jno. Vason 5, Ed. Walker 2,50, J. B. Walker 5, Central Association for African mission, 13,37, part collection on Lord's day 23,12, Jas. H. Stark 5, Sabbath school, La- grange, 8,42, | 137,98 |        |
| Less exchange,                                                                                                                                                                                                                                                                                                                   | 1,01   |        |
|                                                                                                                                                                                                                                                                                                                                  |        | 136,97 |

per Rev. C. D. Mallary.

*South Carolina.*

|                                                                          |        |        |
|--------------------------------------------------------------------------|--------|--------|
| Edgefield Baptist Association, per Rev. Wm. B. Johnson, D D.,            | 70,35  |        |
| Female Juvenile Miss. and Education Society, first Bap. ch., Charleston, | 90,00  |        |
| Cash collected for Canton chapel, in Charleston,                         | 201,40 |        |
|                                                                          |        | 361,75 |
| per Dr. Mendenhall, Treas'r S. B. C.                                     |        |        |

*Kentucky.*

|                                                          |        |          |
|----------------------------------------------------------|--------|----------|
| Kentucky China Mission Society, per Sam. Clark, Treas'r, | 500,00 |          |
|                                                          |        | 500,00   |
|                                                          |        | 1,440,72 |

**BIBLE FUND.**

*Kentucky.*

|                                                                                                              |        |          |
|--------------------------------------------------------------------------------------------------------------|--------|----------|
| Kentucky and For. Bible Society, per Jas. E. Tyler, (\$13,35 designated for distribution among the Indians,) | 211,00 |          |
|                                                                                                              |        | 211,00   |
|                                                                                                              |        | 1,651,72 |

ARCH'D THOMAS,  
Treasurer.

## Board of Domestic Missions, Marion, Ala.

## DOMESTIC MISSION BOARD.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep, having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—*MATT. ix : 35—38.*

Sympathy is a prominent characteristic in christianity. Wherever and whenever it obtains possession of the heart, it opens a fountain of compassion, which freely flows to the objects of misery in every direction. This principle is evinced in the "unspeakable gift:" "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." And the apostolic direction is, "rejoice with them that do rejoice; and weep with them that weep." And again, "remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

This principle, more or less, prevails in the heart of every christian; for it abounded in the heart of Jesus our Lord. This is made a test of discipleship, as it is said, "now if any man have not the spirit of Christ, he is none of his." The Lord makes use of this natural principle to impel his people to activity in his cause. He calls them to look on

wretchedness and misery, in order to excite them to active efforts for supplying the remedy. Paul was sent to Athens, and led by the providence of God, to remain there a while. It happened, that "while Paul waited for Silas and Timothy, his spirit was stirred in him, when he saw the city wholly given to idolatry." Having seen the idolatry of that city, he was roused to make an effort for their salvation. We are informed, that daily, "he preached to them Jesus, and the resurrection."

Until the present time, a knowledge of the wretched condition of the world without a Saviour, is necessary to produce energetic action in the cause of the Redeemer. Many a real christian is satisfied with doing little or nothing to spread the knowledge of salvation, merely because he is ignorant of the state of the world. He knows not the extent, nor the wretchedness of heathenism. He does not imagine that so many idolators exist, nor that their condition is as hopeless as it really is. He cannot conceive of the darkness which envelops their hearts, nor the ignorance which enshrouds their minds, nor yet the crimes which are practiced in their superstitions. He does not realize, that "the dark places of the earth are full of the habitations of cruelty." When light on these subjects is thrown upon his mind, he immediately inquires, "Lord what wilt thou have me to do?" In proportion as this light increases, and the love of God prevails in the heart, is the christian induced to extend his liberalities, even to the

giving of himself to the important work of a missionary to the destitute; and he will even desire to go and dwell among rude, uncivilized and savage tribes, that he may give the knowledge of salvation to those who are "perishing for lack of knowledge." Information, therefore, is greatly needed to awaken the spirit of christian benevolence.

For the purpose of spreading this necessary information, *The Southern Missionary Journal* has been commenced and sent forth. It is to be made, for the present at least, the organ of communication for the Board of Domestic Missions, as well as for the Board of Foreign Missions. The object of both Boards being the same, and the churches in which they operate being the same, there appears to be much propriety in uniting in a common Journal. Then will each subscriber be made acquainted with the progress of the mission cause, both at home and abroad. He will thus, perhaps, be better qualified to determine the amount and division of his contributions. We hope that the Journal will receive a very extensive patronage.

While the condition of the heathen demands our deep sympathies, the destitute at home calls no less loudly on our compassion. Unless a person has made it a business to traverse the country with the view of becoming acquainted with its spiritual dearth, the real state of many, very many parts of our dear country are unknown. While many places are blessed with the gospel faithfully preached, others, at no very great distance, are entirely destitute, not

only of the preaching of the gospel, but of the Bible itself. In many places, there is not a sermon once in a year; and in some places, the gospel has never been proclaimed. To explore and supply the destitute portions of our southern country, is the object of the Domestic Mission Board of the Southern Baptist Convention.

In preparing matter for the columns of the *Southern Missionary Journal*, we shall endeavor to introduce to the reader, a picture of the real condition and wants of our fellow-citizens. Our country, our fire-side, our brethren, and in many cases, our relatives will be the objects of our search. We shall endeavor to find out the poor, the lost, the destitute, the careless and thoughtless, and present them to our readers in such a manner as to call for their sympathy, their prayers, their labors, and their benefactions.

We shall also aim to make them acquainted with the wants of our field; the state of our treasury; the distribution of our funds; the number, position and success of our laborers; and in a word, every thing, which in our view, pertains to our grand object.

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**From our Missionaries.**

**ALABAMA.**

We give the following interesting and encouraging extract, from a communication sent us by our missionary in Bibb county, Alabama:

I consider this a very dark corner indeed. The people are generally very poor, and have but little opportunity of going out of the neighborhood to hear preaching; and those desiring to hear the word of God, are deprived of that blessing for

months. There are many who seldom appear at a place of worship. Not a few spend the Sabbath in hunting, fishing, shooting at a mark, &c. There are many families in which there is not a religious person; and many which, until I came here, had no Bible, no religious book, and scarcely any kind of books at all. Children, not a few, from 10 to 15 years old there are who have seldom or never entered a place of worship. There are young men in the vicinity who have not been at a place of worship in five years. And what adds blackness to all this gloom, and probably has contributed much to it, is the fact, that the preaching they have generally had at the church nearest this place, has been of the anti-missionary, Antinomian order. But I think I see the dawn of a better day. Passing through this vicinity last week, I left an appointment for the Sabbath. On my return, it was evident the news had spread through the neighborhood, and it was no unwelcome message; for the neighbors turned out and built an arbor before the door of a school-house where our meeting was to be held. On Sabbath morning the house was filled, and as many more were seated under the arbor. The Lord appeared among us; and so mightily did he work, that we could not break up until Tuesday evening. Two or three lay brethren present, afforded me some assistance. In answer to fervent prayer, the Lord sent us a refreshing shower of grace. The hearts of Christians were filled to overflowing with the love of God, and they shouted for joy. Sinners wept on account of sin; many designated themselves as mourners, requesting the prayers of God's children, and scarcely a person present who was not affected. Some 8 or 10 professed hope in Christ; two or three backsliders were reclaimed. The anxiety to hear the glad tidings of mercy is very great. Men, women and children would walk two, three, and even five miles to a *night meeting*. An old lady sixty or seventy years old,

very fleshy, and so crippled as to render it difficult to move about the house, started one morning early and walked more than a mile to hear the word of life. She was a non-professor. Another old lady, about the same age, in company with her daughter, a young woman, 18 or 20, came on foot *six miles*. This woman's husband will not allow her to attend church when he can prevent it. But she determined to obey God rather than man, left home with curses on her head, walked to church, and returned to receive the frowns and abuse of an earthly demon.

Another evidence the Lord is at work here, is, the people have determined to build a house of worship, which they will commence in a few days.

I have been credibly informed, that there were some young persons at preaching last Sabbath, who never heard a sermon before; and there are others who have never heard one yet."

—  
TEXAS.

Rev. James Huckens, our missionary to Galveston, after a long absence from home, on a tour through the southern states, collecting funds to erect a house of worship for the people under his charge, returned to his field early in July. His first report is just received, an abstract of which we give to our readers; also an extract from a letter accompanying the report, which will be read with interest. That the reader may appreciate the first paragraph of the extract, we will state, that in view of his knowledge of the country, it might be desirable for him to travel during the fall—seek out proper locations for missionaries, and make all suitable arrangements for them. After stating some valid reasons why it would be impracticable for him to do it, he discourses as follows:

The state of the church, the feelings of the other ministers, the voice of the friends of religion, the fact that a neat and beautiful house, 45 by 35 was opened to me, and the future character of the denomination, all demand my attention, and seemed to indicate clearly the will of God. Accordingly, I went to work. The church came together as one man. The members have been improving in their religious feelings; take their places in the prayer meeting and Sabbath school—fill their places in the house of God—and begin to feel their responsibilities to God and to the world. I believe the church is united; I know of not the least disension.

We had only 25 hearers the first Sabbath; but the congregation has increased from Sabbath to Sabbath ever since we commenced operations; and in two months, if God shall help us as he has for the two months past, our present place will be crowded. A large number of our citizens are absent, either at the seat of war, or at the north; hence our congregation must be much increased by the first of December. We have been much hindered in beginning our house, on account of the scarcity of lumber; the vessels being almost altogether in the employment of the government. But this week we expect to let out the contract. The building will be 75 by 40, with brick basement, portico in front, and will cost from \$4,500 to \$5,000. I have procured in this city, subscriptions to the amount of \$800, besides the land, which is worth \$1,000. I think I shall be able to raise \$700 more from the city, when business shall revive. Our congregation, if properly nurtured, will be an exceedingly respectable one for intelligence and influence.

The Methodist and Presbyterian ministers treat me with all the affection of brothers. They are christian gentlemen, honorable to the highest degree.

We have a ministers' meeting

every Monday morning, for prayer—for ascertaining the progress of the gospel in the city—and for devising modes of attack upon the bulwarks of satan. We take our stand side by side in the temperance society, which is headed by our excellent Mayor, a member of my congregation. We have made an attack on Sabbath-breaking. We first had two meetings of the churches and citizens generally—meetings of deep and thrilling interest; then we had a meeting of our Sabbath school teachers and scholars; then we called a meeting of the colored people. I have never known a movement of the kind of greater interest, or which promised more success.

We have established a regular weekly visitation of the hospitals and of the schools; we attend each others' prayer-meetings; we have also established a regular meeting at Bolivar Point since my return, at which place, there never had been but one sermon preached. We have our eye upon other strong-holds of satan, which we intend, God being our helper, to reach by mining.

The two grand obstacles in our way in this city, are infidelity and popery. A tremendous battle is to be fought. There are at the present time in this city, not less than 5,000 inhabitants, and 2,000 of that number are foreigners; there will be probably not less than 7,000 persons here during the coming winter.

We have an interesting black church. They have erected a meeting house, with the assistance of the whites, during the past year. I usually meet them once on the Sabbath.

During the quarter I have labored 12 weeks. Stations for preaching, Galveston and Bolivar Point. Received by letter 14; by baptism 2; Sabbath school scholars 36; teachers 6.

Brother Creath writes he expects to be in New Orleans by the 20th or 25th of November, on his way to

Texas. Brethren Hill and Chandler, of Georgia, will also go out in November or December. In a short time we shall be able to furnish much information of deep interest in relation to that important State.

#### HISTORY OF THE PAST.

As it is designed to record in the Journal all matters of importance, or that may be hereafter regarded of interest, pertaining to the Domestic Board, in order that any one possessing a file of the Journal may be in possession of the history of domestic missions of the Southern Baptist Convention, there is a propriety in giving a brief sketch of past events.

Owing to many serious and unavoidable changes among the acting officers of the Board, but little of importance was accomplished during the early part of the first conventional year. No agent was employed,—scarcely any funds were in the treasury,—consequently, no missionaries were appointed. After the lapse of seven or eight months, the aspect of affairs became much more cheerful and encouraging; the services of several active and efficient agents were secured; funds were supplied, and missionaries appointed.

Rev. Samuel Henderson is the agent of the Board, in Ala.; Rev. John C. Keeney, in Miss.; Rev. Jas. Davis, in Ga.; Rev. Wm. P. Hill, in South Carolina; Rev. A. B. Smith, in Virginia; Rev. A. J. Battle, in North Carolina. Also, Rev. James H. De Votie, of Ala., traveled a short time as agent, with much success.

The Board have made fourteen appointments of missionaries, some of whom have entered their field, and their labors have been owned and

blessed of God. The following is a list:—

Rev. L. T. Hinton, New Orleans.

“ Jas. Huckens, Galveston, Texas.

“ Wm. M. Tryon, Houston, do.

“ J. W. D. Creath, do.

“ Noah Hill, do.

“ Pleasant B. Chandler, do.

“ P. S. Gayle, Memphis, Tenn.

“ C. M. Breaker, Huntsville, Ala.

“ A. B. Smith, Va.

“ Borak Chandler, S. C.

“ Jas. B. Shackelford, S. C.

“ Noah Haggard, Ala.

“ ——— Van Hoose, Selma, Ala.

“ John Tucker, Benton co., Fla.

There are several pressing applications now before the Board, which are laid over for want of means. Several important places have been neglected for want of suitable men to occupy them. We greatly need men and means to supply the moral wastes of our country. How much need there is for all the churches to devoutly “pray the Lord of the harvest to send forth laborers into the field!”

#### COLPORTEURS.

We have reason to hope that the time will soon arrive when our Board will be prepared to promote the spread of evangelic truth, by the circulation of well selected tracts and books. This may be done through our missionaries in the pursuance of their appropriate work, or, by worthy men, who not being engaged in the ministry, are still eminently qualified to do good in this way. We have been led to this train of thought by looking at the reports of Colporteurs, as furnished in the last minutes of the American Baptist Publication Society. One of these, laboring in Illinois, says:—

Yesterday (the Sabbath,) I was with the church at Brighton, in Jersey county. That little church is

very much revived; 10 have been added to their number by baptism, and more are expected. Elder Rogers is their pastor, and preaches for them two Sabbaths in a month. The memoir of Boardman pays for its cost in one reading. I called on a pious widow lady, in feeble health, and dependent for her subsistence upon her own industry and economy. She had long wanted the memoirs of George Dana Boardman. She had named her only son after that distinguished and successful missionary of the cross. She therefore purchased the book with tearful eyes. She might need the money for other things, but she likewise thought of him, who said, "I will be a father of the fatherless, and a judge of the widows." The next time I saw her she exclaimed, "I have gotten the pay for my book. O, it was a rich treat to my soul." Many there are, who have a similar feast in reading our books. How much such an equivalent outweighs silver and gold. And a good book does not lose its preciousness on being read once; it pays for itself many times. Besides, many a book after it has thus remunerated its purchaser, goes about the neighborhood, enlightening and making happy all who read it. I have not yet found a person who regrets that he had purchased any one of my books."

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#### THE JOURNAL.

We are pleased to announce, that the subscription list of the Journal is increasing. The back numbers of the first edition are entirely exhausted, and to meet the demand for them we shall *re-print* the July, August, September and October numbers during the present month. Subscribers who may send in their names in the mean time, will be supplied so soon as the *second edition* is out of press. Let our brethren still interest themselves in procuring names. Each number will be mailed in season to reach all portions of the country in time for the monthly concert of prayer.

#### HOME MISSIONS, A BASIS OF SECULAR PROSPERITY.

The following statements were made public some years ago by a respectable journal in Massachusetts. They are now taken from the "Home Missionary," the organ of the American Home Mission Society. The facts are so true and important, and illustrate so clearly the relation of domestic missions to all that is entitled to the name of "prosperity," that we transfer the article to the Journal, believing it will direct the attention of our brethren to the importance of this subject:

A town in the commonwealth of Massachusetts, containing about 2,000 souls, and formerly distinguished for sobriety and devotion to the interests of religion, publicly voted to dispense with religious services. The meeting-house went to ruin. Sunday was devoted to hunting, fishing and carousing. Two taverns in the village plied their business vigorously on the day of rest. In ten years, there were more civil broils and litigations than had been known before or since the incorporation of the town; and intemperance made frightful ravages.

At length a few friends of good order determined to bring back, if possible, the enjoyment of religious privileges. By the aid of a domestic missionary society, they obtained the services of an excellent pastor. At the expiration of four years, it was found that two hundred children were under instruction in the Sunday school; religion had flourished remarkably, and some of the incidental results were, that every law suit was settled, every drop of rum was banished from the stores and public houses, where before one hundred hogsheads were annually sold; and prosperity poured in its resources so plentifully, that the feeble nursling of home missions, found means of sustaining itself, and also of contributing freely to the aid of needy congregations.

I have seen another statement of a similar experiment, in political economy, published in the same year. Possibly, it may refer to the same

town. In this account, it is said, that after the most manifest want of thrift and prosperity, the same mode of relief was devised, and with such effect, that "farms had increased fifty per cent in value," and "an entirely new aspect" was placed "on the dwellings as well as on the spirit of the people."

Intelligent men at the west, informed the writer, that there is a marked difference between settlements that were supplied from the first with religious institutions, and those which were not. It was found that in the former, schools flourish, society is good, and property improves in value, beyond the ordinary advance; while in the latter, the reverse is true in every particular. A place of the former character was mentioned, where men had been known to wish they could sell out with a view to establish themselves in a different community. Reflecting men had thus been brought to the conviction, that it would be good policy to tax themselves with the expense of religious worship, for the sake of its tendency to promote prosperity.

Settlements that obtain early religious privileges, become the resorts of worthier, more intelligent and useful emigrants. They attract to themselves thus the very elements of increased prosperity. Home missions, by planting the institutions of religion in our newer settlements at the earliest period, are opening these fountains of permanent success.

A merchant in a distant village, to which a home missionary was to be sent, was importuned to aid in sustaining the expenses of worship. He would give nothing. At last he was pressed by this consideration, "The value of your property will be raised, if a flourishing church should be established here." He subscribed a small sum on the strength of this appeal, and soon became, from principle as well as policy, a liberal friend to home missions. That village became the abode of wealth, of taste and refinement, as well as of religion.

PROSPECTS OF CHRISTIANITY.

"Whosoever looks back upon the gradations by which christianity has proceeded—whoever contemplates it, passing like the finger of heaven, over the harp of the past, and drawing forth a richer and fuller vibration as it reached a longer cord than before—will be convinced that it has surmounted its principal difficulties, and that it has nothing to encounter which it has cause to fear."

The Cor. Sec. of the Domestic Mission Board will be expected to conduct this department of the Journal.

Donations.

FROM MAY 8, 1845, TO APRIL 1, 1846.

Georgia.

|                                                 |       |        |
|-------------------------------------------------|-------|--------|
| Augusta Sabbath school, by Rev. Jesse Hartwell, | 20,00 |        |
| Collection, Southern Bapt. Con. at Augusta,     | 41,00 |        |
| Joel Early, by E. D King,                       | 20,00 |        |
| Rev. B. M. Sanders, by J. N. Taylor,            | 50,00 |        |
|                                                 | —     | 131,00 |

South Carolina.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |        |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------|
| Bible Society, Newberry C. H.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 90,00  |        |
| Welsh Neck Association, by J. B. Taylor,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 100,00 |        |
| Collections by William P. Hill, agent:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |        |
| E. B. Presley 2, W. F. Durisoe 2, John Lyon 2, C. L. Goodwin 2, R. A. Griffin 1, Elizabeth Todd 3, R. McCrackaw 2, S. E. Chils 3, N. C. Griffin 1,50, Reuben Cooper 2, G. W. Holloway 1, A. P. King 1, F. G. Martin 1, Wm. Chiles 3, Sam'l Perrin 2, M. S. Cothran 50c, T. J. Hibbler 5, Jeremiah Seigler 1, D. D. Brunson 5, Sam'l Laster 1, R. S. Roberts 1, S. F. Goode 5, W. M. Burt 5, cash 1,25, S. S. Thompkins 3, C. L. Goodwin 1, F. W. Pickens 5, collect'n at Pleasant Grove 3, Mrs. E. Mimms 5, Mrs. A. P. Griffin 5, A. B. Addison 10, E. J. Mimms 5, S. Christie 10, Jas. Griffin 5, E. C. Bryan 2, | 107,25 | 227,25 |



## Virginia.

Cash by Rev. Eli Ball, 106,00  
 \_\_\_\_\_ 106,00

## Alabama.

Tuskaloosa, Mrs. Jane E. Powell 25, Mrs. Isabel Pratt 10, Mrs. Randal 3, Miss Mary Drysdale 15, Miss Charlotte Drysdale 15, Dr. Basil Manly 10, Rev. Mr. Sturgis 2, collection 24,94, 104,94  
 Gainesville, Mr. Southerland 10, L. J. Morris 2, Grant's Creek ch., John L. Foster 5, Hardy Foster 5, 12,00  
 Hamburg, C. J. A. Crenshaw 5, Needham Howell 5, P. Taylor 50c, Miss Sarah Taylor 50c, 12,00  
 Oakmulgee, Rev. A. G. McCraw 25, Providence McAdams 10, Mrs. Rachael Williams 1,50, Mrs Sarah Crow 1, Mrs. Gullina McCraw 1, 38,50  
 Cubihatchie, Minister's meeting, collection, 23,35  
 Collected by Samuel Henderson, agent:—  
 Mrs. Christian 50c, collection at Good Hope 6,75, 7,25  
 Collect'n at Tuskegee 9,40, Rev. D. Culbertson 1, Rev. James Watt 50c, Mrs. Allen 20c, Mrs. Metcalf 50c, Mrs. McLester 50c, Mrs. Chunn 1, 13,10  
 Auburn, Martha Turner 5, Mrs. Mickols 50c, ——— Ousley 50c, J. W. Echols 1, Rev Wm. B. Jones 1, W. J. Freeman 1, Miss S. C. Freeman 50c, 9,50  
 New Hope, Burna Ivey 5, Mrs. S. Long 1, Mrs. M. R. Hand 1, 7,00  
 Collection, Aberfoil 8,05, James Rumpel 1, F. G. Thomas 1, 10,05  
 Collection, Mt. Zion, Macon county, 5,75  
 Collection, Mt. Zion, Benton county, 2,40  
 Mt. Zion, Talladega county, Geo. Hill 5, James Coffee 5, James Burke 1, collection 4,95, 15,95  
 Collection, Lafayette 7,18, Miss M. A. Hill 1, G. Driver 2, Doct. P. T. Richardson 5, 15,18  
 Collection, Bethesda 5,70, Wm. Barrow 5, Josiah Barrow 3, Jane Heart 1,

D. Heart 5, L. A. Dawiel 2, F. W. Zimmerman 5, Dr. D. Thomas 20c, J. Hozen 10c, John Garrett 5, D. S. Robertson 5, N. M. Thornton 5, 42,00  
 County Line. Col. Dent 50c, J. M. Russell 25c, 75  
 Collection, Farmville 6,85, J. M. Goldsmith 1, 7,95  
 Collection, Antioch 7,48, N. Kennibren 5, 12,48  
 Talladega ch., E. Borum 5, Jas. Mallory 5, Mrs. E. J. Cross 5, Walker Reynolds 80, Mrs. H. E. Reynolds 10, Mrs. Frances Mallory 50c, Simon Morris 2, A. D. Bell 1, L. W. Lawler 5, Mrs. M. G. Peebles 1, Mrs. Mary Welch 1, Mrs. Mary Wilson 2, Mrs. Ann Jenkins 1, Ichabod Moberly 5, Jas. Welch 5, Fafayette Wilson 1, 128,50  
 Marion, Miss Mary Blasingham 1, Dr. Hartwell 50, Rus. Holman 100, 151,00  
 Treasurer Alabama State Convention, 378,17  
 \_\_\_\_\_ 1007,72

## Mississippi.

Collections by Rev. J. C. Keeney, agent:—  
 Emanuel Jose 1, David Buck 5, Nath'l Barrett 20, James E. Buck 5, Henry Avery 5, George N. Todd 1, Joseph L. Hunter 1, J. C. Colbert 1, J. D. Brooks 1, Wm. Brockman 50c, Wm. A. Morrison 50c, James Barnes 5, Wilson Taylor 3, Russel Jones 5, Wm. Echols 10, Joseph Jones 5, R. J. Mason 1, H. Dockery 10, Jas. M. Tate 10, B. H. Dockery 5, Stephen D. Johnson 5, C. B. Bacon 5, Mala Fox 3, Jesse Porter 2, Decalb Miss. Society 50c, C. S. Attleberry 50c, J. Gainer 50c, Margaret McKay 4,85, M. C. Johnson 50, 166,35  
 \_\_\_\_\_ 166,35  
 \_\_\_\_\_ 1638,32  
 WM. HORNBuckle,  
 Treasurer.

Collections from April 1st to October 1st, will be given in the next number.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. I.

DECEMBER, 1846.

NO. 7.

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THE BLESSING MOST NEEDED.

We commend the following appeal from a brother in Georgia, to the readers of the Journal. Most heartily do we subscribe to the sentiments it contains. Let these sentiments be entertained by all our brethren, and we shall soon behold a wonderful change. The Most High will stretch out his arm and work like himself, in the spread of truth and righteousness among the nations.

The faithful promises of Jehovah assure us that the whole earth is to be brought under the glorious dominion of the Prince of Peace. This great purpose of divine grace, was unfolded in something more than a dark intimation in the days of Abraham. To that patriarch it was said, "In thy seed shall all the nations of the earth be blessed." Do we inquire what is here meant by *seed*? An inspired apostle shall answer. "He saith not, and to seeds, as of many; but as of one—and to thy seed, which is CHRIST." Do we further inquire what is the nature of those blessings which are to come upon all the nations of the earth? The same apostle shall still reply—"And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gospel blessings—those which are treasured up in the blessed Redeemer for guilty, condemned and ruined men—justification through faith and all its accompanying and glorious benefits, for time and for eternity—these are the favors which are to be dispensed by the divine bounty amongst all nations, kindreds and tongues. The promise made to Abraham was expounded in various ages, and by various inspired teachers, and in a great variety of phraseology; but it may all be summed up in this, **THE KINGDOMS OF THIS WORLD ARE TO BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST.** Much preparatory labor has been accomplished with reference to this most desirable and glorious consummation; the bible has been translated into the most important languages of the world; many faithful, apostolic laborers have gone forth to heathen lands, and reared many churches, and poured a flood of light upon the dark abominations of paganism; *but the end is not yet.* Zion has scarcely come to the heat of the battle. Sin, and ignorance, and superstition, will not resign their dominion without a desperate struggle. Principalities, and powers, and the rulers of the darkness of this world, in many

lands are arrayed against the truth. Spiritual wickedness sits enthroned in ten thousand high and fortified places. The Prince of the power of the air still works and reigns in the rebellious hearts of the great mass of the human family.

In view of these things, an important inquiry presents itself to the pious mind—*what influence, or agency is most of all needed effectually to prostrate the powers of darkness, and bring about the speedy conversion of the world?* It is not the aid of money, though this in its place is indispensable; it is not the dissemination of knowledge amongst the churches to rouse them to proper action, though this is of vast importance, since we cannot expect the hosts of Zion to act beyond their knowledge and convictions of what God requires and the world needs; nor is even an increase of gospel laborers, though a vast increase is so imperatively demanded to occupy the fields that are now white unto harvest. An influence more radical, an agency more powerful than is to be found in these instrumentalities, and all others combined, must be put forth, and in a peculiar and wonderful manner. The declaration of Jehovah to Zerubbabel, brings clearly and forcibly to view that divine agency upon which Zion must wholly rely for success in all her struggles against the powers of darkness. "*Not by might, nor by power, but by my Spirit saith the Lord of hosts.*" If the ancient Jews, upon their return from captivity, in their efforts to rebuild the temple, needed the presence and aid of God's Holy Spirit to invigorate their faith and zeal, and frustrate the designs of their enemies; surely in establishing the mountain of the Lord's spiritual temple in the top of the mountains, and exalting it above the hills, and causing all nations to flow unto it, the saints of God must rely for success in all their exertions upon the influence of that divine and almighty Agent. All this is acknowledged, but not properly felt. It is repeatedly taught, but not fully learned. It is believed, and yet not more than half believed by the great majority of those who proclaim it and who hear it. I apprehend that one of the greatest sins of the church at the present day, is a superficial and inadequate reliance upon the influence of the Holy Spirit. Hence, this influence is not sought with sufficient solicitude, God is dishonored, and the hosts of Israel encounter many discouragements in building the temple of the Lord. *A vastly increased measure of the influence of the Spirit is needed to develop the resources of the church, give full effect to the means employed for the advancement of the Redeemer's kingdom, and bring about the speedy conversion of the world.* Look at the condition of the churches; some indeed appear to shine forth in the holiness and zeal of apostolic days; but how many are formal, worldly-minded and selfish—but half alive to their duties and privileges, to the wretchedness of a ruined world. Without a more powerful unction from the Holy One, will they be prepared to act their part in the great work of bringing all nations to the obedience of the faith? Look at the ministry. Some indeed filled with the Spirit, given wholly to their work, and at home, and in heathen lands watching for souls as those that must give account; but alas, how many slumbering

upon their watch-towers, immersed in earthly cares, and in love with this present world. Many destitute regions in our country are calling for laborers; China is open, Burmah is open, Africa is open, and other extensive regions in heathen lands, and yet how small the number of well disciplined and faithful laborers who are ready to go forth and gather in the ripening harvest. Look at the contributions of the churches. There are individuals who give probably all they are able, and churches like those of Macedonia, which contribute to their power, yea, and in a sense beyond their power, and yet how scanty is the aggregate of Zion's bounty; not enough to sustain properly the ministry at home, and to support the comparatively small number of laborers who are willing to forsake all, and go far hence to the gentiles. For the last 20 years, the average yearly contributions of the Baptists of the United States for foreign missions, has not been more than some 10 or 12 cents a piece! Thousands and millions of dollars are expended to gratify the lusts of the flesh, and the lusts of the eye, and the pride of life, but what a meagre pittance to send the bible, and faithful interpreters to expound it to the perishing millions of our race. Does this indicate that with the present measure of divine influence enjoyed by the churches, they will soon be prepared for those pecuniary sacrifices which the spiritual necessities of the world demand? Look at the sectarian animosities that rend the peace of Zion, and eat up those energies which should be turned against the ramparts of the common enemy. Mighty influences from above are needed, speedily to consume the prejudices of warring sects, draw them all effectually together upon the basis of eternal truth, and in their zeal, and love, and sacrifices for the universal triumph of the gospel, to make them all one as Christ and his Father are one.

The needed influence of which we speak, God is able and willing to grant. We look not for miraculous gifts; but what is to hinder the bestowment of as large measures of the enlightening, comforting, sanctifying influences of the Holy Spirit, as were enjoyed by the primitive disciples? We live under the same spiritual dispensation, we have the same promises to plead, the same Mediator to approach who has received of the Father the promised Spirit to bestow upon his people, and who can do exceeding abundantly above all that we can ask or think. Suppose that God were to rend the heavens and come down, and to pour out upon his ministers, and all his saints, and upon the world, that full measure of his Spirit, which we are encouraged by the promises of his word to seek, and which we may conclude, he is able, according to the methods of his grace, to give? How soon would Zion awake and put on her strength. How soon would God's ministers prepare themselves for battle. Everywhere would be seen at work the hope that expects great things, the faith that attempts great things, and the love that accomplishes great things. Conversions would be multiplied with a rapidity, and to an extent of which we can scarcely conceive. Laborers in great multitudes would hasten to the fields of toil. The covetousness of the churches would be consumed, and the benevolence of pentecostal days would come forth with a burning heart and open hand

to supply every want. "What is truth?" would be no longer a half-hearted inquiry amongst the professed followers of Christ; at each others feet, and at the feet of Christ they would seek and find the truth, and receive it in the love of it; Zion's watchmen would see eye to eye, and the bitter strifes of sects and parties would find a common grave. In heathen lands what might we not look for? May we not suppose that the increased illuminations of the Spirit would fire every missionary with new zeal, clothe every infant church with new light and glory, give every sermon, and bible, and tract, as it were, a new commission, and even beyond the reach and influence of palpable gospel means, give such emphasis to the light of nature, and to the indistinct rumors about the christian system which have floated abroad amongst the nations, as to excite inquiry and concern, and thus prepare vast multitudes for the more ready abandonment of their idols, and the hearty reception of gospel truth.

The subject is one of vast importance. When shall we all regard it in its proper light. Let us with renewed diligence, seek an increased measure of the Holy Spirit, in the use of all those means which God has ordained for the sanctification of his people. Especially let the ceaseless prayer of faith ascend to Him who is more willing to give his Holy Spirit to those who ask, than earthly parents are to give good gifts to their children. There are some of God's people who have agreed to spend a little time between the hours of 5 and 7 every morning in special prayer for the outpouring of God's Spirit upon Zion—who will join them? Why may not this concert become universal?

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### Miscellanies.

#### INFANTICIDE.—HORRIBLE PICTURE.

The paragraphs which follow are from the pen of Dr. Scudder, who has for many years been an eye witness of the horrors of heathenism. What mother's heart does not recoil at the fearful scenes which he thus portrays, and where is the christian who can withhold a song of praise to Him who has given the gospel to transform this polluted earth, and restore it to the divine allegiance? Dr. Scudder says:—

The destruction of female infants is a thing of frequent occurrence. Among the Rajpoots, in Malwa, and the northern provinces, it is impossible to calculate how many of them are put to death. A gentleman of the Bengal service was sent by the government through the northern and

independent kingdoms, to find out the number. In the provinces through which he passed, the principal chiefs acknowledged that they had murdered many of their own children, and that they knew their neighbors had destroyed many of theirs, and that this rite was rooted in the affections of the people. In one village there were fifty-one boys, but only fourteen girls. In a second, sixty-six boys and only fourteen girls. In a third, seventy-nine boys and only twelve girls. In a fourth, ten boys and only two girls. In a fifth, fifty-eight boys and only four girls. In a sixth, twenty-two boys and no girls.

The relation of one more instance on this point must suffice. Some time since, the wife of a native prince

or Rajah had a little daughter. The father ordered her to be put to death immediately after she was born. A second, a third, a fourth, and a fifth little daughter were born, and these also were murdered by a similar command. After a sixth little daughter was born, the mother's heart yearned over her; I cannot part with this daughter, said she, I will have her taken away and hid, that the king may know nothing about her. He thought that she also had been put to death. The poor mother never dared to send for her little girl. She never saw her again, but died some time after.

When this little girl was about eleven years of age, some of her relations ventured to bring her to her father. She was a very beautiful child, and they thought that he would be struck with the sight of her, and would love her for the sake of her mother, who had died. The little girl fell at his feet, clasped his knees, and looking up in his face, said, "my father." The interview between the father and daughter was but short, for he seized her by the hair of her head, drew his sword from his belt, and with a single stroke took off her head.

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#### EUROPE.—TRUTH WILL PREVAIL.

Dr. Baird, writing from Hamburg, employs the following emphatic language. No one familiar with scriptural prophecies, and the present condition of continental Europe, can doubt that some great revolution is to take place, but whether by the sword, or the peaceful influence of the gospel, remains to be decided. Jehovah will overturn, and overturn, until he, whose right it is, shall reign. Dr. Baird remarks:—

The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be, to scatter the seeds of truth; for it alone can save from the horrors of a

bloody revolution. Indeed, I think, all continental Europe is going to be shaken to its very centre before many years pass away; but I cannot give you my reasons for believing so.

A letter from the indefatigable Oncken to the Cor. Secretary of the American and Foreign Bible Society, refers to the same subject. The agitations which are felt all over the continent, are regarded as favorable to the spread of evangelical truth. He considers himself, therefore, called upon to be actively engaged in his work. His vigorous efforts to circulate the scriptures, and well written books and tracts, must be viewed with lively interest by all who pray for the universal reign of Christ. He thus writes:—

Your very acceptable letter, dated May 9th, reached me in this place, and tended not a little to refresh my spirit and strengthen my hands amidst the spiritual destitution of the people by whom I am surrounded. The contents of your letter could not have reached me at a more acceptable time, as I was just mourning on account of the small numbers of the laborers in the promising field around me. The happy decision of your respected Board, when I read it, filled my eyes with tears of joy, and not less the assurance from you, my brother, that you and many others of God's people in the United States, continue to plead for me and our glorious work before the Lord. As the churches and converts increase, we need this more than ever. The responsibility of our work is almost overwhelming: yet the Word and Spirit of the Lord are sufficient, not only to keep us from all error, but also to enable us to build the Lord's house after the divine original.

We are in our time exposed to peculiar dangers in this country, when both our political and ecclesiastical institutions, venerable by age, are shaken to their very centre, and when the religious excitement among all classes has reached an unexampled height. The Lord keep us from the troubled waters of politics, in which the christians of Great Britain

and America have, I fear been so much immersed as to injure their spirituality of mind, and zeal for the Lord. We have just one work to do, and whatever convulsions may shake the earth, we must have our eye and heart fixed on this: to preach Christ, become all things to all men, that we may save some, and restore apostolic churches. He who has called and sent us, has thus far been with and blessed us, above our most sanguine expectations, and on his unchanging word, "Behold, I am with you always," relying, we will go forth to the battle, certain that the most glorious victories will be achieved in the strength of Jehovah.

The object of my visit to this place, is the formation of a little church. Two brethren, formerly Roman Catholics, natives of Silesia, the one residing here, the other engaged as colporteur near Landeck, but also with us at present, have testified of the Lord, and the first fruit of their laboring is, the ingathering of four souls to the Lord, whom I intend baptizing into Christ's death this evening. To-morrow morning (Lord's day) the church will be formed. In the afternoon, I shall have a good opportunity of preaching the unsearchable riches of the gospel in the saloon of the Moravian brethren, and in the evening we shall commemorate the Lord's death with the infant church. There are several other believers in this town, convinced of the truth of believers' immersion, but fear restrains them from following the Lord at present.

Brother Straube is engaged among the Roman Catholics, distributing scriptures, conversing with the people, and conducting small meetings for expounding the word of God, which, however, must generally be done in the forest. He is a dear, simple-hearted, but devoted brother. His abilities are not great, but his humility, zeal and devotedness are of no ordinary character. He has several times made excursions into

Austria, an attempt always attended with imminent danger, for the object in view, the introduction of the scriptures, if found out, he will be imprisoned for one or two years. He has supplied a number of Austrian peasants with testaments, which, in crossing the frontiers, were tied to his body. He will now and then renew these spiritual depredations, and we will pray the Lord to protect his poor servant, and deliver him from the mouth of the lion. If I can induce him, he will make his stay here, as there is a large field among the one hundred thousand immortal beings in the Silcsian capital.

Brother Kobner, one of my fellow-laborers at Hamburg, has just returned from a tour to East Friesland and Holland. A church of fifteen members was formed between Leer and Wener, and we have prospects of seeing the cause advanced there by the labor of these brethren. What shall we render to the Lord for all the wonderful displays of his sovereign grace! And yet greater victories will be achieved by his gospel, if we are but steadfast and immovable, always abounding in the work of the Lord.

I must still add, that I visited Stettin in Prussia, where one hundred and twenty persons have been baptized since January. If we could place a dozen brethren there, immense good might be done to the souls of men. I gave one of the brethren there a small sum to enable him to labor among protestants and catholics in the circulation of the scriptures. I ordered a good supply of bibles and testaments for him from Hamburg. At Berlin, and at five or six villages where we have small assemblies, the work is progressing, and upwards of forty-nine have been baptized since January.

Now farewell! beloved brother.

Yours in Christ,

Our everlasting all,

J. G. ONCKEN.

ASIA.—AN EXTENSIVE MISSION  
FIELD.

It may be interesting to many of our readers to look over the following reference to the condition of Asia, a quarter of our globe which contains more than one-half of the entire human family. It is extracted from the "Accompaniment to Mitchell's Map of the World." Familiarity with the social, political and moral condition of the earth, will do much in preparing the heart to sympathize in its woes, and in leading to such measures as may relieve and save it.

Asia is an immense continent, the largest in the ancient world; and, perhaps, nearly equal to Europe and Africa united. It is surrounded by sea through much the greater part of its outline, which, though broken by large gulfs and peninsulas, presents generally a huge unbroken mass, formed into a kind of irregular square. On a general estimate, and omitting the most prominent points, we may state Asia at 6,000 miles in length, and 4,000 in breadth; which, supposing a regular figure, would give 24,000,000 square miles; but, in consideration of the many irregularities, a considerable deduction must be made.

The boundaries of Asia are chiefly formed by the great oceans. On the north it has the Arctic or Frozen Ocean; to the east and south it faces the great Pacific, which separates it from America by almost half the breadth of the globe. On the south, however, this ocean is enclosed by the islands of Malaysia so as to form a gulf of vast dimensions, called the Indian Ocean. The western limit alone touches on the other continents, and constitutes a very varied line of land and sea. From the north, opposite to Nova Zembla, a chain of mountains, called the Urals, breaks the uniformity of the great northern steppes. From the termination of that chain to the river Don the line is somewhat vague; but thence, that river, the Black Sea, the straits connecting it with the Mediterranean, and the Mediterranean itself, form a

distinct boundary. Asia is joined to Africa by the isthmus of Suez, and separated from it by the long canal of the Red Sea. The immense expanse of its territory presents every possible variety of site and climate, from the dreary confines of the polar world to the heart of the tropical regions. Every thing in Asia is on a vast scale; its mountains, its tablelands, its plains, its deserts. The grandest feature, and one which makes a complete section of the continent, is a chain of mountains, which, at various heights, and under various names, but with very little, if any, interruption, crosses Asia from the Mediterranean to the eastern sea. Taurus, Caucasus, and the Himalah, are the best known portions of this chain. On one side it has southern Asia, the finest and most extensive plain in the world, covered with the richest tropical products, watered by magnificent rivers proceeding from this great storehouse, and filled with populous nations and great empires. On the other side, this chain serves as a bulwark to the wide tableland of Thibet, which, though under the latitude of the south of Europe, has many of the characteristics of a northern region. To the north, the recent observations of Humboldt exhibit three parallel chains; the Kuenlun, or Mooz Tagh, the Thian-chan, or Celestial Mountains, and the Altaiian. These also support tablelands; but not, it appears, so very elevated as has hitherto been supposed. They are not believed by that traveler generally to exceed 4,000 or 5,000 feet in height, and in many places enjoy a mild and temperate climate, yielding not only grain, but wine and silk. The Altaiian chain separates Middle Asia from Siberia. Some of the southern districts have been found by the Russians capable of supporting numerous herds of cattle; but the rest is abandoned to wild animals, not generally of a ferocious description, but by the beneficence of nature covered with rich and precious furs, which afford a great object for hunting and trade.



One grand feature of Middle Asia consists in large lakes or inland seas, salt like the ocean, receiving considerable rivers, and having no outlet. These are, the Caspian, the Aral, the Baikal, and several others of lesser magnitude. No continent has so many rivers of the first magnitude, some of which yield in length of course only to the amazing waters of the New World. We may distinguish in Asia three systems of rivers; one, comprising the most distinguished and important streams, descends from the principal chain of mountains, fertilizes the great southern empires, and falls into the Indian Ocean. The most remarkable streams of this class are the Euphrates, the Indus, and the Ganges. Again, from the parallel chain which separates Tartary from Siberia is another series of rivers, which direct their course to the Northern Ocean; the Ob, the Irtysh, the Yenisei, and the Lena,—gloomy streams, of vast length; but flowing in this inhospitable region, and bound by almost perpetual frost, they afford little aid either to agriculture or to the intercourse of nations. A third system consists of the rivers which, rising in the high mountain centre of Asia, flow across the empire of China, to whose prosperity they mainly contribute, and fall into the Eastern Pacific. The Amour runs in the same direction through Northern Tartary, but without any profit to that barren district. Lastly, the Sir, the Amoo, and others of great magnitude, though secondary to the above, flow along the great plains of Western Tartary; but, unable to reach the ocean, expand into the Aral, the Caspian, and other inland seas.

In regard to its social and political state, Asia presents, of course, a most varied scene; and yet there are some features which at once strike us as generally characteristic of this continent. Among these is the transmission of institutions, usages, and manners unaltered from the earliest ages. The life of the patriarchs, as described in the earliest of existing historical

records, is still found unchanged in the Arab tent. Asia, at a very early period, and anterior even to the commencement of regular history, appears to have made a vast stride in civilization; but then she stopped, and has suffered herself to be far outstripped by the originally less advanced nations of Europe.

The despotism to which the people of Asia are generally subjected is connected, probably, with this stationary character. A republic, an hereditary aristocracy, a representative assembly, a regular control of any kind, are, except in some local and peculiar circumstances, ideas altogether foreign to the mind of an Asiatic.

Oriental sovereigns, even the greatest, still maintain the primitive institution of sitting and administering justice in person. Though immutable in their forms of court and maxims of government, they are changeable as to their place of residence and seat of empire. Every successive prince usually selects some favorite city which he either creates or raises from insignificance, and lavishes his wealth in adorning it.

The number of communities, of chiefs, and even of princes, making a regular trade of robbery, is another feature that strongly characterises Asia. They carry it on in no clandestine manner, but avowedly, even boastfully, and as a calling which they consider as honest and respectable. The numerous tracts of mountain and desert afford them holds in which to maintain themselves; and these are seldom far distant from some rich plain, or great commercial route, on which to exercise their depredations. Arabia, from the earliest times, has been a hive of such plunderers.

The aspect and manners of the Orientals are different from those of Europeans, and in many respects exhibit a decided contrast. Instead of our tight short clothes, they wear long floating robes, wrapped loosely round the body. In entering the house, or wishing to show respect,

when we would take off the hat, they take off the sandal. They make no use of chairs, tables, plates, knives, forks, or spoons. At meals they seat themselves cross-legged on the floor, and eat out of a large wooden bowl placed in the middle, and filled, not with our solid joints, but usually with stews or sweetmeats. They use no beds, or at least nothing that we would call a bed. An Oriental, going to sleep, merely spreads a mat, adjusts his clothes in a certain position, and lays himself down. Their household furniture is thus exceedingly simple, consisting of little more than carpets covering the room, and sofas set round it, both which are of peculiar beauty and fineness. Their attire is also simple, though composed, among the rich, of fine materials, and profusely ornamented with jewels and precious stones. Their arms and the trappings of their horses are also objects on which they make a studied display of magnificence. The beard, over all the East, is allowed to grow, and is regarded with reverence.

In their disposition and temper, the people of the East show striking peculiarities. They are grave, serious, and recluse; they have no balls, no theatres, no numerous assemblages; and they regard that lively social intercourse in which Europeans delight, as silly and frivolous. Unless when roused by strong excitements to action, they remain stretched on their sofas, and view as little better than madmen those whom they see walking about for amusement and recreation. Their moral qualities cannot be very easily estimated, but may be generally ranked below those of Europeans. Their domestic attachments are strong, and their reverence for ancestry deep; their deportment is usually mild and courteous; and they show themselves capable of generous and benevolent actions. The sentiments and conduct of the Asiatics towards the female sex are such as cannot exist without a general degradation of character. The practice of polygamy, with the jealous confine-

ment to which it naturally leads, seems to be the radical source of this evil. The exclusion of the sex from society; the Hindoo maxim which prohibits them from reading, writing and being present at religious ceremonies; are evidently parts of a general system for reducing them to an inferior rank in the scale of creation. It is true there is one local example (in Thibet) of an opposite system,—female sway, and a plurality of husbands; but this is evidently no more than a capricious exception to the general rule.

The pure and refined system of christianity, though it was first communicated to Asia, has not maintained its ground. Two systems of faith divide Asia between them: one is that of Mahomet, which, by the arms of his followers and of the conquering Tartars of Central Asia, has been thoroughly established over all the western tracts as far as the Indus. It even became, for centuries, the ruling religion in India, though without ever being that of the body of the people. The other is the Hindoo religion, divided into its two great sects of Brahma and Buddha; the former occupying the whole of Hindoostan, the latter having its centre in Thibet, filling all the east of Asia and Tartary, and penetrating even north of the Altai.

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#### AFRICA—INTERESTING RESULTS.

A recent American traveler, describing Cape Coast, in Western Africa, says:—"The town is three or four miles in circumference, and contains about 7000 inhabitants, mostly native Africans. But the most interesting feature in this place is the English Methodist mission, which has been established about twelve years. The mission house is a commodious stone building, on an elevation commanding a fine view of the ocean. They have a church 70 feet by 40. They have employed in the mission six European and sixty native African teachers and assistants.

Twenty stations, embracing an extent of country 400 miles to the coast, and 200 in the interior. They have in all, about 800 church members. All their teaching and labor is done by natives. They have also, one of the most interesting congregations I have seen in Africa; the chapel was full, all natives but ten or twelve. Nearly 300 of them were said to be members of the church.

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#### AMERICA NEEDS THE GOSPEL.

In the fourth number of the Journal, allusion was made to the importance of looking to the southern portions of our own continent as an interesting field of missionary labor. The millions who there groan beneath the thralldom of popery, will doubtless ere long be permitted to rejoice in the freedom wherewith God shall make them free. For the approach of this happy day, we should ardently hope and pray. That day may not be distant. If we are not mistaken, its dawn is already to be seen. Soon the sun of righteousness will arise, and pour a flood of light over these dark tribes. "Many shall run to and fro," with the bible and evangelic books in their hands, "and knowledge will be increased." This train of thought is induced by the following communication addressed to the Bible Board in New York, by our brother Alexander Henderson, residing at Belize, Honduras. He is a Baptist minister whose testimony is entitled to confidence. Let all pray that Central America may soon hear and receive the preached gospel. The following is the letter of brother Henderson:

Our scripture distribution for April last was 237 copies Spanish, 158 sold; English, 76, German and Welch 3; tracts and other books in proportion. Indeed the demand increases most encouragingly. On my arrival here, twelve years ago, I could not meet with half a dozen copies of the scriptures on sale in any language. The first case of Spanish was divided among the friends of the bible to be distributed almost gratuitously, in the faith that

when the people should taste of its excellence they would themselves buy, and in due time we should have our reward in seeing groups of earnestly inquiring souls coming to us and saying, 'You have given us the word of God, and we have felt its power. Give us now the teacher, the expounder, the exemplar thereof to live among us.' With these sentiments we began the work. Thousands of copies were distributed; and was not I cheered to see the accomplishment of part of our hope when, during the last month, from Balladolid the Yucatecos bore from my study their loads of Spanish testaments, for which they paid me in hard dollars! If spared, shall I not see the latter part also fulfilled? Yes, my dear brother, and your heart, and the hearts of many praying ones shall rejoice at the tidings.

Our dear brother Crowe labors in Guatemala; yes, in the city of Guatemala, where the Lord has preserved and made room for him in a wonderful manner, during the last three years. He depends for his support chiefly on a school in which the scriptures are read and expounded freely, not unmolestedly; for priests have unceasingly tried to dislodge him. At last they have partially succeeded; but his spirit is undaunted, and he will renew the assault upon the strongholds. It appears that the archbishop of G. was on his visitations, and found among the people a greater number of that book which above all others cuts up the pretensions of popery than he approved of, (you know that I mean the New Testament,) and it is said, consigned some to the flames. But, as brother Crowe, when relating the circumstance, observed, "When vermin destroy the seed, we must sow the ground again." The affair did not end here. The mitred man sent a message to the Indian chief, Carrera, "that he should not return to the city until Crowe was removed out of it." The archbishop's influence being useful, he could not afford at that time to offend him. Therefore

brother Crowe was surrounded in open day by soldiers, six of whom with fixed bayonets marched him off as he was through the country to Yzabel, put him on board a vessel, and sent him scathless to Belize.

Brother Crowe reports the minds of the people as being most ready for evangelical efforts among them, the influence of the priesthood as rapidly declining, and as being retained chiefly for want of a choice of another religion. He states the demand for scriptures to be very great, as well as for all religious books. Even polemical works of the most rabid kind are acceptable to the people. These last I would not willingly distribute. If they find admission we cannot help it, but would prefer conquest by the purest means. Bro. C. asks no more on his return for tens or hundreds of scriptures, tracts, and books, but for thousands! His wife is still in Guatemala, and he speaks of the people as having endeared themselves to him by repeated acts of kindness, so that he determines to return to the city by another route, and recommence his school as if nothing had happened, trusting to the favorable impression already made on the public mind, especially upon the parents of the children who have attended his school.

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#### CHEERING FROM CHINA.

The following is an extract from a letter recently received from Mrs. Gutzlaff, missionary in China. It will be deeply interesting to the friends of missions generally, and especially to those who deeply sympathize with the efforts now making for the evangelization of that country:—

“I have been nearly twenty years in Asia, and have never observed so much of the divine power and manifest influences of the Spirit of God upon the hearts of the heathen, as just now. The work is increasing and the individuals who express their

faith in the Saviour are becoming more numerous; and although their number is still exceedingly small compared with the millions of Chinese, still the work has commenced under the auspices of the Saviour, and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the gospel, and that with effect and the assistance of the Holy Ghost. Five natives, full of energy and faith, have to-day proclaimed the gospel to their countrymen, not an hour or so, but nearly the whole day in the open air, and in the houses wherever they can find hearers. If our Redeemer is pleased with their services, results will follow of great moment, and this nation, so long lost in idolatry and atheism, will gradually be called to share in the blood-bought privileges of everlasting love. The names of those who are so deeply engaged in this holy work are unknown to the christian world, and they are themselves ignorant that there exists such a number of brethren and sisters who bear them on the wings of prayer. But I must conclude, for a large christian congregation of Chinese wait for us.”—*Miss. Adv.*

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#### CHRISTIAN LIBERALITY.

Abraham gave one-tenth of all his possessions to religious uses; and so did Jacob, and many other Old Testament worthies. And it is worthy of notice, that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Pliny, and the Grecians, according to Xenophon and Herodotus—gave no less than a tenth part of every thing to sacred uses. And shall the christian do less for his God than did the Jews under the old dispensation, or the heathen for their idols?

## Other Societies.

## AM. BAPTIST MISSIONARY UNION.

The receipts of the Union for the month ending the 30th of September, were \$2642,91; for six months from April 1, \$45,501 58. The Magazine for November, states, that "no missionaries have been sent into the field the present year, but such as were imperiously required by the respective missions to which they were designated. Indeed, the number sent has not been a tithe of the number actually demanded by the missions, some of which, from the want of reinforcement, are in peril of extermination."

## WESLEYAN MISSIONARY SOCIETY.

The report of the English Wesleyan Missionary Society, presents many facts worthy of being known by our readers. The following statistics are extracted from the Spirit of Missions:

*Summary View of the Society.*

*Missionaries:* in Ireland, 25—Continent of Europe, 25—Western Africa, 22—South Africa, 39—South India, 18—North Ceylon, 6—South Ceylon, 13—New South-Wales, 9—Australia, 4—Van Diemen's Land, 5—New Zealand, 17—Friendly Islands, 10—Feejee Islands, 7—Demerara District, 20—Honduras, 2—West Indies, 64—British America, 101. Total, 387, beside 10 Super-numeraries; of whom 218 are principally connected with the heathen and converts from heathenism, and 189 labor among Europeans and British colonists.

*Assistants:* These Missionaries are assisted by 847 Catechists and Readers, and 6832 gratuitous Sunday school and other Teachers; of whom 4983 labor in missions among the heathen, and 2696 among professed christians. The numbers given are less than those actually engaged as Assistants, no returns having been given for several of the stations.

*Members in Society:* in Ireland,

3100—Continent, 1864—Gambia, 478—Sierra Leon, 3186—Cape Coast, 751—South Africa, 3531—South India, 421—North Ceylon, 277—South Ceylon, 963—New South-Wales, 1497—Australia, 676—Van Diemen's Land, 629—New Zealand, 3571—Friendly Islands, 6597—Feejee Islands, 1070—Demerara, 12,942—Honduras, 293—West Indies, 42-712—British America, 18,592. Total, 103,150, being an increase of 400; and consisting of 76,792 chiefly among the heathen, and 26,358 from among colonists and professed christians.

*Scholars:* in Ireland, 4613—Continent, 1427—Gambia, 414—Sierra Leone, 2176—Cape Coast, 743—South Africa, 6924—South India, 2402—North Ceylon, 1914—South Ceylon, 3075—New South Wales, 1824—Australia, 968—Van Diemen's Land, 994—New Zealand, 6222—Friendly Islands, 5731—Feejee Islands, 1235—Demerara District, 5089—Honduras, 156—West Indies, 14,028—British America, 11,688. Total, 71,625; being an increase of 6194; and consisting of 50,109 chiefly among the heathen, and 21,516 from among colonists and professed christians.

## LONDON MISSIONARY SOCIETY.

The fifty-second report of this Society presents the following summary of its operations:

The number of stations and out-stations is upward of four hundred and forty; missionaries, one hundred and sixty-five; assistants, European and native, seven hundred.

The Society has fifteen printing establishments.

*Changes among the Society's Missionaries.*

*Deaths.*—Disease and death have deprived the Society of the labors of seventeen male and female missionaries, eight of whom have entered

into rest, while the remainder have been compelled to retreat, either finally or for a season, from their work.

*Sailed.*—An equal number have gone forth to the help of the Lord against the mighty.

*State of the Funds.*

| Receipts of the year.                              | £              | s.       | d.       |
|----------------------------------------------------|----------------|----------|----------|
| Contributions,                                     | 49,379         | 19       | 9        |
| Do. at missionary stations and auxiliaries abroad, | 16,786         | 1        | 8        |
| Legacies,                                          | 3,051          | 4        | 4        |
| Dividends,                                         | 759            | 11       | 1        |
|                                                    | 69,976         | 16       | 10       |
| Contributions to the Jubilee Fund,                 | 9,768          | 4        | 3        |
| <b>Total,</b>                                      | <b>£79,745</b> | <b>1</b> | <b>1</b> |

*Payments of the year.*

| Missions—                          |         |    |    |
|------------------------------------|---------|----|----|
| South-Africa,                      | 9,294   | 16 | 10 |
| Mauritius,                         | 529     | 0  | 1  |
| Madagascar,                        |         |    |    |
| China and India beyond the Ganges, | 8,521   | 1  | 8  |
| Northern India,                    | 10,013  | 16 | 11 |
| Southern India,                    | 14,966  | 12 | 0  |
| South Seas,                        | 4,976   | 2  | 11 |
| Demerara,                          | 4,173   | 8  | 8  |
| Berbice,                           | 5,847   | 5  | 2  |
| Jamaica,                           | 4,662   | 10 | 3  |
| Missionary Students,               | 115     | 5  | 6  |
| Missionary Families,               | 5,490   | 5  | 8  |
| Publications,                      | 817     | 2  | 11 |
| Salaries,                          | 1,710   | 17 | 8  |
| Traveling Agents,                  | 855     | 11 | 0  |
| Sundries,                          | 2,523   | 9  | 9  |
|                                    | £74,497 | 7  | 0  |

The expenditure has been an excess beyond the ordinary income of £4520 10s. 2d.; but in this is included a loan to the church at New Amsterdam, Berbice, of £1000 which will be repaid, by instalments, within five years.

There is an increase on the ordinary receipts, as compared with last year, of £4762 15s. 1d., and a decrease in the disbursements of £8379 2s. 8d. The deficiency on the present year is less, by nearly one-half, than

the average deficiency of the last seven years, and about one-third only of the average deficiency for the last three years.

*Schools.*

Second only in importance to the direct propagation of the gospel is the christian education of the young; and in this important labor our missionary brethren are uniformly and constantly engaged. Schools of every class are formed in connection with their stations; day schools, Sabbath schools, high schools, boarding or home schools, supply their several advantages to the rising generation; and, in some of these institutions, it may be affirmed that the amount of christian knowledge and intellectual attainments, on the part of the pupils, greatly exceeds that of youth in general, of the same classes, in our own country.

*Missionary Ship.*

During the year 1845, the "John Williams" visited New Caledonia and various contiguous groups of islands; and at these, as well as at the oldest stations of the Society, the moral influence produced on the people, and support and encouragement rendered to the missionaries, afforded additional and conclusive evidence of the value of a vessel regularly and exclusively devoted to the cause of missions.

*Prospects.*

Throughout the Society's stations in British India the prospects of our missionaries, as compared with former years, are most animating. In the Province of Travancore, idolatry has been renounced and christianity embraced by the people, on a large scale. Their number of church members exceeds five hundred, and the total number of families composing their congregations includes upward of twenty thousand individuals.

Our churches in the West Indies are making steady advances toward self-support; and having now, for the greater part, completed the erec-

tion of the necessary chapels and school houses, the expenditure of the Society in that department will be considerably reduced. The principle of self-support is universally commended by our missionary brethren to their people, and with the best results. Even over Tahiti, bleeding with her many wrongs, the friends

of missions must mingle smiles with tears, and sing of mercy as well as judgment. The people, (with a small exception) to escape the yoke of their oppressors, have retreated from their villages, and formed a united community in the extended and well protected mountain-fastnesses of their island.

## Board of Foreign Missions, Richmond, Va.

MEMOIR OF MRS. HENRIETTA L.  
SHUCK.

We are happy to know that this work, compiled by the President of the Board, has made its appearance from the press of Gould, Kendall & Lincoln. No one was so well prepared to do justice to the memory of this estimable lady, as brother Jeter. Having been acquainted with her from childhood, and familiar with her christian experience as her spiritual counselor and pastor, he was peculiarly qualified to present a faithful sketch of her character and labors.

The work was undertaken at the request of the members of the China Mission, with the concurrence of the Boston Board. The profits accruing from the sale are to be sacred to the mission cause, after appropriating a portion to the benefit of the children of Mrs. Shuck. It will doubtless find a place in hundreds of families, and by all who love the Saviour and his cause, will be read with interest and profit. We speak not only with reference to the judgment with which it has been prepared, but from personal acquaintance with her whose virtues it records.

As soon as a copy of the work is secured, a more particular notice will be furnished for the Journal.

### CHINA MISSION.

From a letter written by brother I. J. Roberts in May last, we extract the paragraphs which follow:—

One member received by the church, I had the pleasure of baptizing in the Canton river on Sunday, the 26th April, 1846. His surname is Hong. He is the fourth Chinese convert baptized since I have been in Canton. This gentleman is from within the city, a physician by profession, of whose history the following is a short narrative, by the committee appointed to investigate his case previous to his examination for baptism. The following is a translation of the committee's report to the church respecting him:—

The committee, Wong-him and Cheng, having been specially appointed by the pastor, with the consent of the brethren, to investigate the history of physician Hong, beg leave to state: That having critically examined his history, find that he was originally from another province. At present he lives inside of the city, near the western gate. He is fifty-five years of age, with one wife,—no concubine. He has one son and two daughters. His wife's surname is Lye, (the wife and the husband are

not of the same surname here, and is forty-six years of age. His son is fifteen years of age. According to the physician's own statement, he has been a student from early youth, and when he became of mature years he turned his attention to the learned professions for a livelihood; became a physician, and has ever since quietly followed his profession. From about the commencement of this year, (1846) he has been coming to the Wet-tung chapel to learn the doctrines of the gospel, and is most thankful for bishop Lo's instructions. Like a dream he commenced to perceive and deeply ponder the grace of the Saviour; hoped that his sins might be pardoned, and his soul saved; and, therefore, with singleness of heart became a learner, coming forth in the morning, (out of the city,) and returning in the evening, until now, making several months. Now, in consequence of having been appointed, we your committee, went to his house several times, and scrutinizingly examined the premises where his idols and ancestors were formerly set up,—but they were not! And moreover, we examined his demeanor and conduct generally, and found that he does not smoke opium, nor commit fornication and the like. Therefore, we venture to recommend him to be received into the church, and beg that the pastor may baptize him, allowing him to become a disciple of Jesus, and serve the true God during life. We, the committee, having been appointed to this duty, have therefore made our report, hoping that the pastor, with the other brethren of the church, will in their wisdom act prudently.

WONG-HIM, } Com'tee.  
CHENG, }

MONTHLY CONCERT OF PRAYER.

We again plead with our brethren of the south, to make special efforts to secure the observance of the monthly concert of prayer. As the churches

are mostly located in sparsely settled regions, we suggest that the first Monday afternoon, or the Sunday preceding, be set apart by general consent, and that pains be taken to make these seasons interesting. Let intelligence connected with the condition of pagan nations, and the success of the missionary enterprise, be selected and read, with occasional remarks and exhortations. Let as many as possible lead in prayer, and, at the close of the meeting, a collection be taken to aid in the spread of the gospel.

Brethren! let us be united in this thing. God hears prayer. Let us prove him, as a God of truth. He will most certainly "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

LIBERAL PROPOSITION.

We are happy to state, that two brethren of the State of Tennessee, propose to become responsible for the support of a missionary in China. This is the manner in which thousands of God's people will delight to appropriate their substance, when the earth is about to be filled with the knowledge of the Lord. New views of responsibility will then be entertained. *No man will esteem any thing he possesses as his own.* When, O Lord, when shall that day appear? May it not speedily come? Our Board could find employment for *one hundred men* in pagan lands, and we have those men among us in the southern States, if called out. Nor would the supply of this number for the foreign field, from the best of our rising ministry, diminish the supply



at home. It would constitute the richest blessing ever realized by our churches. Surprising reflex influence on their spiritual prosperity would be produced. The number of good evangelists and pastors at home, would be multiplied. "There is that scattereth and yet increaseth: there is that withholdeth more than is meet, and it tendeth to poverty."

Are there not one hundred brethren in the south, to whom the talent of wealth is committed, who would be holier, richer, happier, if they should each be responsible, during life, for the support of a missionary among the heathen?

**Donations.**

FROM OCT. 15, TO NOV. 15.

*New York.*

1st Bap. church, N. Y. city,  
per Rev. S. H. Cone, for  
Canton chapel, 100,00

*Maryland.*

Baltimore, Nelson Clark  
50, James Wilson 100,  
Robert P. Brown 25, 175,00  
do.. Female Miss. Society,  
1st Bap. church, 6,99  
do., members 7th Bap. ch.,  
as follows: Jno. W. Ball  
30, A. A. Chapman 20,  
John G. Rouse 5, L. P.  
Bayne 10, W. W. Lau-  
reson 5, A. D. Kelly, jr.  
20, Daniel Chase 20,  
Fred'k J. Levering 5,  
Eugene Levering 5, 120,00  
Premium on 235, 2,93  
per Rev. J. B. Taylor. 304,92

*North Carolina.*

Bap. State Convention, in  
payment of draft given  
in June last, 200,00  
Mrs. Devereaux, 5,00  
205,00

*South Carolina.*

Beaufort, Dr. L. Reeve  
Sams, per William M.  
Lawton, 25,00

Charleston Bap. Ass'n, for  
foreign missions 231,77,  
for Indian missions 30,  
for African miss. 5,35,  
for Canton chapel 2, per  
Dr. Mendenhall, Treas.  
S. B. C., 269,12  
Premium on above, 1,40  
Rev. Mark Madison Ab-  
ney, for China mission, 5,00  
Collections by F. C. John-  
son, viz:—  
Greenwood and Abbeville  
district 2,85, Rev. Wm.  
Rollings, Canton chapel,  
2, Reedy River Associa-  
tion 17,75, D. Nance 5,  
B. F. Griffin 5, sundry  
individuals 7,85, Green-  
ville Bap. church 17,08,  
Spartansburg Bap. ch.  
8,62, Mrs. J. Marsh 5, 71,15  
Premium on above, 43  
372,10

*Georgia.*

Lagrange Bap. ch., per B.  
B. Amos, Treas., 81,50

*Alabama.*

Cabahachie Bap. church,  
J. Pullen, for Canton  
chapel, per Rev. J. B.  
Taylor, 2,00

*Mississippi.*

Columbus, collections for  
Canton chapel, per Rev.  
W. Carey Crane, 130,00  
Less discount, 3,00  
127,00

*Kentucky.*

Mission and Bible Society  
of Bethel Association,  
per Rev. J. B. Taylor, 19,00  
1211,52

**BIBLE FUND.**

*North Carolina.*

N. C. Bap. Bible Society,  
per J. J. Biggs, Treas., 167,52  
Less discount, 83  
166,69

*South Carolina.*

Beaufort, Dr. L. Reeve  
Sams, per William M.  
Lawton, 10,00  
Abbeville and Edgefield  
Union Bible Society, for  
distribution in China, per  
Rev. W. P. Hill, 20,00  
30,00

1408,21  
ARCH'D THOMAS,  
Treasurer.

## Board of Domestic Missions, Marion, Ala.

## From our Missionaries.

## TEXAS.

The first quarterly report of Rev. Wm. M. Tryon, missionary to Houston, Texas, presents the following view of his labors, and of the state of the mission, during the period embraced in it:

Herein I send you my first quarterly report of labor under appointment of your Board. I regularly supply, every Lord's day, the first Baptist church in Houston. Have preached thirty-two sermons; delivered thirty lectures on religious subjects; attended sixteen prayer meetings; made one hundred pastoral visits; baptized ten white and one colored persons; received by letter seven.

Since my return to Houston, we have organized a Sabbath school, which I superintend myself; we have eight teachers, and sixty scholars. One of the scholars was baptized a short time since. We have 80 volumes in the library, (most of which were sent to me by brother T. P. Miller, of Mobile, Ala. ;) one bible class, ten pupils.

Our little church now assembles for divine worship, in the *upper story* of a building known by the name of the "Old City Hold." The access to it is bad, and the accommodations the room affords are not good; yet we believe the blessing of the Lord has been with us. Soon after my return home, we contracted for a brick meeting house, purchased a site in an eligible part of the town; the building is just commenced.

An interesting meeting is now progressing in the Methodist church. In fact there is a general interest in all the churches on the subject of religion. I have recently, upon two occasions, addressed numerous assemblies at the water's edge upon the subject of baptism. On one occasion, it is supposed there were upwards of 500 persons present; many

of whom never before witnessed the ordinance administered by a Baptist minister. I am in great need of Baptist publications for gratuitous distribution. Houston contains a population of four thousand inhabitants; among which are Germans, French, Irish, English, and people from all the United States. There is in the town a Roman Catholic church and two priests; an Episcopalian, Presbyterian and Methodist church, all supplied with pastors.

The Lord is blessing us in the upper part of the State. A meeting of great interest was recently held with the Providence church, in Washington county, which continued three weeks, and closed for want of ministerial aid. Seventy persons were baptized. At the close a greater anxiety was manifested by all present, upon the all absorbing topic, than at any previous period of the meeting. The good work has progressed in other parts of Washington co. From the best information I am able to collect, about one hundred have been added by baptism in that section.

## LOUISIANA.

Rev. I. T. Hinton, in his second quarterly report, remarks:—

During the quarter I have labored 13 weeks; preached forty-one sermons and lectures; delivered one temperance address; attended fourteen prayer meetings; made eighty pastoral visits; received by letter two; by baptism one; restored one; monthly missionary concert for prayer observed; in the Sabbath school seven teachers and forty scholars; church promptly paid my salary.

Although during the past three months half our usual congregation, and almost all strangers, as usual at this season, have been absent from the city, I have found abundant occupation in the Master's vineyard. Our congregations have been better than I had anticipated; and at each

communion season, I have had the pleasure of giving the right hand of fellowship to those who have cast in their lot with us. Last Sabbath I had the pleasure of baptizing an interesting and intelligent young lady, one of the teachers of the public schools in this city. May more follow her, as she has followed Christ.

In this city of spiritual desolations, and these times of spiritual death, how often does my heart exclaim, "Oh that it were with me as in days of old, that are past." The prayers of God's people throughout this land of churches, are justly deemed an important element in the success of missionaries in Canton and other pagan cities. Are they less needed for New Orleans? You, my dear brother, know they are not. It appears to me that I can distinctly feel that the churches are not praying for New Orleans. If I do any church wrong, it will make my heart glad to hear of it, and to acknowledge it. Pray for us, that the spirit of prayer may abound in our hearts.

#### VIRGINIA.

Rev. A. B. Smith, of Va, reports, during his first quarter, twenty-eight sermons delivered; attended thirty prayer meetings; paid one hundred and twenty pastoral visits; met the Board of Foreign Missions monthly, and attended four church meetings; baptized one; in the Sabbath school seventy scholars, thirteen teachers; one conversion; temperance cause prosperous.

For the second quarter he reports as follows: I have attended the Portsmouth Association, the General Association of Va., the Southern Baptist Convention, and visited seventeen churches; preached thirty-five sermons; attended ten prayer meetings; traveled six hundred miles, and made eighty-nine pastoral visits; collected in cash and subscriptions \$195 46; baptized one; thirteen teachers and eighty scholars in the Sabbath school.

During his third quarter, he has visited several churches and one association, as agent for the Board;

preached thirty sermons; attended ten prayer meetings; made sixty pastoral visits, and traveled three hundred and fifty miles; collected in cash and subscriptions \$70 75; in the Sabbath school fifteen teachers and sixty scholars.

Brother Smith's itinerant labors have been in the capacity of an agent for this Board; his pastoral labors, as missionary to the 4th Baptist church in Richmond. In consequence of protracted and severe illness, he has been hindered much in his labors of love.

#### Monthly Record.

We shall hereafter present a monthly view of all ordinations, installations and ministerial changes that occur within the limits of the Convention, together with such other matters as properly constitute a portion of the history of the denomination in the south:—

#### ORDINATIONS.

James M. Russell, County Line church, Chambers co., Ala., July 13.  
 Early Greathouse, County Line church, Troup co., Ga., August 8.  
 Cadwallader Lewis and B. T. Quin, Buck Run church, Frankfort, Ky., Sept'r 10.  
 Pleasant B. Chandler, Social Circle, Ga., October 1.  
 Sylvanus Landrum, Salem church, Oglethorpe co., Ga., October 23.  
 Robert R. Lillard, Lawrenceburg, Ky., October 24.

#### REFLECTIONS,

*Suggested by the late farewell meeting,  
 Marion, Alabama.*

Christian, if thou art calm and canst command thy attention for a few minutes, the following train of thought may prove a harbinger of good to thee:

There was a time, and it is forever fixed in thy memory, when the light of heaven first dawned upon thy spirit, when doubt disappeared and sin ceased to oppress, and hope and love sprung up, and peace like a river flowed over thy soul. It was

then, thou felt, in its depth of meaning, that text, "behold all things are become new;" a new life within thee, and thou in a new world. And now "all things are yours:" heaven, earth, God, eternity—"and this is eternal life." What a change, christian, in thy existence! Thou wert happy indeed, even blessed; but "the blessed liveth not to itself."

Dost thou remember what then were some of thy first feelings and impulses? Your heart was large and full; it embraced and had yearnings for all men, and you wished, with an inexpressible desire, that your fellow-men might be made partakers of the great salvation with which your heart was overflowing.

It seemed strange you could have lived so long unimpressed by the claims of the gospel—the indifference and danger of your fellow-men around you, seemed amazing and shocking. In the warmth of your feelings, and vivid conception of their true interest, you resolved that "for me to live is Christ, and to die is gain." Your purpose was to live and die in efforts to save men. We ask you soberly to consider, was *that* enthusiasm, was it zeal without knowledge?

When the heart is right, many of our first and almost instinctive or intuitive impressions, it is observed, are not only the strongest but the truest—truest to our relations and best consist and harmonize with our religious belief. So it is with conscience; so it is with our convictions of the existence and authority of the Supreme Being; convictions and principles which reason hardly strengthens or enlightens, but which

reasoning too often seems to weaken and destroy.

Yet it may be well to enquire, whether the consecration then made is in truth agreeable to your reason and faith. Your heart, then, was right with God. Your mind was calm. You acted with deliberation, and conscience and judgment concurring, all moved you to make the consecration, for there was no reluctance or withholding, since your whole soul, intellect and heart, was in it. You might not have been conscious of any reasoning process; but the mind often, under vivid impressions, draws inferences and leaps to conclusions, without remembering the intervening steps. So you were acquainted with the great principles and facts of the gospel, and it was these appealing to your heart and reason, doubtless, that prompted that act of consecration—for the intellect then was asleep no more than the heart. Your mind, the intellect, saw all men lost for eternity—Christ the only Saviour, and him willing and able to save to the uttermost; that none need perish; that men would not be saved without means and effort; and that with these, they might and would be saved. Heart said, bone of my bone, with like sympathies and infirmities, friends and relatives, they must not die eternally—and reason and heart both uttered forth, "shall a drowning man call in vain upon the passing traveler, and ever after imploring looks and orphan's cries haunt his conscience for his inertness; and shall we sit easy and see our brethren in the flesh drop one after the other through the bridge of time!"

Christian, thou mayest hardly

have been conscious of views and impressions like these, yet they were present to thy mind, and it was doubtless under their influence that thou acted.

Now, as time passed, you began to carry out your views and purposes, you met with a cold world, for you had changed, and began to see yourself as isolated, "not of the world." The efforts in which you were so sanguine and zealous, met with repulses, and the cold tide of the world, as of frozen seas, rolled over you—shivering blasts, as of icy peaks, thrilled through thee; and what touched thee more, the lip of scorn or the eye of distrust spoke the sentiments of those you loved, and you stood "a sayer of strange things," excited "enthusiast."

Repulsed, perhaps buffeted, turn you to your brethren, certainly you will find encouragement in them. Alas! for their consolation, scarcely is sympathy for thee there.

They too, as well as the world, are cold, and for their sympathy you must become like unto them—must come down to their tone of feeling. Did you waver, hesitate? Did you come down? Couldst thou not walk on a little further, though alone? Did you begin to think "perhaps I am over zealous? They are, may be, in the right; it were better not to be singular; my proposed life may be impracticable; reverence is due to experience. You yielded. The standard is fallen, fallen, and the spirit heaven had regenerated for itself has broken away from the strong bands, and conscience, reason and the heart are its accusers; henceforth there is an ever lurking consciousness within thy inmost spirit,

like troubling ghosts, that whispers day and night, "thou fulfillest not thy high destiny;" and in the distance is heard by thy heart, as the faint echo sounds, "remissness, remorse!"

We expect the missionary to live a life of consecration—and we think the pastor should—and why not the church in each of its members? Does economy, procuring a livelihood forbid? Nay, with such a life there were more economy and industry, and a life without waste, idleness, dissipation, cheating, and sudden reverses of fortune; there were less disease, and this a comfortable, happy world.

But there have been christians, many christians, for whom "to live is Christ, and to die gain." We admire that devotion in a Brainard, Martyn, Page. It was the life of the Saviour, of the apostles, and early christians. And we must condemn, therefore, the want of it in ourselves, for they left us an example. Christian, what art thou living for? Thy fellow-men around thee perish; nations that sit "in the valley of the shadow of death," are dropping into a miserable eternity; thou wilt not stretch forth thy hand. Where is thy reason? where is thy conscience? hast thou a heart? or do these thoughts overwhelm thee, as too awful and terrific to be true? Yet you are a christian and believe them, and Sinai, and the darkness and tremblings around the cross, proclaim them true!

AMER. H. M. SOCIETY—TWENTIETH ANNUAL REPORT.

The American Home Mission Society celebrated its twentieth anniversary

sary, on the 15th of May, 1846, in Broadway Tabernacle, New York. Its last annual report is before us,—an octavo pamphlet of 155 pages. This society has under appointment more missionaries, and distributes more funds, than any domestic missionary organization known to us. During the past year it has employed 971 ministers of the gospel,—223 of whom have been commissioned during the last year. They are distributed as follows: In Maine 80; New Hampshire 45; Vermont 45; Massachusetts 56; Rhode Island 8; Connecticut 40; New York 211; New Jersey 6; Pennsylvania 53; Delaware 1; Maryland 1; Virginia 4; Georgia 1; Alabama 1; Kentucky 6; Tennessee 6; Ohio 103; Indiana 51; Illinois 98; Michigan 67; Missouri 25; Arkansas 1; Wisconsin 36; Iowa 24; Florida 1; District of Columbia 1. The aggregate of ministerial labor performed, is equal to 760 years.

The number of congregations and missionary districts supplied, in whole or in part, with the preaching of the gospel, is 1,453; while many others have enjoyed the occasional labors of the missionaries. The missionaries of the society have accomplished great good through the instrumentality of Sabbath schools. One has formed, and kept in active operation, *four* schools; another *six*; and another *nine*. The whole number of pupils in the Sabbath schools under the supervision of the missionaries, is not far from 76,000; 16,000 more than were reported last year.

Renewed and successful efforts have been made to arrest the manufacture, sale and consumption of intoxicating drinks, the most formida-

ble obstacles to the spread of the gospel. The whole number pledged to entire abstinence from all that can intoxicate, in the communities where the missionaries labor, is, as near as can be ascertained, 135,000.

A vast deal has been done in the way of circulating tracts and religious books. The "American Tract Society" furnishes each missionary to whom they can be transmitted, with 5,000 pages of tracts annually, for gratuitous distribution.

The number of members added to the churches during the year, is not far from 5,311, viz: 2,272 on profession of their faith, and 3,039 by letters from other churches. More than thirty houses of worship have been completed, and about sixty more have been commenced during the year. The resources of the society during the year have been \$128,928-40; the liabilities \$139,058 52.

It is a heart cheering consideration, that *one* religious denomination is distributing so much means, employing so many men, and exerting such an extensive influence to spread the word of salvation among the perishing of our own country. While it is a cause of rejoicing that so *much* is done, it is a matter of grief that so small a share of that labor has been bestowed in the south. Of the 971 missionaries employed by the society, only 47 are located in the southern States, and 25 of these in the State of Missouri. Hence the southern churches perceive, they must depend mostly on their own resources both for missionaries and means to sustain them. This is an additional reason for awaking out of sleep and taking hold of this mighty work,—taking hold like men,—men redeem-

ed and set apart for this specific labor,—labor which no other men will perform,—which no other can *so well* perform; and which, as it seems, the providence of God designed that no other *should* perform. Who, then, will set himself in opposition? Who stand idle? Who will not enquire, “*Lord, what wilt thou have me to do?*”

**Donations.**

FROM APRIL 1 TO JULY 1, 1846.  
District of Columbia.

|                                                                                                                                                                                           |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| J. & M. McCutcheon & Bros., by A. Thomas, Virginia.                                                                                                                                       | 20,00  |
| Lickinghole, by Rev. Wm. Mylne,                                                                                                                                                           | 12,00  |
| Mercy Seat and Mt. Lebanon, by Rev. J. W. D. Creath,                                                                                                                                      | 24,40  |
| Mrs. Ann Smith, by Rev. C. C. Conner,                                                                                                                                                     | 2,00   |
| Shoulder's Hill, by Rev. R. Jones,                                                                                                                                                        | 38,62  |
| Orange county, Miss A. E. Graves, by Rev. ——— Ship,                                                                                                                                       | 50     |
| Petersburg, Market street Bap. ch., Miss Martha A. Hill,                                                                                                                                  | 50,00  |
| do., for bible distribution,                                                                                                                                                              | 10,00  |
| Richmond, 1st Baptist ch., col. Sabbath,                                                                                                                                                  | 8,87   |
| do. 2nd church, col. Sabbath 10,50, col. night, 159,66,                                                                                                                                   | 170,16 |
| do., Mrs. Ann Robertson 5, W. H. Gwathmey 1, Mrs Geo. E. Dabney 10, J. Sizer 5, J. M. Murray 50c,                                                                                         | 21,50  |
| Nottoway co., Mrs. P. L. Scott, by Rev. J. W. D. Creath, a box of jewelry, a portion of which sold for                                                                                    | 10,00  |
| Collections by Rev. A. B. Smith:—                                                                                                                                                         |        |
| London Bridge, G. Norris 1, E. Land and wife 5, C. Brock 1,50, J. A. Coleman 25c,                                                                                                         | 7,75   |
| Kempsville, J. Williamson 1, Joseph Wright 1, W. Whitehurst 50c, W. Banks 1, G. Williamson 44c, F. Williamson 25c, Mrs. S. Whitehurst 50c, Mrs. M. Herrick 13c, cash 12c, W. C. Lovett 1, | 5,94   |

|                                                                                                                                                                           |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Pongoteague, G. S. Savage 5, Eliza Bradford 1, Margaret Rogers 1, Eliza Downing 25c,                                                                                      | 7,25   |
| Zion, L. D. Drummond 5, T. Wright 1, W. S. Hope 50c, W. C. White 1, L. B. Taylor 1, M. Wapples 50c, Wm. Middleton 25c, A. C. Taylor 5, cash, Modest town 9,87,            | 24,12  |
| Rehoboth, D. Boston 1, S. C. Boston 1, cash 3 80,                                                                                                                         | 5,80   |
| Red Bank, cash 5,79, B. Bell 25c, Geo. Bell 50c, J. Nottingham 1, E. Bayfield 25c,                                                                                        | 7,79   |
| Lower Northampton, P. Warren 1, C. L. Nottingham 1, L. P. Rogers 5, C. Presbyterian ch., 7,87,                                                                            | 14,87  |
| Milfield, J. Fiveash,                                                                                                                                                     | 1,0    |
| Elam, cash,                                                                                                                                                               | 1,00   |
| Raccoon Swamp, L. McGlemmary 2, N. Cox 75c, C. Champion 50c, A. H. Clanton 50c, J. G. Mays 50c, J. McGlemmary 50c, Martha Clanton 25c, Eliza Maggee 25c, L. J. Wrenn 25c, | 5,50   |
| High Hills, E. Best 50c, L. G. Withers 25c, S. Howell 13c, cash 6,62,                                                                                                     | 7,50   |
| Newville, W. H. Marra-ble, Treas.,                                                                                                                                        | 13,25  |
| Norfolk, R. B. Wright,                                                                                                                                                    | 5,00   |
| Black Creek, Jordan Edwards,                                                                                                                                              | 1,00   |
| Mt. Tirza,                                                                                                                                                                | 4,00   |
| Hopeful,                                                                                                                                                                  | 14,00  |
| St. Stevens, J. Smith,                                                                                                                                                    | 5,00   |
| Collections by G. W. Gunn, Treas. pro tem. S. B. C.:                                                                                                                      |        |
| Charlottesville,                                                                                                                                                          | 16,50  |
| Bruington,                                                                                                                                                                | 62,10  |
|                                                                                                                                                                           | 557,42 |

*North Carolina.*

|                                                             |      |
|-------------------------------------------------------------|------|
| Union Association, by G. W. Gunn, Treas. pro tem. S. B. C., | 3,00 |
|-------------------------------------------------------------|------|

*South Carolina.*

|                                                                                                                                                                                                                                                                                                                                                               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Edgefield district, Rev. W. B. Johnson 50, R. P. Brunson 5, Caleb Tally 4, Dan'l Prescott 5, Jas. Armstrong 1, William Waldron 1, M. Addison 2, J. Devon 1, H. Cooper 1, A. Anderson 2, L. Curry 5, John Doby 5, Friends at Sweetwater 1,95, W. W. Geiger 2, E. Morris 2, collection at Hamburg 7,45, col. at Aikin 13,75, T. L. Shaw 10, Ladies' H. M. S. at |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |         |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|---------|--|
| Fellowship 7, J. Roper 5, M. A. Doby 2, Jos. Curry 5, R. Lanham 5, J. H. Cosby 3, J. Quattlebum 2, Jos. Morris 5, M. Morris 1, A. J. Rambo 5, M. S. Rambo 5, J. Morris, jr. 1, M. Vann 1, G. R. Mays 2, James Curry 1, John Curry 5, Sarah Richardson 5,                                                                                                                                                                                                                                                                                  | 179,15 |         |  |
| Barnwell district, William Fortune 1, P. P. Noling 2, Willis & Neetz 2, Baxley & Ross 4, cash 1,25, col. double Ponds 10, J. Matheny 2, T. Ransom 5, L. M. Ayer 20, C. H. Rice, jr. 4, Ann Rice 5, D. Douling 5, cash, Springtown 3,50, R. G. Lawrence 5, a friend 5, Rev. E. Estes 5, Judith Smith 3, R. Dunbar 1, J. C. Lark 1, J. Foreman 7, J. H. Hammond 10, H. D. Duncan 5, L. Holman 1, D. H. Brown 10, J. Brooker 1, J. A. Wood 5, J. J. Wilson 5, D. M. Dunbar 5, J. J. Boyd 5, W. S. Johnson 5, J. G. Wood 5,                   | 148,75 |         |  |
| Charleston dis't, J. Zeaby,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5,00   |         |  |
| Colleton district, M. W. Hill 5, W. Barnes 2,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 7,00   |         |  |
| Newberry dis't, D. Nance 10, J. S. Carwile 5, Y. J. Harrington 10, J. B. O'Neal 10, J. Darby 2, Wm. H. Harrington 5, E. Payne 3, Jas. Hill 3, J. Chapel 5, T. C. Hill 2, R. Scurry 1, J. M. Clarke 50c, E. Grigsby 2, J. H. Williams 5, Wm. Watkins 1, B. F. Griffin 10, A. McConnell 5, Phebe Cannon 3, K. Anderson 3, H. W. Garey 1, W. Cannon 1, M. C. Garey 2, J. K. Garey 5, R. P. Clarke 1, G. S. Cannon 2, D. Cannon 2, R. J. Lovell 1, J. Mooney 1, G. T. Scott 2, J. H. Hunt 5, Geo. Parks 1, N. B. Wadlington 2,50, A. Darby 5, | 117,00 |         |  |
| Beaufort district, collection Black Swamp Miss. Soc'y 50, P. S. Besselten 2, collect'n Beaufort 23,45, H. M. Fuller 10, F. W. Fickling 5, R. T. Davant 5, J. T. Sweatt 2, E. Johnson 5, collection Pope's Creek 14,60, S. D. Roberts 5, E. H.                                                                                                                                                                                                                                                                                             |        |         |  |
| Peoples 5, T. W. Willingham 2, H. A. Duncan 10, A. J. Lawton 5, Geo. Rhodes 5, T. Willingham 10, J. Taylor 5, Henry Smart 50, W. J. Lawton 5,                                                                                                                                                                                                                                                                                                                                                                                             | 319,05 |         |  |
| Fairfield district, A. Johnson 10, C. Thompson 5, a friend 2, Sarah Glenn 1,65, J. Andrews 1, Lucy Beard 6, Geo. Leetner 5, Mrs. M. Robinson 5, L. A. Goodioyr 5, D. H. Shular 2,                                                                                                                                                                                                                                                                                                                                                         | 42,65  |         |  |
| Kershaw dist't, J. Boykin,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 5,00   |         |  |
| Darlington district, A. Williams 1, P. E. Campbell 50c, D. Williams 5, cash 4,70, T. J. Flinn 5, Mrs. E. L. Bacet 5, a friend 4, cash 2, J. Fountain 5, J. A. Dargan 5, a friend 2, A. Sparks 5, Mrs. M. L. McIntosh 5, Mrs. C. B. Fort 2, cash 2,50, cash, Mechanicsville 1,75, M. L. Pettigrus 5, S. Ward 3, J. Courtney 5, G. H. Fountain 5, T. E. Fountain 5,                                                                                                                                                                         | 78,45  |         |  |
| Sumter district, E. M. Dorritt 50c, J. B. Miller and lady 10, Wm. Nettles 1, A. M. Cain 1,15, Mary Cain 1, H. H. Wells and lady 5, J. Nettles 1, col. Sumterville 7,65, M. Sanders 2, L. Boykin 10, J. Rhame 1, B. F. Rhame 1,                                                                                                                                                                                                                                                                                                            | 41,30  |         |  |
| Abbeville district, C. B. Fochee 5, T. Pinson 1,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 6,00   |         |  |
| Lawrens dist't, C. F. Garey 5, W. Brook 5,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 10,00  |         |  |
| Chesterfield district, J. H. Burn 5, E. S. Jordan 1, R. L. Burn 5, G. W. McIver 2, W. E. Wordling 2,                                                                                                                                                                                                                                                                                                                                                                                                                                      | 15,00  |         |  |
| Richland district, T. R. Canter 2,43, T. Adams and lady 5, J. A. Black 2, B. S. Gibson 1, Jane Gunter 2, J. P. Adams 1, W. Hooper 5, J. V. Lyles 2, J. Willis 5,                                                                                                                                                                                                                                                                                                                                                                          | 25,43  |         |  |
| By M. T. Nendenhall, Treas. S. B. C.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        |         |  |
| Geo. Rhodes, Treas. Savannah River Ass'n,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 70,00  |         |  |
| W. Nettles, Treas. Bap. Miss., Sumter,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 20,50  |         |  |
| A. J. Lawton, Treas. State Con. S. C.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 108,25 |         |  |
| Cash,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 42,00  |         |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        | 1140,53 |  |
| <i>Georgia.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |         |  |
| Georgia State Con., by                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |        |         |  |



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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| C. D. Mallary, D. Shire<br>10, Prof. J. L. Reynolds<br>10, Rev. J. McDonald<br>(Fla) 10, Rev. J. Davis<br>10, E. A. Marshall 10,<br>Mrs. Mary Franklin 10,<br>Rev. J. R. Kendrick 10, | 70,00  |
| By Judge Stocks, at S. B.<br>C,                                                                                                                                                       | 603,00 |
| Texas fund,                                                                                                                                                                           | 75,90  |
| Collections by Rev. J. Dav-<br>is, agent, from March<br>1 to May 10, 1846 :—                                                                                                          |        |
| N. B. Duke,                                                                                                                                                                           | 50     |
| Mount Zion church,                                                                                                                                                                    | 8,05   |
| Albany,                                                                                                                                                                               | 12,00  |
| Pond town,                                                                                                                                                                            | 13,37  |
| Two friends in Talbotton,                                                                                                                                                             | 7,00   |
| Enon,                                                                                                                                                                                 | 11,00  |
| Franklin,                                                                                                                                                                             | 50     |
| Newnan,                                                                                                                                                                               | 27,00  |
| Tyry Harris,                                                                                                                                                                          | 5,00   |
| A friend,                                                                                                                                                                             | 1,00   |
| New Hope,                                                                                                                                                                             | 4,65   |
| Mrs. C. M. Battle,                                                                                                                                                                    | 10,00  |
| Greenville,                                                                                                                                                                           | 7,10   |
| Griffin,                                                                                                                                                                              | 15,00  |
| Mrs. M. Higdon,                                                                                                                                                                       | 1,00   |
| Zebulon,                                                                                                                                                                              | 5,81   |
| Fellowship,                                                                                                                                                                           | 8,00   |
| Bethesda, (at Thomaston,)                                                                                                                                                             | 8,63   |
| Mount Pleasant,                                                                                                                                                                       | 5,00   |
| Forsyth,                                                                                                                                                                              | 13,00  |
| Davisboro',                                                                                                                                                                           | 5,00   |
| Ebenezer,                                                                                                                                                                             | 6,00   |
| Macedonia,                                                                                                                                                                            | 1,25   |
| Monroe, (Walton co.,)                                                                                                                                                                 | 11,00  |
| Hebron,                                                                                                                                                                               | 4,20   |
| Hepsibah,                                                                                                                                                                             | 4,85   |
| Shiloh,                                                                                                                                                                               | 5,00   |
| Western,                                                                                                                                                                              | 5,45   |
| Providence. (Jefferson,)                                                                                                                                                              | 6,12   |
| Mrs. J. M. Polhill,                                                                                                                                                                   | 4,00   |
| Lumpkin,                                                                                                                                                                              | 5,00   |
| Elam,                                                                                                                                                                                 | 5,00   |
| Knoxville,                                                                                                                                                                            | 4,50   |
| Lebanon,                                                                                                                                                                              | 2,50   |
| Columbia, (Early.)                                                                                                                                                                    | 10,00  |
| Macedonia, (Early,)                                                                                                                                                                   | 13,00  |
| W. G. Walker,                                                                                                                                                                         | 5,00   |
| A. James,                                                                                                                                                                             | 10,00  |
| Col. by col'd brn. at Macon,                                                                                                                                                          | 15,00  |

1035,38

*Alabama.*

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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Spring Hill, Marengo co.,<br>Dr. L. B. Lane 100, Mrs.<br>Nancy Lane 25, Rev. A.<br>A. Connella 25, S. Nor-<br>wood 25, N. Lipscomb<br>25, Dr. Palmer 10,                                                                                      | 210,00 |
| Lowndes co., by Rev. J. H.<br>De Votie, Dr. W. Stew-<br>art 50, collec'n Oldtown<br>Creek 3,50, R. P. Lide<br>4,84, A. P. Johnson (Per-<br>ry co) 5, Mary Boykin<br>10, T. W. Dunklin 10,<br>Mrs. M. A. Bethew 5,<br>Mrs. E. Bridges 5, J. E. |        |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Gullitt 2,50, J. L. Prich-<br>ett 2,50, collec'n Rock<br>West 4,25,                                                                                                                                                                                                                                                                                                  | 102,59 |
| Montgomery, Mrs. Mur-<br>dock,                                                                                                                                                                                                                                                                                                                                       | 10,00  |
| Collec'ns by Rev. S. Hen-<br>derson, agent :—                                                                                                                                                                                                                                                                                                                        |        |
| Rev. J. M. Scott 10, Mrs.<br>C. Scott 3, Mrs. E. S.<br>Bradford 1, Mrs. M.<br>Bowden 20c, Miss C.<br>Scott 20c, S. Bradford<br>6c, Miss L. Scott 5c, L.<br>Vandivere 50c, Mrs.<br>McClinton 10c, W. Rye<br>25c, J. B. McClinton 1,<br>J. Posey 1, Mrs. C. W.<br>Posey 50c, J. A. Collins<br>25c, A. Gibson 5, A.<br>Hagerty 2, Mrs. M. D.<br>Gray 20, L. Johnson 10, | 55,11  |
| Marion, Rev. J. H. De<br>Votie,                                                                                                                                                                                                                                                                                                                                      | 50,00  |
|                                                                                                                                                                                                                                                                                                                                                                      | 417,10 |

*Mississippi.*

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Columbus, Mrs. R. de G.<br>Blewett 25, Mrs. P.<br>Armstrong 25, Mrs. J.<br>T. Harrison 25, Mrs. A.<br>Weissinger 25,                                                                                                    | 100,00 |
| Collections by Rev. J. C.<br>Keeney, agent :—                                                                                                                                                                           |        |
| Monroe co., Charles Mc-<br>Lenden 5, E. H. Vasser<br>2, J. S. Sull 2, J. A.<br>Walker 50,                                                                                                                               | 59,00  |
| Lowndes co., P. H. White<br>5, C. Perkins 10, Thos.<br>Townsend 10, J. Y.<br>Randolph 50c, Sarah<br>Fortson 1,                                                                                                          | 26,50  |
| Yalabusha co., F. Clement<br>Madison co., J. Richards<br>3, B. Wells 5, Margaret<br>Richards 1, C. Balfour<br>1, E. Balfour 1,                                                                                          | 11,00  |
| Winston co., S. T. Potts 5,<br>J. Kenedy 5, W. D.<br>Nesmith 2, a friend 2,                                                                                                                                             | 14,00  |
| Warren co., Wm. Bond 5,<br>D. S. Sexton 5, W. L.<br>Ranney 2, L. T. Lob-<br>dell 1, W. W. Arnold 1,                                                                                                                     | 14,00  |
| Hinds co., B. Weller 1,<br>Wm. Edmundson 1, W.<br>Wise 1, J. Futch 1, J.<br>Chapman 1, J. Slater<br>95c, J. Catching 1,90,<br>Z. Holiday 95c, G. Al-<br>len 95c, Sarah Slater<br>50c, cash 50c, J. N. Sul-<br>ler 9,70, | 20,45  |
| Noxuba co., Joel Barnet,                                                                                                                                                                                                | 50,00  |
| De Soto co., by Rev. G.<br>Tucker, at S. B. C.,                                                                                                                                                                         | 50,00  |

349,95

3523,39

WM. HORNBUCKLE, Treas.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. I.

JANUARY, 1847.

NO. 8.

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THE MACEDONIAN CHURCHES A STRIKING EXAMPLE  
OF BENEVOLENCE.

We introduce the following from the author of the essay on prayer, in our last number. To those who read it, no commendation will be needed from us. It refers to a subject concerning which very loose views are entertained by many, and one which is intimately connected with the prosperity and spread of the Redeemer's kingdom. Let the thoughts which follow be carefully and prayerfully considered by all.

"Moreover, brethren, we do you to wit (or we make known unto you) the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."—2 Cor. VIII: 1-4.

The history of benevolence scarcely affords a more lovely and noble example of a generous, self-sacrificing spirit, than is exhibited in the above quotation. It is an example worthy the diligent study of every church, of every minister, of every christian; especially at this time, when so much pecuniary aid is needed to supply the nations of the earth with the means of grace, and when it seems so difficult to reach the consciences of the great multitude of Christ's professed followers, and rouse them up to those sacrifices which the crisis demands. It appears that many of the saints at Jerusalem, through the persecutions of their enemies, had been reduced to a condition of extreme poverty; the gentile churches are informed of their necessitous condition, and are called upon to contribute to their relief. The apostle takes much pains to stimulate his Corinthian brethren to liberality and promptness in this good work, and amongst other things holds up before them, to provoke to love and good works, the remarkable generosity of the Macedonian churches. Their conduct towards their suffering brethren in Jerusalem, proves that they were controlled by a most excellent spirit, a spirit of benevolence and love, which would have drawn from them a ready and liberal response to any reasonable call whatever upon their sympathy and their alms. Let us glance hastily at a few of the characteristics of their benevolence in the case before us.

1. *They were willing of THEMSELVES.* Their contributions were cheerful and spontaneous. The intelligence of their suffering brethren had reached them,—this was enough. They responded to it heartily and at once. They needed not the repeated calls of agents to quicken their remembrance; they needed not argument, persuasion and rebuke to enforce duty, awaken sympathy, silence the murmurings of covetousness, and draw forth their bounty. The love of Christ promptly constrained them. Their conflict with selfishness, if indeed such a conflict existed, was a very short one, and they managed it without any other help than those means and motives within their own reach, the grace of God being vouchsafed to give them their due effect. What an example to all the churches of the saints! **WILLING OF THEMSELVES.** Such a spirit as this, universally prevalent, would save a world of labor, and expense, and begging, and entreaty. Nothing more would be needful than, in the cheapest and simplest way, to make the churches acquainted with the claims of our benevolent plans, and the necessities of the perishing nations, to secure speedily the bounty that might be needed. This willing-heartedness would keep the churches in a state of due readiness to meet every important emergency. Many are prejudiced against traveling agents to collect money for benevolent purposes;—the necessity for such agents is much to be deplored. Well, here is the remedy. Let God's people imitate the Macedonian churches,—*be willing of themselves.* Then the noise and clatter of agents will cease. Then the churches will be their own agents; and the spontaneous streams of charity flow forth, deep, abundant, refreshing, to enrich and beautify the solitary places of the earth.

2. **TO THEIR POWER, AND BEYOND THEIR POWER, they ministered to their afflicted brethren.** They gave bountifully. They did not dole out their contributions by a stinted measure, but on a truly noble scale, believing no doubt that God would “multiply their seed sown, and increase the fruits of their righteousness.” They did not ask counsel of their covetousness, their convenience, nor even their necessities. They did not inquire, under the influence of self-love, how little they could give and save appearances; but, under the influence of love to Christ, how much it would be possible for them to resign. They went to the outside of their ability, nay, in some sense beyond it;—they gave more than could reasonably have been expected of them, more than a close regard to their own wants would seem to have allowed. We may suppose they went up to their ability as a matter of duty, and beyond it as a matter of love and of faith. In the measure of their giving, their example is worthy the attention of the churches at the present day. By how many persuasive considerations are we urged to an imitation of this bright example! The wants of benighted millions call for our bounty. Large fields for missionary labor, and for the circulation of the bible and religious books, are open in our own country, and far beyond the means of our existing Boards and Societies to supply; fields almost boundless are spread before us in heathen lands, and the pecuniary means are not afforded for sustaining one-tenth of the number of missionaries

which are new actually needed. Should not this arouse amongst us the Macedonian spirit? God has blessed the churches with the needful ability; millions could they supply, if they would, to meet the spiritual wants of their fellow-men. Are they not the stewards of the Lord, and should not a sense of their accountability to God rouse them to liberal sacrifices? The promises of heaven rebuke our selfishness, and urge us forward in the track of the Macedonian churches. "There is that scattereth and yet increaseth; he that watereth shall be watered also himself; he which soweth bountifully shall reap also bountifully." Can we not believe all this? "It is more blessed to give than to receive." That which we receive may perhaps only gratify our selfishness, whilst that which we give from a pure heart will gratify our christian love. That which we receive is not ours, whilst that which we give becomes ours in a peculiar sense, the moment we let it go. That which we receive we cannot be assured will prove to be a permanent blessing, whilst that which we give in the spirit of our Master is beyond our abuse, it is lodged in the bank of heaven, and will yield, through grace, an eternal recompense. This should stimulate to bountiful giving.

3. *The Macedonian churches gave willingly and bountifully, though in a GREAT TRIAL OF AFFLICTION, AND IN DEEP POVERTY.* They were suffering much, no doubt, from their persecuting enemies, and they knew not what severer trials awaited them; they were brought down to a state of great destitution, and they knew not but what even deeper poverty might be their future lot. But these discouragements chilled not the ardor of their love. If they were afflicted, there were others who were still more so; if they were poor, the saints at Jerusalem were poorer still; and they generously divided their scanty store with their persecuted and suffering brethren. Well done, ye noble Macedonians! Ye have set a bright example to all future time, and christians of the present day who excuse themselves from giving on account of their poverty, would do well to inquire if they have acted wisely. Those who are able to provide for themselves food and raiment, though it may be in a scanty measure, and by great exertion, should regard it a sacred duty and delightful privilege to give something to aid in supplying the wants of those who are much more needy than themselves; especially of the spiritually destitute, whose souls are starving for the lack of the bread of life. There are but few so poor but what a scriptural faith, and the promptings of a holy love, would enable them to do something. Many of the really liberal are to be found amongst the poor; the entire aggregate of their bounty for the support of various benevolent objects during the last twenty-five years, would amount to thousands and hundreds of thousands, perhaps millions. Yet there are many others who make their poverty a plea for doing nothing towards the support and spread of the glorious gospel, who can nevertheless find money for the purchase of many useless things, to say nothing of others that are absolutely hurtful. A bible agent or a tract agent must not come near them; O no, they are quite too poor to give; but a caravan of animals may be very welcome

guests in their neighborhood,—wife, children and all may go to see the sight. There is money enough for this. Such christians would do well to ponder the example of the poor and afflicted churches of Macedonia.

4. *Their benevolence would take no denial: PRAYING US WITH MUCH ENTREATY, that we would receive the gift.* Here is the crown of their noble example. They were not to be denied the privilege, the honor, the blessedness of alleviating the woes of their suffering brethren. Paul may have seemed reluctant to receive so large a gift from churches so needy. "This is too much for you, keep it; or if not the whole, at least a part; others more able shall make up what may be lacking." "Deny us not the favor," methinks I hear them say, "of receiving our gift and bearing it to those suffering followers of our Saviour at Jerusalem. We are greatly their debtors. We owe every thing to them. 'And if we have been made partakers of their spiritual things, our duty is also to minister to them in carnal things.' Their need is far greater than ours. Our scanty substance (with ourselves,) we have solemnly dedicated to the Saviour, who has bought us with his blood; and now that he demands a portion to soothe the grief of our brethren, we most cheerfully resign it. Take it Paul, we entreat you, and bear it to those sufferers. The love of Christ constraineth us, we would not, we cannot be denied." But whatever may have been the precise arguments and entreaties employed, one thing seems evident, they were more anxious that Paul, as the agent for the poor saints, should accept of their bounty, than he was to receive it from their hands. And this is the very spirit which should influence all the saints in the appropriation of their substance to relieve the wants of the poor, and to extend the Redeemer's kingdom on earth. The struggle with them should be not to give, but to return. The mortification should be, not that some agent may come and solicit their bounty, but that he delays so long to call and receive what of *themselves* they had laid by for the cause of Christ. It is natural that those pious and excellent brethren who are entrusted with the more immediate management of our missionary plans, whose eyes are constantly fixed upon the moral desolations of the earth, and whose ears are daily accosted with cries for help from the needy at home, and the perishing on heathen shores, and to which the parsimony of the churches often compel them to turn a deaf ear, should receive with readiness and joy the contributions of the liberal to aid them in carrying forward their benevolent operations. But with greater alacrity and joy should we run forth to their aid. There is a soul-refreshing luxury in doing good; should we not be in haste to enjoy it? The mite we give may be converted into a tract or a bible; that tract or bible may be the means of saving a soul; should we not be in haste to throw open the channel of salvation? The means in our hands, if not soon distributed, may be snatched from us by some adverse providence; should we not be in eager haste to let it go, that it may be effectually saved to us, and transmuted into eternal gold? "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich;" shall

we then wait for the circulars, the appeals, the entreaties of the almoners of the church's bounty? Shall we not rather anticipate their calls, and go, nay run to them with eager haste, and *pray them with much entreaty* to receive our gifts for Texas, for China, for Africa, for a dying world, that we may manifest our gratitude and love to that Saviour by whose poverty we have been enriched with pardon, peace, and the hope of everlasting life?

What might we reasonably anticipate as the result of a universal conformity amongst our churches to the benevolent zeal of the Macedonian disciples! They would be happy and prosperous. The smiles of the Almighty would rest upon them. Thousands and millions of treasure now hoarded up as a curse, would burst their vaults, and flow forth as a rich blessing. The poor would be provided for. The ministry would be supported. Useful seminaries of learning would be amply endowed. The treasuries of our missionary Boards would overflow. Every needful arrangement for the mitigation of human woe, and the universal spread of the gospel, so far as pecuniary aid is required, would be amply sustained; nay, the time would ere long arrive, when the disbursers of the church's charity would come forward and say, "stay your hands, we have enough, and more than enough, to supply the wants of Zion."

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### Miscellanies.

#### THE TEMPLES OF CANTON.

One who could stand on the Mars Hill of Canton, and address the people with the power and eloquence of Paul, might say, as he did to the Athenians, "I perceive that in all things ye are too superstitious." The number of different buildings specially dedicated to some object of worship is enumerated to be 124; besides "all the altars dedicated to the gods of the land and the grain, of the winds and the clouds, of thunder and rain, and of hills and rivers," &c. At all these, offerings are constantly being presented, consisting of all kinds of eatables, as fish, fowls, fruits, sweetmeats, cakes, together with the burning of incense sticks and gilded paper. On the first and fifteenth days of each month, the people resort most to the temples. And on the birth day of their different gods, there are special marks of devotion shewn—by the increased number of worshippers, and the abundance of

their offerings. And in many cases the idol is carried out for an airing, attended by a motley company, forming a procession, which marches through the principal streets. The procession is headed by the image, carried in state, with offerings of ments and incense, carried along with it, attended by bands of musicians, priests, boys on horseback, girls in open chairs, men and boys carrying lanterns, streamers, and other insignia. Then there are particular seasons of religious festivals, which are celebrated with illuminations and theatrical exhibitions; particular trades and streets have their celebration of their patron idol. These, with the daily worship of their household gods, the worship of their ancestors in the ancestral hall, and at the place of burial, together with the heathen rites at their funerals, make up that confused mass of rites and superstitions which degrade and hold in servitude the Chinese mind.

Many of these temples are large, and are built in the finest style of Chinese architecture, and some of them are richly endowed. The endowments consist generally of land, from which they receive the rent. The other sources of revenue, are the voluntary offerings of their devotees, and especially from the sale of incense sticks, gilt paper and candles. In some temples the superintendent pays for the situation, with a reference to the profits from the sale of these things. It would be impossible to give a particular notice of each of these temples; but it may be interesting to notice a few of the most remarkable. The oldest temple is said to have been built A. D. 250. It is reckoned the richest, having 3,500 acres of land belonging to it. This land was received by donations and legacies. There is a Mohammedan temple in the city, which was first built in the ninth or tenth century. There are reckoned some 3,000 Mohammedans, who are characterized as "those who have no idols and will not eat swine's flesh." There is a temple bearing the name of "The Temple of the Five Genii," connected with which is the following legend:

Five genii, in ancient times, clothed with garments of five different colors, met in this city, riding on rams of different colors. Each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people, to whom the genii said, "May famine and dearth never visit your markets." Having thus spoken, the genii disappeared, and the rams changed into stone. And these five stone rams are preserved in this temple.

But the most remarkable temple about Canton is one situated on the south of the river, nearly opposite the foreign residences, and generally called the "Temple of Honam." This temple, though so large and well endowed, is of comparative modern origin, as its present magnificence dates back only to A. D. 1700, according to the following legend:—

The spot it occupies was first a

garden, then a small Buddhist temple was erected several hundred years ago, and continued so till the above date, when a son-in-law of the Emperor Kang-he—the second emperor of the present dynasty, was sent to subdue some parts of this province, which had not yet yielded subjection to the new government. Having accomplished the object of his expedition, he was made governor, with the title of "King of the subjugated South," and received orders to exterminate thirteen villages on Honam, for their opposition to the imperial forces. He had taken up his head quarters in this temple. But before proceeding to his murderous expedition, seeing a fat, sleek-looking priest, he said to him that he could not be so fat if he complied with the rules of the priesthood, and lived on vegetable diet—that he must be a hypocrite, and should be punished with death. He then drew his sword to execute the sentence, when his arm was stiffened, and he could not fulfil his intention. That night a vision appeared to him and told him the priest was a holy man, and must not be slain. The king next morning sought the priest and confessed his crime, when the use of his arm was restored. He then became a devoted follower of the priest. The inhabitants of the thirteen villages soon hearing thereof, applied to the priest to intercede in their behalf, which he did with success, and then, in testimony of their gratitude, they richly endowed the temple with money and lands, and its reputation was established.

Its buildings are numerous, and generally of brick. These, together with the garden, cover seven or eight acres, and are enclosed by a wall. There are about 175 priests now in this monastery. Very few of them are men of education. One of them, who has been long acquainted with the missionaries, is now a regular attendant upon a bible class, professes to have lost all his former confidence in Buddhism, and intends soon to leave the seat of delusion. May the

Spirit of God lead him to the knowledge of the truth as it is in Jesus Christ, the only Saviour of the world. The whole number of priests and nuns in idol temples in Canton cannot be much less than 3,000; and the annual expense of these temples and services not much less than half a million of dollars. O, when shall these temples be purified and become the temples for the worship and praise of the true God, and the place whence the pure and elevating doctrines of the christian religion shall be disseminated, instead of the debasing and degrading follies and superstitions that now enslave the minds of this people. May the Lord hasten it in his time!—*Miss. Chronicle.*

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POWER OF THE GOSPEL.

The following extract from the Missionary Register is interesting, as shewing the restraining power of the gospel in a dispute between two New Zealand tribes, respecting an eel fishery :

The eel fisheries in this part of the island are of great importance to the natives, the eels forming their only change of diet during the summer months. It appears that two tribes, the Ngatihini and the Ngaungau, were at issue respecting their right to a certain channel; and after considerable quarreling, and an ineffectual attempt of Mr. Ashwell to reconcile the two parties, a chief named Tirua, related to both tribes, and having also a claim to the channel, made his appearance as mediator. The Ngaungau and their party assembled to the number of 300, while the Ngatihini and their friends mustered about 200, both sides being armed. We give the account in Mr. Ashwell's words, contained in a letter dated March 14, 1845:—

March 12, 1845—I accompanied the Ngaungau to Waitutu, the encampment of Ngatihini. Before we reached that place, the Ngaungau consented to engage with me in prayer, and pulled their canoes to shore. After having committed our-

selves to His keeping who can "turn from us those evils we most righteously have deserved," I gave them a few words of good advice. On arriving at Waitutu, we found Ngatihini drawn up in a line, in order to shake hands. This ceremony over, the parties separated, leaving a space of forty yards between them, in which Tirua, another neutral chief named Kapa, and myself, stood. Both parties remained silent for some time. At last Tirua rose and said, "Let your words be good. Don't be angry. Keep to the point." I also said, "I will motion with my hand to the first man who gets angry, that he may sit down until his anger shall be gone, and his words become straight again." This was consented to. Neither party seemed inclined to commence. At last Ngatihini called to the Ngaungau to commence. After a native of each party had spoken, Ngatihini, contrary to an engagement that there should be three speakers on either side, allowed the same native to speak again. Tirua called upon another native to speak. The Ngatihini remained silent for sometime; whereupon William Wesley, the chief of the Ngaungau, arose and said, "You ought to have kept to your agreement; but as you will not speak I will, and we shall go." After speaking for about three quarters of an hour, he said, "I have finished; let us go." The Ngaungau and their party then went to their canoes, upon which some by-standers cried, "they are going for their guns," which had been left in their canoes. This was a false report. A scene of confusion now prevailed, in the midst of which a chief of Ngatihini struck the bell, and cried out, "let us have prayers." The object of the bell was to prevent the young men from running to their muskets, which was the case with a few. I spoke to them from the words, "take not thy Holy Spirit from me;" telling them that if the Holy Spirit once left them they would be given up to all the evils of a *deceitful and desperately wicked heart*; and then went to the Ngaungau, who had

pulled about a quarter of a mile distant. In the evening both parties assembled together for prayers, and again the next morning. I also had reading classes with them, and school with the children; but the matter is not settled.

From the above account it will be seen that the gospel had an influence—1st, in disposing the natives to prayer before they met; 2dly, in inducing something like courtesy in their conduct to each other; and 3dly, in preventing bloodshed in the moment of confusion and disorder. I fear there are but few who are really changed characters; but there are a few. Even the blessing which the mere outward profession of christianity, as regards this world, has brought to this people is great; when it is considered that in former times the whole population of the river would have been involved in war by far less provocation.

RESULTS OF LABOR AT NINGPO.

It is now more than a year since the gospel began to be preached in this city. At all the other ports where missionaries have labored, there have been conversions, whilst at Ningpo all are pagans still. There is nothing in this fact to discourage us, for none of the missionaries understand the language so as to make known fully and clearly the truths of the gospel. At Amoy, Shanghai, and Canton, where success has attended the preaching of the gospel, it has been preached by veteran missionaries, and for two, three and more years. This much has been effected here,—the whole population have been made acquainted with the leading truths of christianity. The religion of Jesus is spoken of every where, and is frequently the subject of discussion among the people. I overheard a man telling a circle of friends about several of the miracles of our Lord. The people never showed any strong attachment to idolatry, and now I think it has less

hold upon them. Observing respect being shewn to an idol on board a vessel some days ago, I argued with them that my dog was more powerful than their idol, and to prove this, offered to throw him into the river, if they would do so with the protector of the boat. The proposition was, "that if the dog could save himself, and if the idol could not, that they should no longer worship Poo-sa." The idea seemed to amuse them, but they did not care to lose the image.

The attention of a schoolmaster, named Chin, has been called to the gospel, first by meeting with a tract, and afterwards by conversations with Ching, to whom he applied for further instruction. The style of the tract on the decalogue did not suit him, and he accordingly wrote another, which he wished to have printed and circulated, offering nearly a dollar for defraying the expense of publication. The style of the tract is considered excellent by literary men, and the doctrine commended,—and here lies the fault in his interesting production. The author attempts to shew that the doctrines of the bible and those of the great sage of China do not conflict, but are reconcilable the one with the other. Chin has since become my teacher, and has professed to believe the gospel, expressing a desire to become a baptized disciple of Jesus. His case is one of peculiar interest, and is ever on my mind in prayer. I sometimes allow myself to hope that the Spirit has commenced a work in his heart. Should he prove a disciple indeed, our hearts will overflow with gratitude to Him who has permitted us to labor in this portion of his vineyard.
—*Dr. Macgowan.*

O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them. The richest enjoyment of wealth is to give its increase to the treasury of the Lord.

Board of Foreign Missions, Richmond, Va.

OCCUPATION OF SHANGHAI.

More than twelve months ago, in considering the points proper to be occupied by our missionaries in China, the Board became satisfied that the two extreme cities on the coast, Canton at the south, and Shanghai at the north, furnished the most encouraging prospects of successful effort in building up the kingdom of Christ. Canton, the most southern of the free ports, and the largest, has been for some time the residence of two of our missionaries, brethren Shuck and Roberts. To this field, brethren Percy and Clopton have been sent, and ere this, if the Lord has favored, they have arrived and are engaged in preparatory labors. Brother Johnson also, has been assigned to this position.

After a full and careful examination of the whole subject, it was deemed appropriate by the Board, to commence operations at Shanghai immediately, and to locate at this station, brethren Shuck, Tobey, Yates and James. The experience of bro. Shuck in missionary work, and his perfect familiarity with Chinese character and customs, rendered it extremely desirable that he should be associated with the new mission at Shanghai, while his acquaintance with the language is such as will enable him after a few months study, to preach in this dialect to the people.

The Board had determined to occupy this position some time before they had received the encouraging testimony contained in the following statement. We avail ourselves of the information it contains, for the

benefit of our readers. It is from the report of the Foreign Committee of the Episcopal Board of Missions of the United States. Referring to Shanghai, they say:

This city, one of the five ports opened by treaty, is situated on the river Woosung, near its mouth, and lies in the southern part of Kiang-su, a province which contains more than thirty-seven millions of inhabitants, giving thus an average of one thousand persons to the square mile,—by far the most thickly settled country of its extent on the globe.

Shanghai is surrounded by a very fertile country; and, independently of its agricultural advantages, it is also the seaport of two of the most populous cities of the empire, viz: Su-Chow-Fu and Nanking, which are distant from the first, thirty, and from the second, one hundred and fifty miles, are places of high literary character, and of great wealth and commercial influence. The first of these is considered the metropolis of classic literature, the centre whence the rays of native philosophy are dispersed over the millions of educated Chinese; the other, Nanking, is the old capital of the empire, and retains still a great influence over the other portions of that vast territory. In addition to these favorable circumstances, Shanghai approaches nearest to Peking, the present capital, and from its position near the junction of the Yangt-sz-Kiang, and the grand canal of the empire, it has a communication with its most distant extremities.

Besides its own immediate population, amounting to two hundred thousand, and its advantages for disseminating the gospel through the interior by means of a native agency hereafter to be employed, Shanghai opens, above all other places in China, a prospect of extending to other regions beyond the empire, a know-

ledge of the truth. It already possesses an extent of commerce exceeding the united amount of all the other free ports, exclusive of Canton, while, at a distance of but little more than two days sail, lie towards the south-east, the interesting group of the Loo Choo Islands, and to the north-east, Japan and its pagan millions. The climate of Shanghai, a matter of great importance, has so far proved healthy to the European constitution. The summers, though hot, the thermometer ranging as high as 100° F. in the shade, are short, there being only about ten days of such intense heat, and about two months during which it ranges between 80° and 85°. The other months of the year are pleasant; and the winters are cold and bracing, the thermometer having during the last winter ranged between 15° and 20° F. during six successive weeks; so that missionaries, who have resorted to it from the islands in the Indian Archipelago, have found themselves greatly improved in health.

The demeanor of the people of Shanghai towards our missionaries is also highly encouraging. So far from molesting them, the magistrates extend to them great courtesy, and the people exhibit none of the arrogance and dislike manifested by the inhabitants of Canton, but, on the contrary, much kind feeling and good will. The missionaries mingle freely with all, both within the city and in its neighborhood, without having ever met with the slightest difficulty.

The dialect of the place approximates more than elsewhere to the court dialect, which, notwithstanding local corruptions, is generally, with certain limitations, intelligible in all parts among the higher classes.

It is in reference to this city, in connection with the city of Ningpo, that the Rev. Mr. Smith, of the Church Missionary Society, after the closest investigation, makes the following report:

Viewed as combining in themselves the several distinct advantages of salubrious climate, eligible residence,

and friendly disposition of inhabitants,—direct communication with Europe,—comparatively quiet isolation from foreigners,—contiguity to the strongholds of native science,—local proximity to the second largest city in the empire,—central position in reference to the whole of China,—and of future bearings, of the most magnificent order, on the evangelization of the surrounding Archipelago, I cannot hesitate to pronounce the united stations of Shanghai and Ningpo as presenting one of the noblest and most promising fields in the East.

I would point to the map, and, after surveying their mutual compactness, their largeness of scope, and their central position amid surrounding regions, where one unexpected event of providence may place millions of idolaters within reach of christian philanthropy, can fearlessly and unhesitatingly challenge any spot on the Chinese coast, now open to us, uniting in itself so many facilities as these two stations, on either side of the bay, which forms the embouchure of the Tsien-Tang-Keang."

INDIAN MISSION ASSOCIATION.

This important institution held its annual meeting commencing October 29th, at Louisville, Kentucky. From the minutes which appear in the Banner, it was a deeply interesting occasion. The claims of the aboriginal tribes of our country are beginning to excite a more general sympathy among our brethren of the south. This is as it ought to be. While our contributions to all other benevolent objects might be trebled, at least ten thousand dollars ought to be furnished by the churches to the Indian Mission Association.

We cannot but express the hope that under the direction of its efficient Secretary, brother Adiel Sherwood, the Society will continue to increase in its resources and efficiency.

KENTUCKY BAP. ANNIVERSARIES.

Although we have not seen the minutes of these meetings, yet from allusions in the Banner, we learn that they were well attended, and that the various plans of christian effort were discussed with an increased interest by the delegates. The number, intelligence, wealth and piety of the Kentucky churches, warrant the expectation, that when information concerning the wants of a perishing world shall be generally diffused among them, they will furnish a large amount of funds to be employed in meeting those necessities.

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**TENNESSEE MEETINGS.**

These meetings occurred the last week in October. We regret to see from the minutes of the Foreign Mission Society, that but little time and attention were bestowed upon its interests. It seems to have been the last of the meetings, and its business dispatched in quite a hurried manner. Deducting the sum secured by bro. Shuck for the chapel, it appears that the funds sent up by the churches during the year, for the salvation of a world, amount only to \$173 55. Will not the Board of this Society make vigorous efforts to replenish its treasury? Among the wealthy brethren of middle Tennessee, surely there are those who will give liberally to this object. We know there is too much of the spirit of Christ among those churches to allow this object to languish, if appropriate means are employed to spread information. We solicit our brethren there to secure subscribers to the Journal, and to employ all suitable agencies on behalf of foreign missions.

**DESIGNATION OF MISSIONARIES.**

On Friday evening, the 18th of December, a large assembly were collected at the first Baptist church, to witness the designation of several brethren who are shortly to sail from this country, as missionaries to China. The company consists of the following persons:—Rev. J. Lewis Shuck and lady, Rev. T. W. Tobey and lady, Rev. M. T. Yates and lady, Dr. J. Sexton James, and Yong Seen Sarng, the native preacher. In consequence of continued illness, Rev. F. C. Johnson was unable to be present. The exercises were commenced by reading a hymn by Rev. R. Ryland; the congregation united in singing; prayer by Rev. D. Shaver; reading the scriptures by Rev. A. Hall; address to the congregation by Rev. J. B. Jeter; hymn by Rev. M. T. Sumner; letter of instructions by the Cor. Secretary; designation prayer by Rev. E. Kingsford. Addresses were then delivered by each of the missionaries.

The occasion was one of deep interest. One of the missionaries was about to leave his native State for a foreign land, the second, and in all probability, the last time. More than ten years ago, when quite a youth, brother Shuck was publicly set apart, in the presence of the same congregation, to the work of a missionary. Amid many painful trials he had labored,—nor had he labored in vain. Having been called by the manifest will of God to return to this country, he has been for ten months usefully employed in disseminating information, and exciting an interest among the churches; and now, with strong anxiety to return to his chosen field of labor, he leaves once more

his loved native land, and friends, and children, that he may preach Christ among the heathen. His parting address brought tears from many eyes. Referring to the sacrifices of the christian missionary, he averred that amid them all he was happy, when he knew that they were borne for Christ. He dwelt with much force and feeling on the wretchedness of Chinese females, and the importance of making special efforts for their elevation and salvation. The desirableness of employing the wives of missionaries in their evangelization, was urged upon the attention of the audience.

Yong Seen Sarng expressed with deep feeling his grateful sense of the interest which had been taken in the welfare of his countrymen by American christians. The many attentions he had personally received from his brethren while in this country, were also referred to, and now being about to leave, he desired to return that he might faithfully labor in spreading the cause and glory of Jesus Christ in China.

In the remarks of brother Yates, reference was made to the spirit with which opposers to missions ought to be met. They should be approached in the spirit of meekness and prayer. He alluded to his own efforts. He had seen a whole congregation, which before were indifferent or hostile, become interested and friendly. Light was spreading in North Carolina, his native State. A single association, which had heretofore contributed but a small amount, were now pledged for the support of himself and family. He besought an interest in the prayers of his brethren and sisters.

In an impressive manner, brother

Tobey adverted to the various reasons which operated on the conscience and heart of every true missionary in entering upon his work. Those reasons were considered as not only satisfactory, but overwhelming. He referred to Xavier who avowed himself ready to go out to a heathen land upon a vessel without sails, oars, or rudder, if commanded by his superior in the church. But, said the speaker, Christ has commanded to "go into all the world, and preach the gospel to every creature;" this is enough to inspire his servants with becoming zeal in the execution of their work. It is a sufficient warrant to satisfy the most sceptical of the propriety of the missionary enterprise. Then, besides other reasons, there was the promise of Christ to be with, and render successful the work of the missionary. He expressed for himself an unfeigned joy in being permitted to engage in such a work.

Dr. James in addressing the assembly, considered the example of Christ in healing the sick, while he preached the gospel, as worthy the imitation of all missionary bodies. When he sent out the twelve, and the seventy, he commanded them to heal the sick, and cleanse the leper, and the apostles in their labors seemed intent on doing good not only to the souls, but the bodies of men. Though miraculous gifts are not now in possession of the church, yet the gift of healing by ordinary medical skill may be possessed and exercised in connection with the preaching of the gospel. To this particular work his own attention had been called. For many years he had cherished a strong solicitude to labor

among the heathen, and now this desire was about to be gratified, and he felt happy in the prospect of spending his life in a far distant land.

These missionaries will be located at the city of Shanghai. In the early operations of the Board, it was determined to select this station in connection with the city of Canton, as the portions most important to be occupied. The brethren recently set apart, are expected to sail some time in January.

#### BAPTISM OF A CHINESE FEMALE.

The following statement was prepared by one of the brethren who is about to sail from this country to labor in China. It cannot but excite the most pleasurable emotions in the bosom of every christian reader. She who has thus been permitted to put on Christ in baptism, is, so far as we are aware, the first Chinese female who has given evidence of a change of heart under the ministrations of Baptist missionaries. This event will doubtless excite interest among her own people, when she shall return to the shores of China to tell of *Him* in whom she trusts for the salvation of her soul. Will she not be the subject of prayer among all our readers? Shall we not beseech our heavenly Father that, as in the case of the Samaritan woman, many may believe on the Saviour through her word.

The females of China are a degraded class. Shut out by the usages of society from intercourse with the other sex, and treated rather as vassals than equals, they should become the objects of special sympathy and soli-

itude. It cannot be that these 150,000,000 of human beings are to remain in their present wretched condition. The gospel alone can elevate them, and this instrumentality we hope to send out in their midst, to be made the wisdom of God and the power of God unto their salvation. Woman will then be saved and placed in that position which her Maker designed she should occupy.

That this may be done, we appeal to the ladies of our southern country. Sisters in Christ, upon you we are much dependant in securing the means of sustaining our missionaries. You can in many instances awaken an interest where none exists, by securing subscribers to the Journal, by obtaining funds, and by keeping up weekly prayer meetings among yourselves. The Lord abundantly bless your influence and labors.

The fact referred to in the following statement, concerning the sacrifice of our beloved brother Hall, is one of touching interest. Many such instances of self-denial, we trust, are yet to occur in our southern country. They may be regarded as worthy of imitation. It is indeed an honor conferred by the great Head of the church, to be thus required to send forth our children on such a work. It would be deemed a distinction to be selected by the President of these United States to fill some civil office in Canton; but the office of a christian missionary is of transcendently higher dignity. But we hasten to present the narrative of bro. Tobey:—

It will be remembered by many, that brother Shuck, on his return from China, brought with him a Chinese girl as a nurse for his motherless children. This girl for some

time resided with our departed sister Dean, and from her learned to speak the English language.

When brother Dean and family went to reside with brother Shuck, Mecha also went, and upon the death of sister Dean continued a resident of his house. In her spiritual welfare sister Shuck took the deepest interest.

At the time of her arrival, her knowledge of religious things was nearly, if not quite, equal to that of a well instructed youth of this country. But she was a stranger to the religion of the heart, and entirely ignorant of its sanctifying influence. During the voyage she occasionally felt deep convictions of sin. But these gradually wore away, leaving no lasting impression.

A visit made among the churches in Lancaster, by the Rev. J. B. Jeter, of Richmond, in the month of August, gave him an opportunity for serious conversation with Mecha, which he did not fail to improve. Her religious impressions were renewed, and during the protracted meeting which continued after the departure of brother Jeter, she professed to find peace in believing in a crucified Redeemer. She immediately expressed a wish to obey the command and imitate the example of her Saviour, but the administration of the ordinance was delayed a few months, as well to give opportunity for a trial of the reality of her conversion, as to permit the presence of brother Shuck, who was then traveling in the south.

On Friday, Dec'r 4th, a large congregation assembled at Indian Creek, the residence of Col. Edmonds, to witness the baptismal scene. Bro. Shuck delivered an impressive and interesting discourse, from Matthew xix: 27.

After this, the congregation assembled on the shore of a small creek which makes up from the Chesapeake, where the Rev. Addison Hall addressed them. In his address he mentioned a number of interesting reminiscences connected with that spot. There, twenty-seven years be-

fore, the distinguished and esteemed brother Straughan had led the speaker into the baptismal waters. There, fifteen years ago, his first-born, the lamented and beloved Mrs. Shuck, had been baptized by brother Jeter, then pastor of the Moratico church. Now, he was about to lead into the same waters a Chinese girl, for whose conversion our sainted sister had labored, and for whom her ardent prayers had often ascended.

"Where," continued the speaker, "where are many of those who once stood upon this pleasant shore? Their voices have long since been hushed in death. And, in a few years, where shall we be found? We shall have followed them to the silent grave."

Thus, in a feeling and impressive manner, with a voice tremulous with emotion, having recently arisen from a bed of sickness, brother Hall urged those present to give immediate attention to the subject of personal religion.

Six of the individuals present at the baptismal scene, expect soon to leave for China. Among these is another beloved daughter of brother Hall, (Mrs. Tobey,) whom he gives up as he did his first-born daughter, to be devoted to the spiritual interests of China's perishing millions.

In reference to this fact, bro. Hall spoke with feelings of parental tenderness of the pain of separation; and in view of the separation which will take place at the day of judgment, earnestly exhorted all present to seek an interest in the great salvation, that eventually all might meet where parting shall be no more.

Years will roll away before the impressions of that baptismal day shall be entirely effaced.

After prayer by brother Shuck, Mecha, with seven other individuals, was baptized. She will return to China a sincere believer in the "new doctrine," as the religion of Christ is called in that country. May she be followed by the prayers of God's people, and be eminently useful in recommending the Saviour whom

she loves to her benighted and degraded country-women.

#### HOME WORK OF FOREIGN MISSIONS.

We insert the following from the December number of the Baptist Missionary Magazine, because it expresses our own views, with perhaps more force than we could ourselves. Many excellent brethren presume that the Boards of our benevolent institutions are leaning too much on the agency system,—that too much is expended in the employment of solicitors and collectors. So far as the experience of our Board is concerned, it appears, that though letters have been written, and appeals made through our periodicals, comparatively little has been forwarded to the treasurer, excepting through some agent. This ought not so to be. The article from the Magazine deserves serious consideration by all our readers.

It appears that the churches of the north and north-west contributed, during the year closing April 1, 1846, \$96,878 86. We close by asking, if this amount were contributed by the 300,000 Baptists of the north, what should be furnished for the same object by the 400,000 Baptists of the southern States? The reader will please regard the extract which follows:—

To carry forward successfully the work of foreign missions, a large amount of home labor is indispensable. Especially is this true in our own denomination. The liberality of the churches *ought* to be such as that they would furnish the means, unsolicited, leaving to the Executive Committee and the Secretaries and Treasurer nothing to do but to disburse the funds, superintend the missions, and give an annual account of their operations. Happy would it

be for them, and for all concerned, if those who labor at the Mission Rooms could say as did the apostle Paul, of the churches of Macedonia, "For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us, with much entreaty, that we would receive the gift, and take upon us the" service of disbursement.

But the piety of our times is not like that of the apostolic age. It requires much labor to raise the funds necessary for the prosecution of our work; and it is a problem, most difficult of solution, *by what means, with the least expense, can the stream of contributions be made constant and increasing?*

Pastors and others have studied this subject, and many have tried a variety of methods; but no plan has yet been devised that commends itself to general confidence. Were the piety of the churches such, in all respects, as it should be, the spirit of liberality would, probably, supersede all plans, and pour its thousands into the treasury by channels which itself should open.

During the last financial year, which closed April 1, 1846, the contributions to our treasury from the free States, amounted to \$96,878 86. The average, per member, was greatest in the State of Rhode Island, where it was one dollar and seventeen cents. Of one church in that State, we have recently heard it said, that during the last year every member contributed to the cause of foreign missions. The largest donation was *five hundred dollars*; the smallest, *three cents*. As the church is numerous, the amount forwarded to the treasury was large,—exceeding, with perhaps one exception, that of any other Baptist church in the United States. She is by no means the wealthiest church; but, we have reason to believe, she has succeeded in diffusing quite thoroughly among her members the missionary spirit, and in awakening in every bosom a sense of obligation to do *something* for the cause.



*Important Considerations.*

We would respectfully submit to pastors, and others, who may have influence in the churches, three points which are deserving of special attention.

1. The diffusion of missionary intelligence. The members should be instructed and encouraged to read the books and periodicals that furnish missionary facts, arguments, and appeals.

2. Increased attention to the monthly concert of prayer. Where that is the most vigorously supported, the missionary spirit is the most lively and productive.

3. Systematic effort to obtain from every member an annual contribution. This should be done, not by presenting the contribution box, where covetousness can *hide* its four pence; but by the personal application of suitable collectors, who shall call upon the members individually, and receive their donations.

The author of mischief must have invented the contribution box.

Why should it be used in the collection of funds for the support of Christ's kingdom, any more than for the support of the republic? Why may we not by this method render unto Cæsar his dues? In other relations, we recognize *indebtedness*, and *pay* accordingly; but Him who loved us and gave himself for us, we put off with a handful of the smallest coins in our currency, secretly deposited by those who have contrived to give as *little* as possible!

DEATH OF DR. ARMSTRONG.

Our readers will sympathize with the American Board in the painful loss recently sustained in the sudden death of their Secretary, Rev. Wm. J. Armstrong, D. D. He was a godly man, and remarkable for energy of character. For many years he resided in this city, as pastor of the first Presbyterian church, and had endeared himself to a large cir-

cle of friends, of all denominations. Deeply did we feel the stroke, when the tidings of his sudden death reached our ears. We mourned for him as a personal friend, and as a friend of the mission cause. He was one of those who perished in the wreck of the Atlantic, on the memorable morning of the 27th of November. May his widowed wife and five fatherless children find God their present support and their everlasting portion.

**Donations.**

FROM 15 NOV. TO 15 DEC.

|                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------|--------|
| Cash remitted by Rev. J. L. Shuck, collected at sundry places, for Canton chapel,                                          | 286,41 |
| <i>Maryland.</i>                                                                                                           |        |
| Baltimore, cash received of Rev. Franklin Wilson, his own subscrip'n, 200,00 do., from a lady of the first Baptist church, | 100,00 |
|                                                                                                                            | 300,00 |

*North Carolina.*

|                                                    |        |
|----------------------------------------------------|--------|
| Bap State Convention, per Rev. J. S. Purify, Trs., | 256,51 |
|----------------------------------------------------|--------|

*South Carolina.*

|                                               |        |
|-----------------------------------------------|--------|
| Welch Neck Association, for general purposes, | 301,21 |
| do., for Canton chapel,                       | 83,50  |
| do., for Indian mission,                      | 20,50  |
|                                               | 405,21 |

*Georgia.*

|                                                                                         |         |
|-----------------------------------------------------------------------------------------|---------|
| Savannah Bap. church, for Canton chapel, per Rev. J. L. Shuck,                          | 135 00  |
| African ch., Savannah,                                                                  | 6,00    |
| North Salem church,                                                                     | 2,00    |
| North Newport Female Missionary Society                                                 | 61,00   |
| Wilmington African ch.,                                                                 | 2,00    |
| Waynesville church,                                                                     | 12,00   |
| Bap. ch., Savannah, collected Sabbath evening, per Rev. J. L. Shuck, for Canton chapel, | 52,00   |
|                                                                                         | 270,00  |
|                                                                                         | 1518,13 |

**BIBLE FUND.**

*South Carolina.*

|                         |         |
|-------------------------|---------|
| Welch Neck Association, | 22,00   |
|                         | 1540,13 |

ARCH'D THOMAS,

*Treasurer.*

## Board of Domestic Missions, Marion, Ala.

## HUMAN AGENCY.

In the government of God, we see the wonderful union and harmony of divine sovereignty, and human agency. Though we are unable to explain, and reconcile these two apparently opposite principles, yet we may firmly believe them both. The scriptures clearly confirm what may be said to be the teachings of consciousness and common sense on these points. The Lord said to Paul, "Fear not Paul, thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Acts xxvii: 24. On the strength of this promise the apostle could speak with the utmost confidence to his companions in the ship. Though the number was two hundred three score and sixteen, yet he says, "Sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Wherefore, I pray you, take some meat; for this is for your health: for there shall not an hair fall from the head of any one of you." Notwithstanding the apostle reposed the most unwavering reliance on this promise, yet when he saw "the shipmen about to flee out of the ship, he said to the centurion and to the soldiers, except these abide in the ship ye cannot be saved." And to prevent such a sad catastrophe, "the soldiers cut off the ropes of the boat, and let her fall off." This boat would have been very convenient for landing when the ship was aground, but it was better to lose the boat, than the lives of so many persons, by the desertion of the shipmen. In this transaction we see plainly the neces-

sity of human agency in accomplishing the divine purpose. Neither are we permitted to undervalue this agency. Though it may not perform as important a part as the divine agency, yet in its place, it is equally necessary to the accomplishment. God will save the shipmen and the passengers, but they must remain in the ship, and exert their power and skill to the utmost.

God may have determined to give to the husbandman a rich harvest of wheat, but he must till the ground, and sow the seed. And he must not only *sow*, but *he must sow wheat*, otherwise there will be a failure in the harvest, as surely as if the Lord should shut up the heavens and send no rain. Human agency is necessary here, because God has ordained it.

In the gospel, as well as in nature, certain means are ordained to accomplish certain ends, and we are not to expect the ends without using the means appointed. Thus speaks the apostle: "For after that in the wisdom of God, the world by wisdom knew not God, it PLEASSED GOD *by the foolishness of preaching*, to save them that believed." 1 Cor. i: 21. Then it is the good pleasure of God to save sinners through the instrumentality of preaching. And we are authorized in saying, that where the gospel is *preached*, sinners will be saved; and where it is not preached, sinners will not be saved. But men are the only preachers of the gospel; therefore human agency is necessary to the salvation of sinners. It is true that God *can* save without this agency, but we have no reason to antici-

pate such an event. So God can, and once did, send bread from heaven, but we have no reason to believe he will do this even to save the lives of the starving millions of Europe. He has adopted certain laws, and these laws he will maintain. One of these laws is, the employment of human agency to accomplish the divine decrees.

This accords with the history of the christian church. The gospel was first preached at Jerusalem. But the command of Christ was, "Go ye into all the world, and preach the gospel to every creature." Mark xvi: 16. The disciples went forth. But they directed their course to the north and west. They traveled through Asia Minor, and then crossed into Europe,—went to Corinth, Thessalonica, Philippi, Macedonia, and Italy. And wherever they preached the Holy Ghost blessed their labors, "and much people was added unto the Lord." But we have no account that the disciples went into Persia, Hindostan, or China; and in those countries we hear of no christian churches. Now what is the reason of this difference? Were the nations of Europe better than those of Asia? No, in no wise. Were they more disposed to receive the gospel? By no means? Why then did the gospel spread to the west, rather than to the east? Because of human agency. The preacher went to the west with the word of salvation, and the word preached was rendered effectual by the accompanying influence of the Holy Spirit. Had the apostles gone to China instead of Europe, we doubt not but China would have been a christian nation, and Europe had remained pagan.

This principle applies at the present time. Wherever the minister goes with the word of truth in his hand, the love of God in his heart, and the name of Christ in his mouth, we hear of the success of the gospel. Sinners are awakened, and souls are converted unto God. Idolaters become the disciples of the Lord Jesus, and "incense and a pure offering" rise to heaven from hearts which have been justified by faith. And wherever the gospel is not preached, idolatry and superstition prevail in all their revolting and debasing forms.

The question arises, will the gospel ever universally prevail? The prophet has given us an answer: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it." Isa. ii: 2. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day shall there be a root of Jesse, which shall stand for an ensign of the people: to it shall the gentiles seek, and his rest shall be glorious." Isa. xi: 9, 10. If "the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for a possession;" (Ps. ii: 8,) if the gospel is spread only by the preaching of the cross, "for faith cometh by hearing, and hearing by the word of God;" (Rom. x: 17,) and if men are the only preachers of the gospel, for "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us:" (2 Cor. iv: 7,) then it is absolutely necessary

that human agency be employed, and that men "go everywhere preaching the gospel."

This principle then being established, we see the propriety, nay the necessity of missionary operations. Many persons in the world are ignorant of God, and of the plan of salvation. Many nations are in all the superstition and darkness of heathenism. "They are mad upon their idols." They have never heard of Christ the Saviour of sinners, and when they hear they turn away in scorn. How can they be saved? We answer, by faith in the Lord Jesus Christ. For "there is none other name under heaven given among men whereby we must be saved." "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach (to them) except they be sent?" Rom. x: 14, 15.

Under these considerations, can any one fold his arms in sloth, and do nothing for the spread of the gospel, and not incur guilt? Will any one say, that his exertions are not needed? We have proved the contrary. Will any one say, he can do but very little? Every one can do as much towards saving a soul as he can towards making a crop. *He can use the means which God has appointed.* And who shall decide what is much or little? "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and *many that were rich cast in much.* And there came a certain poor widow, and she threw in *two mites*, which

make a farthing. And he called his disciples, and saith unto them, verily I say unto you, that this poor widow hath cast *more in than all they which have cast* into the treasury." Mark xii: 41-43. God sees not as man sees. He may look upon the mite which a poor man gives with a smile of approbation, and direct its course to the accomplishment of some of the greatest purposes in his heavenly plan. The fall of an apple was a little thing, but it led the immortal Newton to the discovery of the law of gravitation which binds together the universe. The giving of a tract is a very little thing, yet it has often been the means of converting a sinner. Say not then, that you can do but little. Let every one give what he can, and give with a free, a full heart. Let it be said in the last day, "she did what she could." All parts are necessary to make up a whole. Each one can preach the gospel himself, or aid another to do it. Each can give a Bible, or Testament, or put it into the hands of a brother to give. In the spiritual world, as well as the natural, every one may labor according to his ability, with the promise of success, and a sure reward. "They that turn many to righteousness, shall shine as the stars, forever and ever. Dan. xii: 3.

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#### MISSOURI.

In the State of Missouri there are 19,667 Baptists. Of those friendly to missions there are 15,331 members, 292 churches, 144 ordained ministers; baptized during the past year, 1,125. Of those opposed to missions, 4,336 members, 57 ordained ministers, and 118 churches.

The State Convention of Missouri, while it heartily approves and endeavors to promote all the benevolent operations of the day, is a domestic missionary body. During the past year it employed ten missionaries for the term of three months each; only seven of whom had made reports to the Executive Board, at the last meeting of the Convention. The aggregate of labor is as follows: Sermons preached, 423; miles traveled, 5,667; converts baptized, 26; churches constituted, 2; deacons ordained, 3; Sabbath schools organized, 1; and one minister ordained.

They have appointed ten missionaries for the present year,—some for three, some for six, and others for twelve months. This is a scanty supply of the vast destitution of that State. There are many portions of the State which will not, which *cannot* be reached by that Convention in many years. A minister in the southern part of the State has recently made an urgent appeal to this Board to send a missionary to that region. Formerly they received some aid from the A. B. H. M. S.; now they receive none. This loss they sensibly feel. Now they have no missionary, no man who can be thus employed,—if they had, they have not the means of sustaining him. The churches in this section are not connected with the General Convention of the State; not from any feeling of opposition, or want of interest among themselves in the general cause; but the distance is so great as to render it difficult to be represented in that body; and there are so many places of great destitution nearer the seat of its operations, as to employ all the men who can be

engaged in domestic missionary labor, and to absorb all the funds that are raised for that purpose.

To the churches of the south new fields are constantly being opened. Additional responsibilities are thrown upon them, which call loudly for renewed and more vigorous effort,—more frequent self-denial and enlarged liberality.

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#### AMERICAN BAPTIST HOME MISSION SOCIETY.

This Society held its fourteenth anniversary in the 1st Baptist church, Brooklyn, N. York, May 13th and 14th, 1846. From the last annual report of this body we derive the following interesting facts; During the past year 106 missionaries have been employed, who have regularly supplied 472 stations, and the aggregate of whose united labors is equal to 71 years for one man. By them 992 persons have been baptized; 33 churches organized; 15 ministers ordained; 13 houses of worship commenced, and 28 completed, which were previously undertaken. Connected with the churches are 156 Sabbath schools; 62 bible classes; 789 teachers, and 6,517 scholars. Receipts during the year \$16,228; including those of its auxiliaries, the amount is \$40,588 10. The liabilities of the Society exceed its resources \$4,905 82.

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#### ALABAMA BAPTIST CONVENTION.

The meeting of this body brought together a large number of brethren from different parts of the State, acting as delegates from various religious and benevolent associations. It

was also attended by many visitors, not members, and its sessions were graced by the presence of numerous ladies, who evinced a lively interest in the proceedings.

Aside from the ordinary business of such a body, there was nothing of special importance before the Convention.

The reports on foreign and domestic missions, and on education, were interesting. The amount of funds sent up to the treasury, will appear small; but this amount indicates only a small proportion of the funds raised during the last year, for the objects of the Convention. Within this time, some five thousand dollars have been subscribed for home missions, and two or three thousand for foreign missions.

A deep interest was manifested by the members of the Convention, as well as by visitors, in the Howard College and the Judson Institute; and great satisfaction was expressed at the present prosperity and future prospects of these institutions. A resolution was unanimously adopted to raise one hundred thousand dollars in the next five years, to endow professorships in the Howard. An agent has been already appointed to carry into effect the purpose of the resolution.

The Convention devoted a couple of hours just before adjournment, to a free interchange of opinion, respecting the best methods of instructing the colored people. The claims of this portion of our congregations were distinctly and feelingly admitted by the numerous pastors who spoke; and it was evident that the interest in this matter was universal, deep, and increasing.

The utmost harmony and brotherly affection prevailed during all the

sessions of the Convention. On Tuesday night the body adjourned, to meet in Greensborough, on the Saturday before the third Sabbath in November, 1847.—*Ala. Baptist.*

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MISSISSIPPI BAPTIST CONVENTION.

This Convention met at Fellowship church, near Rodney, on the Friday before the fourth Sunday in November. It was quite numerously attended, and those who were present engaged in the deliberations with a solemn earnestness, which indicated in no small measure, the spirit of Christ. Gen. T. N. Waul was chosen President, and Rev. W. H. Taylor, Secretary. All the various objects of christian benevolence received due attention, by reports and otherwise. The Corresponding Secretaries of the Foreign Mission and the Domestic Mission Boards being present, were cordially invited to present the claims of God's cause at home and abroad. In cash and pledges were obtained during the meeting, for foreign missions, nearly one thousand dollars. Bro. Keeney has secured in the State, for the Domestic Board, nearly ten thousand dollars. The annual sermon on foreign missions was, by request, delivered by the Foreign Secretary.

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SOUTH CAROLINA CONVENTION.

The South Carolina Convention held its annual meeting at Barnwell C. H., on the 12th ultimo, and was numerously attended. It was a season of lively interest, and all hearts were excited anew in the work of spreading the truth as it is Jesus. All seemed prepared to pledge themselves

anew to each other and to Christ, that henceforth an increased devotion to the glory of God should be manifested.

The principal business which engrossed the attention of the body, related to the Furman Theological Institution. The prospects of this school of the prophets are brightening. The trustees have secured an able corps of Professors, and are intending to throw increased vigor into their operations.

Dr. Fuller, who was to have delivered the charity sermon, not being present, that service was, by request, performed by the Secretary of the Foreign Mission Board. The report on foreign and domestic missions, prepared by the President of the body, (Dr. Johnson,) was an able document, which we trust will be read and heeded by the churches of South Carolina.

By unanimous vote, the Convention appointed a delegation to attend the meeting to be held in Savannah in May next, for the purpose of considering the expediency of forming a Southern Publication Society.

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FIRST BAPTIST CHURCH OF NEW ORLEANS.

That the importance of the city of New Orleans, as a moral position, is not only great, but by the course of events, constantly increasing, is evident to every attentive observer. That it has been long neglected by our denomination, and by that alone, is lamentably true. How many members of our churches have made a shipwreck of their profession in this city—how many of the sons and daughters of the families of our de-

nomination have perished without hope—how much has been lost to the cause of truth, by this long and culpable neglect, eternity alone can unfold.

Had efforts proportionate to the importance of the position been made, even ten years since, not only would a vast amount of evil have been prevented, but, under the blessing of God, a church would now have been existing ready to lend a powerful aid in every good work; and the name of "Baptist," instead of having been associated with the feeling of imbecility and contempt in the chief city of the south, would have been at least as much respected as that of other denominations which have long since possessed large and commodious houses of worship, by aid from abroad, alike liberal and wise.

But, happily, this state of apathy has at length passed away. By the appended list of sums contributed, it will be seen that our denomination is arousing itself to appropriate action. As yet, indeed, no State has been fully visited by our agent, and most of the States but very partially, but upwards of seven thousand dollars have been collected. As much more is needed from abroad to enable us to carry forward the work to completion. Baptists of the south and west, shall this effort fail?

In addition to the sum of \$7,000 collected from abroad, \$3,750 have been paid by the congregation. A lot of ground, 130 by 80 feet, in the most eligible part of the city, has been purchased for the sum of eleven thousand, one hundred and fifty dollars; and, (as there will be no basement,) a lecture room, sixty-three by thirty-three feet, has been erected on

the rear of the lot, in which the church now assembles for worship. The main building will be eighty-four by sixty-three feet, capable of accommodating twelve hundred persons, and will cost sixteen thousand dollars. *The sums now contributed will be immediately applied to the erection of this building.*

The esteemed brother (Rev. Russell Holman,) who three years since commenced gathering together the brethren in New Orleans, and for eighteen months devoted himself to the arduous work of collecting funds, felt it his duty, in Dec'r, 1845, to accept the appointment of Corresponding Secretary to the Domestic Missionary Board of the Southern Baptist Convention; but we are happy to announce, that the church has at length obtained the services of Elder A. Goodell, to coöperate with them in the great work, as collecting agent; and we commend him to the entire confidence, and our cause to the wise liberality, of our sister churches.

The honor and interests of our denomination—the welfare of the sons and daughters of the west—the salvation of a multitude of souls—demand that the work shall go forward; and the blessings of thousands, in time and eternity, will rest on those, who from love to God and souls, lend their aid to the work.

Resolutions approving and sustaining this effort have been unanimously adopted by the Southern Baptist Convention, the Mississippi, Virginia, Georgia and Alabama State Conventions, and by several associations throughout the southern and western States. Although a feeble church, (only fifty-seven in number,) we feel assured the work is of God;

and we doubt not that he will continue to put it into the hearts of his people to aid us. On our part no sacrifice shall be withheld necessary to ensure the accomplishment of this important undertaking.

On behalf of the church,  
 ISAAC T. HINTON, }  
 JOHN S. DAVIS, } *Com'tee.*  
 N. Orleans, Dec. 1, 1846.

*Contributions already paid.*

|                       |            |
|-----------------------|------------|
| New Orleans,          | \$3,750 00 |
| Virginia,             | 2,502 00   |
| New York,             | 1,448 02   |
| Georgia,              | 906 18     |
| Rhode Island,         | 511 00     |
| Alabama,              | 335 94     |
| Philadelphia,         | 270 50     |
| Kentucky,             | 254 87     |
| South Carolina,       | 251 00     |
| Hartford, Conn.,      | 205 00     |
| Baltimore,            | 297 00     |
| Missouri,             | 148 25     |
| District of Columbia, | 136 00     |
| Massachusetts,        | 71 20      |
| Cincinnati,           | 42 00      |
| North Carolina,       | 35 00      |

**Donations.**

FROM JULY 1, TO OCT. 1.

*Virginia.*

Col. by Rev. A. B. Smith,  
 agent:—  
 Muddy Creek ch., F. L.  
 Pledge 50c, W. S. Astor  
 and wife 50c, W. A.  
 Pledge 25c, W. P. Strat-  
 ton 50c, Wm. Stratton,  
 jr. 50c, Wm. Bass 25c,  
 J. R. Stratton 50c, Jesse  
 Abraham 50c, R. B.  
 Murry 1, J. Ball 1, Mrs.  
 S. H. Tyree 1, D. T.  
 Stratton 25c, Nancy C.  
 Pledge 25c, Mary F.  
 Stratton 25c, Elizabeth  
 Palmer 50c, Miss Mary  
 Stratton 25c, 8,00  
 Mt. Edd ch., Mary B. Mas-  
 sie 50c, J. H. Rhodes 1,  
 R. P. Smith 1, N. M.  
 Page 1, Mary J. Good-  
 man 50c, J. M. Harris  
 1,50, R. S. Jackson 2, R.  
 H. Word 50c, Eliza J.  
 Williams 25c, Wm. S.  
 Rhodes 1, Martha Wood  
 50c, Joseph Fox 2,50,  
 Jane A. Maupin 50c, J.  
 Walters 50c, Joel Smith  
 1, Mrs. Martha Wood



|                                                                                                                                                                                              |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 25c, J. Dollins 50c, B. P. Yates 25c, P. Edge 25c, Nancy Massie 1,                                                                                                                           | 16,50 |
| Lynchburg, Wm. C. Hollins 2, Ann Hollins 10, Mary Brady 50c, P. Ryan 2, Mrs. S. Duke 1,50, Mrs. M. Ganaway 1, T. Nowlin 50c, Mrs. B. R. Nowlin 1, Wm. H. Ryan 2,50, Mrs. M. A. Clopton 2,50, | 23,50 |
| Mr. M. Richardson 50c, Mrs. Watts 5, Thomas Ballard 1, T. Jones 1,                                                                                                                           | 7,50  |

55,50

*South Carolina.*

|                                                                                                                                                                              |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Col. by Rev. Wm. P. Hill, agent:—                                                                                                                                            |       |
| Collection Pickens C. H., Georgetown, Mr. and Mrs. Cuttino,                                                                                                                  | 8,20  |
| Anderson district, W. Magee 5, F. Rice 2, collection 7,75, H. Rice 3,                                                                                                        | 3,00  |
| do., Wm. Smith and others at Saluda Association,                                                                                                                             | 17,75 |
| do., col. do. do.,                                                                                                                                                           | 12,00 |
| do., Asa Clinkscales, Trs. Saluda Ass'n,                                                                                                                                     | 21,43 |
| do., Asa Clinkscales, Trs. Anderson District Miss. Society,                                                                                                                  | 8,50  |
| do., W. Smith, Abbeville district, Larkin Barmore 5, B. Gayle 2, friends 10,25, J. K. Wilson 5, Beulah Benev't Soc'y 5, Wm. Smith 5, cash 1, A. W. Morton 5,                 | 14,00 |
| W. Watkins 5, C. B. Griffin 5, B. F. Griffin 10, J. F. Griffin 5, D. Mangum 2, J. H. Ware 1, James Toland 1, R. S. Griffin 3, H. J. Dean 5,                                  | 3,00  |
| Treas. Edgefield Ass'n,                                                                                                                                                      | 37,00 |
| Col. Ready River Ass'n,                                                                                                                                                      | 98,60 |
| J. H. Wells 1, Rev. Thos. Curtis, D. D. 5, Rev. Wm. Curtis 5, Thomas Frean 7, Thos. Ray, jr. 1, Jas. C. Furman 5,                                                            | 18,00 |
| Treas. Salem Ass'n,                                                                                                                                                          | 24,00 |
| Treas. Bethel Ass'n,                                                                                                                                                         | 17,00 |
| J. W. Clarke 1,75, M. M. Abney 5, W. Long 2,50, — Simeon 1, Susan Pope 2, M. Mathews 2, T. Lake 5, S. Gadzen 5, Mrs. E. Curry 5, W. G. Samuel 5, G. R. Mays 2, J. Wideman 1, | 12,85 |
| V. Griffin 5, A. Griffin 1, S. Morrow 50c, Meedy Mays 2, A. Waller 5, N. Calhoun 3, Z. Watkins 25, W. Watkins 5,                                                             | 37,25 |
|                                                                                                                                                                              | 46,50 |

|                                                                                                                                                                                                                  |         |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| W. L. Templeton 1, H. W. Pasley 5, G. F. Wells 5, Catharine Clark 5, Ezekiel Razor 5, John Harp 3, C. B. Griffin 5, John Wilson 5, Ambrose Ray 5, J. Davis 10, Thomas Stanton 3, Nathan Liles 2, B. Robinson 10, | 64,00   |
| John R. Shirley 5, Carolus Felder 2, G. W. Brooks 3, Alex. Andrews 2, W. Harrison 1, A. Perrin 5, James Tompkins 5, four brethren 4,                                                                             | 27,00   |
| D. Shaw 5, G. W. Nixon 2, R. Jones 2, Mrs. M. A. Key 2, Edgefield col. 12,12, W. F. Prescott 1,                                                                                                                  | 24,12   |
| The list of contributors for the month of July has been mislaid; the whole amount received during the month,                                                                                                     | 39,68   |
|                                                                                                                                                                                                                  | 570,93  |
| <i>Georgia.</i>                                                                                                                                                                                                  |         |
| Bap. church, Lagrange, by Rev. John E. Dawson,                                                                                                                                                                   | 81,60   |
| <i>Alabama.</i>                                                                                                                                                                                                  |         |
| C. H. Cleaveland,                                                                                                                                                                                                | 100,00  |
| Col. Alabama Bap. Ass'n,                                                                                                                                                                                         | 29,50   |
| Jeremiah H. Brown,                                                                                                                                                                                               | 100,00  |
|                                                                                                                                                                                                                  | 229,50  |
| <i>Mississippi.</i>                                                                                                                                                                                              |         |
| Collections by Rev. J. C. Keeney, agent:—                                                                                                                                                                        |         |
| C. C. Shannon 25, J. H. Bramlett 25, Rob't PULLIAM 5, David Lang 10, Mary S. Herring 5, Anna Cooper 4, Jas. Smith 1, Henry T. Pitts 1, John Tipps 1, Benj. Garner 40c, M. E. Godden 30c,                         | 72,70   |
| D. G. Goduen 50, Benj'n Thomas 20, L. Moore 10, Asa Watson 10, W. A. Blanchard 10, S. W. Young 10, W. H. Head 5, H. A. Godden 5,                                                                                 | 120,00  |
| M. Montgomery 5, Wm. Ligon 5, John Henson 4, F. A. Garriques 2, Abner Colton 2, Keziah A. May 2, J. M. Anderson 2, Wm. B. Bell 1, E. G. Sanders 1,                                                               | 24,00   |
| B. F. Fitzpatrick 1, Rebecca A. Bell 50, Aaron Wood 5, A. K. Montgomery 10, Wm. Moncrief 50, R. S. Harnsberger 6,25,                                                                                             | 122,25  |
|                                                                                                                                                                                                                  | 343,95  |
|                                                                                                                                                                                                                  | 1281,48 |

WM. HORNBUCKLE,  
Treasurer.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. I.

FEBRUARY, 1847.

NO. 9.

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THE INFLUENCE OF CHRISTIANITY IN HEATHEN  
LANDS.

As a leading article for the present number, we insert a series of interesting facts, taken from a work prepared by one of the missionaries of the American Board of Commissioners for Foreign Missions. The author had been for many years employed on one of the Sandwich Islands, and was, therefore, a competent witness in the case. He proposes to furnish a history of the mission among the wretched idolators of these lovely isles, and the reader cannot but be impressed, as he pursues these simple narrations, with the truth of the divine declaration, "Their sorrows shall be multiplied that hasten after another God." Nor will he be less struck with the transforming and elevating influences of the missionary enterprise. The glorious gospel of the blessed God, is the only instrumentality adapted to human salvation. If Christ crucified be preached, it will be made the wisdom of God, and the power of God unto salvation.

The facts contained in the work before us are startling. Truly, a nation has been born in a day. The book itself furnishes testimony of the rapidity with which light is spreading on heathen shores. It is a duodecimo volume of 446 pages, neatly printed and bound at the mission station.

We solicit the attention of the reader to this article, and as he reads, let him remember, that millions of our globe are now besotted and miserable, as were these islanders,—and that nothing but the gospel can relieve them; and then let him propound to his own conscience the solemn inquiry: What may I be permitted to do to extend far abroad over the earth's surface the tidings of salvation?—

"Salvation! oh, salvation!  
The joyful sound proclaim,  
'Till every land and nation  
Shall learn Messiah's name."

Referring to the moral habits of the people on the Sandwich Islands, the author remarks:—

It is time, perhaps, to glance briefly at those practices of the people, that are more usually termed *vicious and criminal*.

We mention, then, first, that as far as they could find the means, they were much addicted to *intoxication*. They used for this purpose a narcotic root called *awa*, and also various fermentations, such as those made of the sweet potatoe, sugar cane, banana, and the root of the *ti* plant.

As these means of intoxication became abundant, the vice became a usual accompaniment of their boxing matches, mock fights, midnight dances, and other like sports and amusements, and added very much to the disgust and

beastly character of those scenes of licentiousness and revelry. Both chiefs and people were ready to welcome the vice, and wallow in its odiousness and filth without restraint, except perhaps that the chiefs sometimes prohibited ardent spirits to the people, for fear of not having a full supply for themselves. For some years after the arrival of missionaries at the islands it was not uncommon, in going to the enclosure of the king, or some other place of resort, to find after a previous night's revelry, exhausted cases of ardent spirits standing exposed, and the emptied bottles strewn about in confusion, amidst the disgusting bodies of men, women and children, lying promiscuously in the deep sleep of drunkenness.

*Theft*, also, was a very prevalent vice, and could not have been otherwise than common, for many of the kings and chiefs kept servants for the especial purpose of stealing. Being trained to the vice as to a distinct business, they learned to steal with great expertness and secrecy.

*Robbery* was often perpetrated, and *murder*, for the purpose of robbery. Some persons were very expert in seizing, murdering and robbing the way-faring man. They sometimes used a rope which they threw with much dexterity, something after the Spanish manner of taking wild cattle with the *lassos*, from some lurking place by the way-side,—entangled the unhappy victim, and then leaped upon him, and by a certain tact succeeded in breaking his bones. The art of throwing the rope, so as at once to entangle the victim, and the tact of pouncing upon him, so as to crush him and break his bones, required much practice, and there were actually something like schools for the purpose of teaching the art, and of acquiring the requisite skill.

*Licentiousness*, also, as has already been remarked, was very prevalent. Society was indeed such a sea of pollution as cannot well be described. Marriage was unknown, and all the sacred feelings which are suggested to our minds on mention of the various social relations, such as husband and wife, parent and child, brother and sister, were to them indeed as though they had no existence. There was indeed in this respect a dreary blank—a dark chasm, from which the soul instinctively recoils. From this confused state of things, this perfect overthrow and entire eradication of the family constitution, it will be understood at once, that there could have been little or no attachment in the various domestic relations;—none indeed, except what could arise from feelings of sensuality and selfish gratification.

It was common, therefore, for parents to give away their children to others as soon as they were born. Very few parents indeed took care of their own children. As a general thing, parents had no desire for children, and took means to render themselves childless; and if a child was born to them, they were ready to give it away to almost any one who would take the trouble of it,—and if no one could be found who was willing to take it, a very common practice was to strangle it, or to bury it alive. It is estimated by those foreigners who came first among the people, and had the best opportunity of judging, that at least two-thirds of the infants born, perished by the hands of their own parents.

There were various causes which led to infanticide, such as the jealousy arising from having many wives and many husbands, also sickness, deformity or distress of the child; for it was found easier to stifle their continual moans and cries, by strangling or suffocation, than by attention and care. Many times, doubtless, the mere trouble or care of the child was too burdensome to its mother, or its helplessness interfered for a period with her freedom and pleasure.

Imagine for a moment, that you behold one of these heathen mothers destroying her own offspring. As you are passing the outskirts of some city or village, you behold the wretched woman carrying something to a secluded spot. You observe her as she stops, lays down her burden and digs a pit in the earth. Ah! what is it that she is about to bury? Her own smiling infant. The child perhaps is sick, and troubles her with its moans and cries, and instead of searching into causes of its sorrow, or attempting to alleviate its pains, she stifles its cries for a moment with her hand, thrusts it into the grave prepared, covers it with a little earth, and tramples it down while struggling yet in the agonies of death. But, wait and look around a little, and you will find that this is not the first grave she has dug. Perhaps this may be the fifth or the seventh child that she has disposed of in the same way, and many of them perhaps from no better motives than to rid herself of trouble, or to leave herself more free for sensual pleasure and vicious indulgence. How true is it that heathen lands are full of the habitations of cruelty, and how little aware are the inhabitants of christian countries, to what extent they are under obligation to the gospel for those domestic and social blessings they prize most dearly.

Another crime that may be mentioned is *cruelty*. The Hawaiians, like other heathen, were strangers to the feelings of sympathy, tenderness and pity. The distressed, unfortunate, deformed and afflicted, instead of being objects of compassion, were objects of reproach, ridicule and abuse. If a person had lost an eye, an arm, or was otherwise maimed or crippled, or was bereft of reason, he became an object of sport to others, especially to the children, who were not slow to make his misfortune the subject of boisterous laughter and noisy mirth. The spirit of the phrase "go up thou bald head," was known to perfection by Hawaiian children and youth. If a man was dispossessed of his land and property by his chief, it was a fit opportunity for others to increase the affliction by seizing whatever little articles might remain. If his house was consumed by fire, his neighbors were ready to improve the occasion in carrying off any property that might be rescued from the flames. If a father or a mother became aged or infirm, it was not uncommon for the children, in order to rid themselves of the burden, to cast them down a precipice or to bury them alive.

Imagine for a moment such a scene. You behold two strong young men bearing a sickly aged person upon a rude litter. He is their father, and they are pretending perhaps to remove him to a place of more comfort. In a moment unexpected to the father, they come upon a grave, which they had previously dug, cast him into it, and notwithstanding his imploring

congregations at least regularly assemble on the Sabbath, at all which places churches have been gathered. Instead of the gloomy *Aciau*, there stands the neat stone church; instead of the drum of revelry, there is heard the deep and solemn tones of the church-going-bell; instead of yells of savage joy and the shrieks of victims about to be immolated, there may be heard the harmonious song of praise and the tender sigh of the penitent.

Enter the sanctuary of God, on a communion season, and I will point you to many of them sitting at the table of the Lord. You shall see them exhibiting the loveliness and christian graces of the true followers of Jesus; purified by the Holy Spirit, and preparing to hold communion with angels and with God. O, as I have stood at the communion table, and called to mind the former character of this individual and of that—I have been held in mute astonishment at the transforming efficacy of the gospel of Jesus Christ.

### Other Societies.

#### MISSIONS OF FOREIGN BOARD OF PRESBYTERIAN CHURCH.

From the January number of the *Missionary Chronicle*, we glean the following statistics of the operations of the (Old School) Presbyterian church of this country, in foreign lands:

*Stations.*—In heathen countries they have nineteen, and among the Indians, five mission stations.

*Missionaries.*—Males, forty; females, twenty-five. Some of these are in this country.

*Churches.*—At these stations, there are nine churches, containing one hundred and forty-six communicants. This number we suppose does not include the missionaries themselves.

*Schools.*—At these stations are twenty-four schools, containing eleven hundred and ninety-one scholars.

For the improvement of the Jews of this country, one missionary is employed. Monies also are sent by the Board, to the Evangelical Society

of Geneva, and the Evangelical Society of France, to provide for the support of evangelists and colporteurs.

Receipts for the month of November, \$11,095 15.

From one of their missionaries laboring at Lodianna, India, we extract the following paragraph.

I had no intention of writing to you by the coming mail; but on returning from the bazar this evening, I feel as if it would be a relief to unburthen myself to christian friends at home. True, there is a higher Friend, and one that can give better relief, but you know that the same feeling which prepares the heart to go to him, prompts one to commune with the brethren likewise. That which rests upon my mind this evening, is an overwhelming sense of impotency, in reference to the conversion of the poor, benighted people of Lodianna. I feel as if I had been asked, "Can these bones live?" And I can only answer, "Oh, Lord God, thou knowest." But since we are assured that he who has the

power, has also the will, to raise dry bones to life, and waits only for the importunate prayer of his people; I, therefore, desire the renewed and earnest supplications of God's people in behalf of these benighted ones; that they would entreat him to give the word: "Come from the four winds, oh breath, and breathe upon these slain, that they may live." You may say, it is well for me to feel my own impotency, and that a contrary feeling would be very unreasonable, and very unscriptural. Ay, true; and would that I might feel it tenfold more, and be led proportionately to him who is the fountain of strength. Oh that it might please him, whose is the residue of the Spirit, to give us all a deep and abiding sense of our own nothingness, and of his all-sufficiency. Then would he stretch out his hand, and make his glorious power to be seen. I fear we are none of us prepared for a return of Pentecostal days. We are not low enough; we are not humble enough. Yet we must not be content with having said this; but must still be seeking, and agonizing for, that grace which may prepare us, as well as the heathen, for a general outpouring of the Holy Spirit.

The present is a time of peculiar interest here. There is one man who has come very regularly, and listened very attentively, for several months past, who now declares himself a christian. He is a Kashmiri mussulman; but he says he is now satisfied that Mohammed was not a true prophet; and that he has nothing more to do with him; that he takes Christ to be his Saviour, and the gospel to be his guide. I will not say much about him, for it is only a few days since he declared himself openly, though for a length of time we have noticed how much interest he appeared to feel in the preaching of the gospel. The Lord only knoweth them that are his, and we must not speak too soon or too confidently; but my own feeling is that what we have seen, is matter of rejoicing and thankfulness; it is like a

mercy drop, sent to cheer us in a long continued drought.

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AMERICAN BAPTIST MISSIONARY  
UNION.

The last number of the Baptist Missionary Magazine contains a statement relating to the various mission stations of the Missionary Union, from which we extract the following, having reference to their foreign operations:—

BURMAH.

The beginning of the American Baptist Mission in Burmah dates from July, 1813, when Mr. and Mrs. Judson landed at Rangoon. The mission was adopted by the General Convention at the time of its organization, in May of the following year. The seat of operations continued at Rangoon till 1822, when it was removed to Ava, the capital of the Burman empire. Afterwards, at the conclusion of the Yandabo treaty in 1826, when Tenasserim and Arracan came into possession of the Hon. East India Company, the mission was transferred to Maulmain. There are now in the Tenasserim provinces four principal stations occupied by missionaries throughout the year;—Maulmain, Amherst, Tavoy, and Mergui. In Arracan, the only occupied station is Akyab; Ramree and Sandoway being temporarily vacated.

The mission was originally designed to benefit, and for years it was restricted to the Burman population. Since 1828, its operations have extended to the Karens and Peguans; who are supposed to be equal in number to those who speak exclusively the Burman tongue.

The whole number of missionaries now connected with the Burman and Karen missions is twenty, and of assistant missionaries, eighteen; beside eighty or ninety native helpers.

SIAM.

The mission to Siam was commenced by the Rev. J. T. Jones, pre-

viously of the Burman mission, in March, 1833. Five years afterwards he was joined, in the Siamese branch of the mission, by the Rev. C. H. Slafter, who died in 1841. The only other missionaries associated with the Siamese department, have been the Rev. R. D. Davenport, who returned to this country in 1845; and Mr. J. H. Chandler, who has charge of the type foundry. Others sent to Siam, have been connected with the Chinese department.

The number of missionaries now belonging to the station at *Bangkok*, including both departments, is five.

#### CHINA.

There are seven missionaries to China in connection with the Missionary Union. The mission was commenced in 1836, by the Rev. J. L. Shuck, now missionary of the Southern Baptist Convention. Mr. Dean, formerly of the Siam mission, removed to Hongkong in 1842, continuing to preach in the *Tie Chiu* Chinese dialect, which he had used at Bangkok. Mr. Lord, who is on his departure for China, is to be associated in labor with Mr. Dean. Dr. Devan labors at Canton; and Dr. Macgowan at Ningpo; both directing their efforts mainly to the work of evangelization. Medical services are made subsidiary. Six or eight native helpers are employed.

#### ASSAM.

In 1836, Messrs. Brown and Cutter, who had been deputed for the service by the Burman mission, of which they were members, commenced their labors in Assam at Sadiya. The station was subsequently removed to Jaipur, and thence to *Sibsagar*. The other principal stations are *Nowgong* and *Gowahati*. The missionaries are eight in number.

#### TELOOGOOS.

The missionaries who have been employed in the Telooogo mission, but have returned to this country on account of ill health, are Rev. S. S. Day and lady, and Rev. S. Van Hu-

sen and lady. Several native assistants are still in the employ of the Union at *Nellore*.

#### BASSAS.

American Baptist missions to West Africa have been in operation, with short intervals, more than a quarter of a century. The mission to the Bassas assumed its distinctive character in 1835. The first missionaries to this people were Rev. Messrs. W. G. Crocker and W. Mylne. The only missionaries now resident among the Bassas, exclusive of colored assistants, are Rev. I. Clark, and Mrs. L. G. C., sent in 1837. Mrs. M. B. C. Crocker, appointed in 1843, has returned in consequence of ill health. The principal station occupied by Mr. Clarke, is *Bexley*. His labors are, preaching at Bexley and in villages contiguous, superintendence of schools and assistants, and preparation of books in Bassa, including the New Testament.

#### FRANCE.

The French mission was commenced in 1832. The only American missionary is Rev. E. Willard, appointed in 1834, with Mrs. C. M. W., 1846. Mr. Willard has the general superintendence of the native preachers and assistants, of whom there are ten; performing religious services and other evangelical labors as he has opportunity. The principal station at which he resides, is *Douai*. There are forty other stations and out-stations, where missionary efforts are made with some degree of success.

#### GERMANY.

The Baptist mission in Germany was begun at *Hamburg*, in the appointment of the Rev. J. G. Oncken, in 1835; the Hamburg Baptist church having been constituted in April of the preceding year. The number of native laborers now in connection with the Union, is eighteen.

#### GREECE.

The missionaries are six in number. The mission was commenced in

1836, by Messrs. Pasco and Love. The stations now occupied are, *Corfu*, on one of the Ionian Islands, and *Piræus*, near Athens. Mr. Arnold, at *Corfu*, conducts stated religious services both in Greek and English. Mrs. Dickson has charge of a female school. At *Piræus*, occupied by Mr. and Mrs. Buel, and Miss Waldo, religious instruction is given in bible classes and Sabbath schools, and more informally in private circles and to individuals.

The receipts of the Missionary Union for the month of November, were \$2,542 77.

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BOARD OF MISSIONS EPISCOPAL
CHURCH OF U. S.

From "the Spirit of Missions," the monthly periodical of this Board, we select the following extracts, relating to the labors of the missionaries at Shanghai. Mr. M'Clatchie says:

I have been in Shanghai exactly one year to-day, and I have been ten months studying the dialect of the place. I wish that I could be perfectly satisfied with my progress in it; but yet I am bound to thank God for enabling me to feel that I am doing something, though, alas! feebly indeed, in his blessed service.

There is every thing here which a missionary could wish for, in order to encourage him in his work. There are, of course, some discouragements; such as the apathy with which the Chinese receive exhortations to the practice of true religion, and that too, notwithstanding their admiration of the beautiful morality of the gospel of peace. But then, after all, this and similar discouragements are to be found in christian countries as well as heathen, and merely prove the melancholy fact, that all the children of Adam are by nature *dead in trespasses and sins*.

The Chinese are, without doubt, a reading and a thinking people. I have seen shopkeepers, to whom I have given tracts and books, sit down in their shops, and become wholly

engrossed, in a moment, in reading them; or else engaging in conversation with those about them on the subject treated of in them.

They seem, also, to think much respecting the missionaries who labor among them, the doctrines they teach, and their method of disseminating them.

Mr. Smith thus writes:

The time I have spent in China will be always viewed by me as a very happy period of my life; and though had I foreseen much of what I should be called to pass through here, *flesh and blood* would perhaps have recoiled at the prospect; yet I have found the real trials of a missionary's life to be fewer than I had anticipated, and of a very different kind; and have learned how little we are dependent on external things for real enjoyment and happiness.

Everything here exceeds in promise what I expected to find in China. Perhaps, however, I came out looking more at the dark side. With ten men of **ENERGY**, and real hearty interest in the work, we might hope for a speedy effect. **ENERGY** and hearty perseverance are what we want here; piety that can live in this unfriendly soil—men of prayer, faith, and a close walk with God.

After reviewing the whole question of the occupation of China by missionaries of the Church Missionary Society, and giving his own views of the eligibility of the various ports, Mr. Smith proceeds, in his letter dated Jan. 14, 1846:

Without presuming to limit the power of God to any class of instruments, we are much discouraged at the obvious scarcity of men, willing to come hither, of those high qualifications—mental, moral, and physical—from whose labors we can expect any extensive results in so peculiar a missionary field as China. A radical change in the general views prevalent, even among christian people, in reference to missionaries and missions, and a more widely spread sense of individual responsibility in

the diffusion of the gospel, must take place before the large results which pervade anniversary addresses can be realized.

China is open to us; its population is generally friendly; its rulers are fast becoming tolerant; its superstitions are nowhere strongly enthroned in the native mind; its social institutions present no insuperable barrier to our progress. Worship paid to ancestors is our rock of future difficulty; atheism is our principal foe; and the lack of laborers our constant sorrow.—Matt. ix: 37, 38.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The following is from the correspondent of the New York Journal of Commerce:

The annual union meeting of the American Board of Missions, was held in Park street, Boston, January 3d, when Dr. Anderson gave a rapid exhibition of the very great changes that had taken place under the influence of christian missions, especially within the last thirteen years.

Within that period, in Africa, the Baptist, Methodist, London and American Boards, had all extended their influence from different points on the coast, for hundreds of miles into the interior,—introducing among savages all the blessings of civilization, as well as christianity: while Liberia had become an independent, well organized christian State, with the fair prospect of extending its influence for the highest good of the benighted continent, and for the suppression of the slave trade.

In Western Asia, where thirteen years ago, the twilight of reformation hardly appeared, the day star had now risen, and precious fruits were seen, exceeding all expectation—especially among the Nestorians and Armenians; where under the influence of revivals, new evangelical churches were flourishing; which, from their position, seemed destined to illumine all Western Asia.

Thirteen years ago, an angel taking his station on an eminence overlooking the valley of the Indus, Chinese Tartary, China, Siberia, he would have beheld them shrouded in darkness. Since that time, in India, Turkey, China, and other countries of the East, political jealousies and the moral prejudices of ages had yielded to christian light. Its peaceful, cheering, ennobling character had been discovered by those in power, and they were now giving it their hearty welcome and aid. In the advancement of religious truth and freedom, the last ten or eleven years had far exceeded all that had been done for fifty years previous.

In the Isles of the Sea, too, the change had been equally remarkable. Thirty thousand had been added to the churches of the Sandwich Islands since 1834. A regular independent government had there been established, with all the blessings of civilization.

Similar great improvements had been made in the Cherokee and Choctaw nations. To the churches of the latter, 218 had been admitted, as the result of the revivals the past year. And it was worthy of note, as an example to their neighbors, that their national councils and courts were daily opened with prayer by members: thus in the most open and becoming manner, recognizing the supreme Ruler and Judge. This people, moreover, were now contributing more, in proportion to their numbers, for common schools, than any one of the United States!

While eastern princes and others in civil authority, have nobly favored christianity, in some cases in advance of Europe, it is a mournful fact, that Armenian and Greek *ecclesiastics*, have been engaged in bitter and cruel persecution—alarmed by the progress of simple truth and love, among their people.

After giving interesting recent accounts of the progress of the Nestorian reformation, Dr. Anderson said, the Boston contributions last year,

exceeded \$13,000; but those of 1845, \$16,000; and he eloquently urged the propriety of an *advance* at the present time, on any former year, in view of the wide opening of Providence, as well as an exhausted treasury, and in view of the very interesting fact, that about 20 young men, of unusual promise, would very soon be

in readiness to embark as new missionaries of the Board.

Rev. Dr. Waterberry, then read an address,—and after other appropriate services, the crowded audience separated, under a manifestly deepened conviction, that Providence was indeed summoning the churches of every name to a glorious work.

Board of Foreign Missions, Richmond, Va.

LETTER FROM SAM'L C. CLOPTON.

We are happy to state, that intelligence has been received from the missionaries who sailed in the *Cohota*, in June last. The hearts of many have been cheered by learning that the good hand of the Lord had led them safely, almost to the termination of their voyage; and that, with the exception of sea-sickness, they had enjoyed remarkably good health and spirits. It is melancholy, however, to state, that their feelings were frequently insulted and shocked by the wanton profanity of the Captain of the vessel. Though he avowed himself to be a member of the Roman Catholic church, he hesitated not, even in the presence of the ladies, to indulge in profane language.

The following is a brief extract of a letter addressed to the Corresponding Secretary. It was dated not far from the island of Java, September 9, 1846.—

During the whole of the voyage, we have considered ourselves highly favored of our God. The weather has generally been mild and pleasant, being neither so warm in the torrid zone as I have often felt it in the Old Dominion, nor so cold around the Cape that we could not keep our-

selves comfortably warm without fire. We have had no storms nor gales, neither any thunder and lightning worthy of notice. With the exception of sea-sickness, we have had almost uninterrupted good health. Our company is intelligent, agreeable and pleasant. We spend our time quite profitably during the week, in public conversation once a week on some specified subject, and in listening to a lecture from Mr. Everett, our minister to China; in reading, writing and studying Chinese, and during the Sabbath in listening to a sermon from one of our number alternately, and in reciting a bible lesson.

In a few weeks at most we expect to reach the end of our voyage,—to land upon the shores of populous, heathen China. Do you ask how I now feel in view of the step I have taken? I answer: I know that I have left many privileges of a social, civil and religious character, and that I am to spend the remnant of my days in the midst of heathenism and idolatry; in suffering many privations, afar from all I hold dear on earth. You need not infer that I begin to regret the step I have taken. Far otherwise, my brother. Never shall I regret it, so long as the last great command of our Saviour remains unfulfilled; while so few seem willing to obey that command, and while there are so many millions of the human race dwelling in the region and shadow of death, living without

a knowledge of God, reveling in every abominable wickedness, and passing rapidly into the eternal world, all unprepared to meet God. No, my dear brother, I do not regret it, and I pray God I never may. I rather rejoice, in view of the holy nature of the work, the prospects of usefulness before me, and in the belief I am feebly attempting to do what my Lord would have me do. Would that I might perform his will faithfully and effectually.

INFLUENCE OF PRAYER.

One of our agents in the southwest, reports the following interesting fact: In the course of his labors, he called upon a worthy brother to solicit a contribution for the foreign mission. He was informed, that as a liberal amount had just been given to the Domestic Board, it would not be convenient to make any farther appropriation. But, said the agent, there is one thing you can do, and that you will not refuse. I beg that you will every day remember specially, at the throne of grace, the perishing heathen, who have not heard of Christ. This the good man readily promised he would do. In the course of a few weeks, the agent was met by him with a donation of one hundred dollars. I cannot be satisfied, he said, without making some effort in this good work. Since I have prayed earnestly for the salvation of the heathen, I have been solicitous to employ the means of sending to them the blessed gospel.

JUVENILE MISSIONARY CONTRIBUTIONS.

We are happy to state the fact, that the children connected with the Bap-

tist Sunday school of Vicksburg, Miss., forwarded to the Convention of that State, a liberal contribution for foreign missions. May their worthy example be imitated by many.

NEW YEAR'S OFFERING.

From a good brother in Georgia, has been received the following note: "I send you a check on Union Bank, New York, for *one hundred dollars*, my new year's offering to the Board." During the year 1846, a similar amount has been paid by this lover of missions, thus proving how deeply interested his heart is in the blessed work of giving the bread of life to the famishing nations of the earth. May many such friends of the heathen be secured among the Baptist fraternity of the south.

BIBLE DISTRIBUTION.

It was hoped at the last meeting of the Southern Baptist Convention, that in recommending the plan of passing all funds for bible distribution through its own Boards, a larger amount would be contributed for this object. But this hope has not been realized. The Foreign Board have received only about \$400, and we apprehend that less has been paid into the treasury of the Domestic Board. There is already a great demand for means to distribute the scriptures among the millions of China. The following brief reference to this subject by bro. Roberts, we trust will excite renewed interest in this important department of our operations:—

The translation and circulation of the scriptures are very properly esteemed of paramount importance.

And in China, where the people so extensively read their own language, what could, next to the preaching of the word, be of more importance? I am happy to inform you, that we have some indications of the completion of the new version, which I hope will excel either of those we now have in circulation. And I hope that we shall receive more encouragement towards its circulation, in the shape of pecuniary aid, than has hitherto been afforded. Few of my nearest neighbors have as yet received even one copy of either of the gospels. Not that they are unwilling to receive,—for they are very willing, almost anxious; and it would give me much pleasure to have the privilege of giving at least one gospel to every family and shop within a mile of my residence. Shall I never have this pleasure? I do sincerely hope that the Southern Baptist Board will now take this matter into their hands, and by some means secure a *sufficient* supply of funds for the circulation of the holy scriptures among this people, to the widest extent. I have just sent out eight of the assistants in four couples, to large towns and villages around, some to a considerable distance, to make known the gospel. But alas! their supply of the word of life itself, was scanty indeed! It gives me pain to think how many are dying for lack of knowledge; and yet I am doing much less, in imparting that knowledge, than I might do!

MONTHLY CONCERT.

We beg leave to suggest that the leading article of this number be read at the next concert of prayer. While we make this suggestion, may we not ask, how may of our four thousand churches are uniting in the union prayer meeting for the salvation of the heathen? Brethren in the ministry, will you not at every place where you preach the word, establish such a meeting, on the first

Monday of each month, or the day before? At each time also, will you not take a collection for the mission cause?

MISSIONARIES OF THE BOARD.

The missionaries of the Board recently designated, are expected within a few days to embark for China. We earnestly commend them to the churches, as dependent, in no little measure, upon their prayers for a safe voyage, and the successful prosecution of their mission when they shall have reached the field of their labor.

J. LEWIS SHUCK.

We shall express the sentiments of many, when we say, that we are grateful to God for the safe return of our esteemed brother Shuck from his southern journey. His journey was necessarily rapid, as he was solicitous early in the present year, or sooner if possible, to embark for the shores of China. In his communications, he has referred with deep feeling, to the universally kind treatment he received, regretting that he was unable to see many brethren he had expected to visit. His success in the collection of funds for the chapel, has been quite equal to the expectations which might have been reasonably entertained. Could he have prolonged his stay at each place, the contributions probably would have been doubled. But the claims of duty urged him on, and he was compelled to break away even amid the importunities of his brethren.

In one of his letters, he observes: "I believe I am not without the Master's blessing. A hard task has been assigned me,—so much fatiguing travel, preaching and interpreting, and talking over the same things about China. I am endeavoring to do all as unto Christ, and am encouraged by the interest I everywhere see starting into life. Good, I believe, is being done, and who would not be happy in doing good?"

The influence of the visit of brother

Shuck to our country, we confidently believe, will be long and beneficially felt. He has endeared himself to many with whom he became personally acquainted, and awakened a deeper interest among our churches in the missionary enterprise. He now returns to live and labor the remnant of his life among those for whose spiritual welfare he so deeply feels.

We are happy to state, that our brother Yong Seen Sarng also is in good health and spirits. He expresses a high gratification in all he has seen in this country, and in the christian intercourse he has been permitted to hold with so many of the lovers of the Saviour.

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**JOURNAL OF BROTHEE ROBERTS.**

*Mandarin Inquirer.*

June 4, 1846.—A district Mandarin attended our services yesterday, at the Wang-sung-hong chapel. He was there also the week before. He came in the costume of a common gentleman walking, having laid aside his courtly array, while he came to listen to the gospel of peace. I gave him a full testament last week, which he received thankfully, and I hope it may do him good. He is a very genteel young man of about thirty; and must necessarily be a man of learning, to have attained to his present rank.

*Marriage.*

I have celebrated the marriage of my assistant Chun to-day, in christian order, with Mrs. Wun, a Chinese lady of Honam. She has very small feet; otherwise she looked well. After the ceremony was closed she brought round tea to us all, after the Chinese fashion; and then disappeared, so that we saw her no more during the evening.

*Lord's Day Services.*

June 7, Sunday.—In the morning, Sabbath school and contribution as usual, amounting to 35½ cts. Then preaching by bishop Lo and assistant Wong-him to a tolerably good congregation, but not crowded. Thence to Wong-sung-hong, where we had

a congregation of 40 or 50; preaching by myself and assistant Cheng. Rather more interest there than usual. Thence Ung, Hong, Lo, and Chun went to Honam, and we had several services, some in the Hoklo and some in the Punte dialect. Very considerable anxiety manifested for books. The great excitement produced there about one of the houses I rented for a chapel, seems only to have sharpened their appetites for hearing the gospel and receiving books. About sunset I attended the beggar congregation, with one of the assistants, and we had in all thirty hearers or upwards. "To the poor the gospel is preached." These poor outcasts would hear the word in no other way but by special attention. May the God of all grace bless it to their salvation; for their prospects in this life are of the very gloomiest kind. This evening, at the Wet-tung chapel, we had the most promising congregation that I have ever seen in it. It was crowded with attentive hearers, to whom bishop Lo preached upon the evidences of Christ's divinity, or that he was the Son of God. He was followed by assistant Tye in one of his happiest efforts, upon the conversion of Paul, from a part of the 9th chapter of Acts. This young man is one of those whose talents would be esteemed more than ordinary in any country.

*Scriptures Circulated—Bible Class, &c.*

June 29.—I was out early this morning distributing the holy scriptures from house to house, and from shop to shop. Very few refused them; some received them thankfully; one or two came after me begging a supply; and one interesting youth followed me home to obtain the desired boon. At 10 o'clock, the bible class was attended as usual; at which we had seventeen members. Soon after this, the house was nearly filled with attentive hearers, to whom I endeavored to preach; deacon Wong-him prayed, and then took up the subject, and continued the discourse. While he was engaged, a

Mandarin came in, who had been several times before, bringing another gentleman with him. I knew that they did not understand Wong's Punte dialect, and hence, I invited them into my room; and also teacher Hong, the last baptized convert. He speaks the Mandarin dialect; and preached Jesus Christ and him crucified, to these, while Wong was addressing the others. This Mandarin, whose surname is Choey, is a very interesting young man, of about thirty years of age, and has showed some interest in the gospel. But this is the first time I have taken him into my own room. I have had a long talk with him. He has been a Mandarin about five years; his family live in Hoo-Nan province, joining Kwang-tung province on the north. He has now been reading our books a month or two, and shows by his conversation, that he has studied them. He referred, besides other things, to the Saviour's feeding the multitude on a few loaves and fishes. He says that he believes in the Saviour, and requested a supply of several hundred copies of scripture portions, to send to his family in Hoo-Nan, to be distributed among his relatives and acquaintances. He says that such books, teaching or making known a Saviour, and exhorting to goodness, have never been seen there. I then asked, if he had relinquished the worship of idols? To which he replied in the affirmative, stating that from the time he commenced reading our books, he had abandoned idols.

*Hearers from within the Walls.*

I have often inquired, how I should come at the better classes within the city? But I have just discovered. The Lord will move on their minds, and send them out to us. Two old men who speak the Punte dialect, came out of the city to-day, and listened to the gospel. One of them has been frequently before, and might now be called a regular inquirer, having joined the bible class, with the avowed intention of learn-

ing the truth, and becoming a disciple of Jesus. The other one came yesterday, and has come again to-day, and promises to come to preaching next Sunday. I am very much pleased with the appearance of both of these men, and their earnest attention to instruction.

What a glorious truth, that the gospel is the *power of God!* We believe that the Lord is *almighty*; and hence, we may rely upon his power to convert this people. I am happy to state that we have assistants now who speak fluently the four principal dialects of Canton—Punte, Hakah, Hoklo, and Mandarin. Bless the Lord for all the facilities he has granted for the spread of the gospel among this numerous people!

*Youthful Inquirers.*

June 30.—Deacon Wong-him, inquired this morning, whether A-Ho and A-Sung, at their age, could join the church? They are between fourteen and sixteen, and very interesting youths, connected with the bible class and Sunday school. He says they wish to join, and therefore requested him to ask. One of these youths earnestly requested permission some time ago to go home and inform his parents that it is wrong to worship idols, of which he said they were not aware. This was somewhat extraordinary in a youth of his age. I sincerely hope that the Lord may convert his soul, and that his parents may share the same blessing.

**Donations.**

FROM 15 DEC. TO 15 JAN.

*Maryland.*

|                                       |       |        |
|---------------------------------------|-------|--------|
| Baltimore, 7th Bap. ch.,              | 25,21 |        |
| do., Sharp st. ch., union meeting,    | 50,02 |        |
| do., 2nd Bap. ch., (Father Healey's,) | 12,45 |        |
| do., remitted by Rev. J. L. Shuck,    | 12,32 |        |
|                                       | —     | 100,00 |

All for chapel in China.

*Virginia.*

|                                    |       |
|------------------------------------|-------|
| Collections by Rev. T. W. Tobey,   | 65,33 |
| Interest from Savings Institution, | 12,62 |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  |         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------|--|--|---------|
| Richmond, Young Men's prayer meeting, 1st ch., per D. M. Crane,                                                                                                                                                                                                                                                                                                                                                                                                                                             | 6,91   |        |  |  |         |
| <i>South Carolina.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        |        |  |  |         |
| Charleston, Female Bible Class, Wentworth street ch., for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                    | 100,50 |        |  |  |         |
| Contributions at Barnwell C. H.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 56,44  |        |  |  |         |
| Rev. J. L. Brooks,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 50,00  |        |  |  |         |
| Rev. Darling Peoples,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 75,00  |        |  |  |         |
| J. Nichols,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 10,00  |        |  |  |         |
| Black Swamp Miss. Society, per Dr. Mendenhall, Trs.,                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 35,00  |        |  |  |         |
| South Carolina Bap. State Convention, per Alex'r J. Lawton, Treas., for foreign missions,                                                                                                                                                                                                                                                                                                                                                                                                                   | 356,63 |        |  |  |         |
| do., for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 6,00   |        |  |  |         |
| Eugenia H. Clark,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 5,00   |        |  |  |         |
| Rev. Wm. Johnson, for China and African miss.,                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 1,00   |        |  |  |         |
| Per J. B. Taylor.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | —      | 695,57 |  |  |         |
| <i>Georgia.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  |         |
| Ladies of Augusta Baptist ch., for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 20,00  |        |  |  |         |
| Rev. Wm. T. Brantly for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10,00  |        |  |  |         |
| M. N. Barritt,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 5,00   |        |  |  |         |
| Savannah River Ass'n, per Geo. Rhodes, Treas.,                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 184,92 |        |  |  |         |
| Macon Bap. Female For. Miss. Soc., and others,                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 50,00  |        |  |  |         |
| Thomas L. Steel 25c, A. J. Kendrick 4,83, Eliza Kendrick 2, per Rev. C. D. Mallary,                                                                                                                                                                                                                                                                                                                                                                                                                         | 7,08   |        |  |  |         |
| Lumpkin Bap. church, per Rev. C. D. Mallary,                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 14,15  |        |  |  |         |
| Two friends 2,50, Mrs. P. Lee 1, friend at Starkville 1, per Rev. C. D. Mallary,                                                                                                                                                                                                                                                                                                                                                                                                                            | 4,50   |        |  |  |         |
| Bethel Baptist Ass'n, per Rev. C. D. Mallary,                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 86,35  |        |  |  |         |
| Friend at Providence 2,25, do. at Vienna 50c, per Rev. C. D. Mallary,                                                                                                                                                                                                                                                                                                                                                                                                                                       | 2,75   |        |  |  |         |
| Wm. H. Turpin, a new year's offering,                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 100,00 |        |  |  |         |
| Per J. B. Taylor.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | —      | 484,75 |  |  |         |
| <i>Alabama.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  |         |
| Rev. J. H. DeVotie,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 25,00  |        |  |  |         |
| Rob't Leachman, for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 20,00  |        |  |  |         |
| C. H. Cleveland 10, James S. Norris 5, Rev. Sam'l Henderson 5,                                                                                                                                                                                                                                                                                                                                                                                                                                              | 20,00  |        |  |  |         |
| Collected by Miss L. A. Elunt, for Canton chap.,                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 10,00  |        |  |  |         |
| do., by Miss F. Gora, for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 4,00   |        |  |  |         |
| do., by Miss M. A. Woodfin, for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 3,00   |        |  |  |         |
| do., by Miss Jane Cumings, for Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 6,00   |        |  |  |         |
| do., by Miss Stubbs, for                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |        |        |  |  |         |
| Canton chapel,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |        |  |  | 10,00   |
| Collected of colored congregation at Mobile, for African mission,                                                                                                                                                                                                                                                                                                                                                                                                                                           |        | 84,86  |  |  | 13,35   |
| Dabney Palmer, 1st ch., Mobile,                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  | 10,00   |
| Collection 1st ch., Mobile,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |        |        |  |  | 5,70    |
| John Shaw, 2nd church, Mobile,                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |        |  |  | 1,00    |
| Ellen Ellison, " "                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |        |        |  |  | 2,50    |
| Thomas P. Miller, " "                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        |        |  |  | 50,00   |
| Rev. John Grant, " "                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |        |        |  |  | 25,00   |
| Dr. L. Parmly, " "                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |        |        |  |  | 5,00    |
| Walker Reynolds,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |        |        |  |  | 50,00   |
| Wm. Jenkins,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        |        |  |  | 10,00   |
| Collection at Talladega C. House,                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |        |  |  | 15,70   |
| do. at Lebanon ch., Talladega co.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |        |        |  |  | 20,20   |
| Wm. H. Womble,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |        |  |  | 3,84    |
| Per J. B. Taylor.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |        |  |  | 310,29  |
| <i>Mississippi.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |        |        |  |  |         |
| Antioch church,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  | 10,00   |
| Miss Olivia L. M. Gill,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |        |        |  |  | 5,00    |
| Miss. Bap. State Convention, viz: Cash from treas. 1, Concord church Winston co. 11, Preston ch. 20,30, Chickasaw Asso. 36,40, Aberdeen Asso. 2, col. at annual meeting of Convention 44,16, col. from colored congregation for Afrc'n mission 5, Mt. Paran ch. for China mission, 20,50, Vicksburg Juvenile Mis. Society, connected with Bap. S. S., to educate a Chinese female child under Mr. and Mrs. Shuck 7,50, colored friends for African mission 20 cts., Rev. John Micou, jr., agent 126, 274,05 |        |        |  |  | 273,40  |
| Less discount,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |        |  |  | 66      |
| Yallahusha Asso., foreign missions 21,62, China mission, 9,65,                                                                                                                                                                                                                                                                                                                                                                                                                                              |        |        |  |  | 30,87   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  | 319,27  |
| Cash remitted by Rev. J. L. Shuck for chapel in China,                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        |        |  |  | 300,00  |
| Cash remitted by Rev. J. L. Shuck for chapel in China, per Rev. J. B. Taylor,                                                                                                                                                                                                                                                                                                                                                                                                                               |        |        |  |  | 150,00  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  | 2444,74 |
| <b>BIBLE FUND.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |        |        |  |  |         |
| <i>Virginia.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |        |        |  |  |         |
| Female Miss. Society at Onancock, from Mrs. S. P. Waples,                                                                                                                                                                                                                                                                                                                                                                                                                                                   |        |        |  |  | 6,62    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |        |        |  |  | 2451,36 |
| <b>ARCH'D THOMAS, Treas.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        |        |  |  |         |

## Board of Domestic Missions, Marion, Ala.

### APPOINTMENTS BY THE BOARD.

#### *Missionaries.*

Rev. John Tucker, re-appointed to Florida.

Rev. A. M. Cartledge, to Hamburg, South Carolina.

Rev. M. Pearson, to a portion of Lexington district, South Carolina.

Rev. Richard B. Burleson, to Florence and Tuscumbia, Alabama.

Rev. J. J. Finch, to Raleigh N. Carolina:

Rev. Noah Haggard, re-appointed to Bibb county, Alabama.

Rev. W. C. Crane, to Vicksburg, Mississippi.

#### *Agents.*

Rev. William B. Johnson, D. D.

Rev. William P. Hill and Rev. John C. Keeney, re-appointed.

Rev. A. J. Battle, agent for North Carolina, has resigned.

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### MISSIONARIES TO TEXAS.

On Saturday morning early, Nov. 28th, Rev. J. W. D. Creath, of Virginia, arrived, by a sea voyage, in New Orleans, on his journey to Texas, to fill his appointment as missionary, by this Board. About 11 o'clock of the same day, the Rev. Noah Hill, and the Rev. P. B. Chandler, of Georgia, arrived in New Orleans, by the way of Montgomery and Mobile, on their mission to Texas, under the patronage of this Board. This was a coincidence very gratifying to the missionaries. They sailed in company Dec. 2d, for Galveston, from thence to Houston, where they will separate

and each go to his respective field of labor.

Brother Creath will locate in Montgomery county. This is one of the most populous counties in the State, and must, eventually, possess great wealth. The religious sentiments of the people are as favorable to Baptists as to any other denomination. There are already many good Baptists in that county, who, with an efficient minister, will accomplish great good.

Brother Hill will occupy the Colorado valley; and brother Chandler will probably locate in Gonzales or San Antonio. These are men of great piety and zeal, being highly esteemed by all who know them, for their usefulness in the fields of labor they have just left, and loved for their uniform christian character, and admired for the disinterested sacrifices they have made, in removing from homes cherished, friends and relatives dear and endeared. They will receive the prayers, sympathies and support of those who love the cause of missions. We have now five men in Texas; we need five more immediately, with means to sustain them. We need men of talents and piety—men who know how and are capable of forming, directing and elevating society. The moral and religious destiny of a newly settled country, depends much upon the character and capabilities of the teachers of morals and religion. It is a woful mistake, to suppose that ignorant zeal and rashness are the proper qualifications of a minister for a new country.



## LOUISIANA.

Brother Sawyer, of Franklin, La., in a recent communication, describes a very destitute region of country, and makes an urgent appeal for a missionary. This is his second appeal. He says:—

It has seemed to me, and to others, that this field ought to be occupied by a missionary under the appointment of the Board of Domestic Missions of the S. B. Convention.

By casting your eye upon the map, you will see a vast country lying between Opelousas and New Orleans; and all this is unoccupied by a Baptist minister, except Franklin. Opelousas, Vermillionville, St. Martinsville and New Iberia above Franklin, and Pattersonville below, are all places of importance, and for which something ought to be done by the Baptists. It is a rich country, and will, in time, amply repay the spiritual and temporal laborer. Men of capital have their eye upon it; and religious denominations are turning their attention to it. It will be a stronghold of the Roman Catholics, unless others labor *now* to sow the good seed.

Could a faithful, and active, and prudent minister of the gospel, who is able to preach fluently in both French and English, be sent here, he would accomplish much good; and I doubt not, in the end, it would be attended with very little expense to the Board. Do write me soon, and inform me whether there is any probability that you will be able to send one to help us.

In his first letter he asks:

Have you the man to send? Have you the means to send him? Then I pray you send over into Attakapas and help us. Here is a heterogeneous mass of mind, to come under some influence. Most of the native population are christened Roman Catholics; but they know very little about that or any other system of religion. There is another class of persons, under almost every kind of

religious influence. But there is a much larger class, under no religious influence whatever. There are very few members of any church. An active, energetic minister could do an incalculable amount of good here; especially if he understood the French sufficiently to preach in that language. Here am I, alone in Franklin, shut up in a school, year in and year out, preaching every Sabbath, and once a month ride 20 miles for that purpose, and yet in very feeble health,—so much so, that I feel at times as though I must entirely cease from labor.

Our cause in this place is slowly advancing. During the past summer we have had some valuable accessions to our little church, which numbers only sixteen or eighteen white members.

The section of country presented to our notice in the above communications, comprehends several parishes of the most valuable and fertile lands in the State of Louisiana.

The towns above named, together with some others, are important centres, from which a wholesome influence might be exerted throughout the surrounding neighborhoods, which consist principally of extensive sugar plantations. This is unquestionably *one* of the most important fields now inviting our labors. We have often thought of it, and as often thought of calling the attention of our brethren to it. But in view of the many urgent appeals from other quarters, and the want of men adapted to *that* field at our commencement, we have postponed the subject. As the "Macedonian cry" has now come up from that land, we can no longer forbear to urge its claims upon the churches.

In bringing this field forward, and setting forth its claims, we do it not with the view of neglecting others.

Its importance will appear if we consider a few things.

1. It is a country already possessing much wealth, and from the nature of its soil and productions, it must continue to increase.

The soil is generally well adapted to the cultivation of the sugar cane; and this department of farming requires more capital to prosecute it with success, than poor men possess. Hence it is more inviting to the rich than to the poor. Wealth does not, it is true, add to the value of the soul. It is not on this account the importance of this or any other field is urged. And yet there are sufficient reasons for making special efforts for the conversion of the rich. God has ordained the conversion of the world by the use of instrumentalities; for the universal and efficient employment of these instrumentalities wealth is necessary,—this wealth is in the hands of the rich; if these rich men are converted, and their means consecrated to God, they can do immeasurable good in sending the “gospel to the poor.” If they are left without the gospel, they are capable of exerting an influence for evil, in proportion to their means.

2. This field is very destitute; and this destitution relates not merely to the Baptist denomination, but to all others.

It cannot be said, “other evangelical denominations are occupying the ground, have established churches, and are maintaining the institutions of the gospel, and that people may hear them.” The great mass do not live in reach of the means of grace.

Since they are so wealthy, it may be asked, why do they not send for and sustain the ministry? In reply,

it may suffice to say: They are sinners,—sinners who have not lived in a christian community, and do not know how to appreciate the *temporal* blessings of the gospel, and cannot form any conception of its spiritual advantages. They do not *know* the gospel,—and how can they love that which they do not know? And how is it expected they will send for that which they do not love?

There is not a redeemed soul on earth, nor in heaven, who would have arisen and gone in search of a ransom, had he not been induced to do it by some other means than those found within himself. It is surprising that christians are so slow to learn the scriptures on this subject,—every word of which is established by every day’s observation, and the history of every converted man. If sinners are saved in this or any other country, it must be by the gospel, whether they be rich or poor. And if they are saved by the gospel, it must be carried to them and urged upon them, “line upon line, precept upon precept.”

3. This section of country contains a vast colored population.

Frequently will be found several hundreds upon one plantation. No pious master to read to them the holy scriptures, or give them a word of pious exhortation; no missionary to visit and “to preach unto them Jesus;” no churches whither they can go on the Sabbath, and be pointed to a bleeding Saviour; no one to declare unto them the awful sentence of condemnation,—the signal of everlasting departure to all who know not God and obey not the gospel,—the ceaseless moanings that ever and anon shall ascend from the lake of

living agony,—the grim and dreary imprisonment, whose barriers enclose insuperably and forever, the hopeless outcasts of vengeance.

Other considerations might be urged, but they cannot be needed. It is confidently hoped the men, and the means of their support, will soon be furnished for this field.

#### MORE DESTITUTION.

Persons reared in a christian community, enjoying family religion and Sabbath privileges, rarely place a proper estimate on their own advantages, or rightly consider the condition of the destitute. They seem to forget that their's is *not* the condition of all others. Were they to make a tour, with some of our missionaries and colporteurs, through the moral and dreary wastes of our country, they would be filled with astonishment.

A colporteur in Jefferson and adjacent counties, in a recent communication, makes the following statement:—

I have, for the last few weeks, been exploring a very dark region in the corners of Jefferson, Tuskalooza and Walker counties. Here is a section of country bordering on the Black Warrior, between twenty and thirty miles square, with only one Baptist minister, and he living quite on the outside of the destitution. There is no minister of any other denomination to break to this people the bread of life. This scope of country is in many parts thickly settled, and the people seem anxious to hear preaching. On Sunday last I attended a meeting at a school-house, where brother Franklin (the minister above alluded to,) has been preaching about a year. It was a large house, and well filled with an attentive congregation. Many of them came from a distance across the river,—among

them a woman, to whom I sent a bible, who lives ten miles from the church, and has no way of getting there, except to walk and carry a child in her arms. I was informed she had not been to church before in ten years.

Brother Franklin is doing all he can to supply the destitution on this side of the river; but alas for the people on the west side! they are in great darkness, and perishing for the bread of life.

My object in writing is to enquire, if the Board of Domestic Missions cannot do something for this people? Brother F. tells me that the "Macedonian cry" is constantly coming over to him, but he cannot go and preach to them. If a suitable man could be sent into that part of the vineyard, and devote his whole time to missionary labor, much good might be done. I may be too forward in this matter; but, my dear brother, the sight of my eyes has affected my heart. Tell our good brethren, who hear the gospel from Sabbath to Sabbath, about these poor people in this region, and tell them they are dying in their sins because Christ is not preached, and I think they will do something for them. There are persons in this region of mature age, who have never heard a sermon; and one old man, living near Squaw Shoals, has not been to church in fifteen years.

During the last three days I have supplied twenty-nine families with bibles, all of whom were destitute, and many had been keeping house for years. So far as my observation extends, I find that where the gospel is not preached, the people fail to appreciate the bible.

#### ARKANSAS METH. CONFERENCE.

This body held its eleventh annual meeting in Van Buren, Nov'r 25th, 1846. Bishop Pain presided. They report 7,366 white members; 1,702 colored, and 144 local preachers. We trust the time is not distant when

our Board will be able to furnish some faithful laborers for this vineyard.

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EAST FLORIDA.

The following appeal from the Presbytery of Georgia, in behalf of East Florida, addressed to the Board of Domestic Missions of the Presbyterian church, very strongly recommends itself to the attention of southern Baptists. The reasons urged why that denomination should immediately cultivate this interesting and inviting field, should come to us with increased force, and should prompt us to early efforts for the dissemination of the unadulterated gospel in that portion of our country. We agree with the writer, that "truth should be sown, certainly as early as error," and especially press this important consideration upon the minds of those who desire that divine truth, in all its primitive purity and power, may be universally diffused.

"No one at all familiar with this part of the State, (East Florida,) can contemplate its destitute situation, its rapid increase of population, its inviting fields, already ripe for the harvest, and where churches could with little effort be established, without feeling a deep interest in it, and an anxiety that something be at once done, to give to the country faithful and zealous ministers. It is unnecessary for me to enlarge on the importance to our own denomination, as well as to the country, of sending at once more missionaries into this field. If this labor is commenced *now*, our church will enjoy the high privilege of supplying this people with the pure water of life, and will take deep root in the State, and in the affections of the people. If the church will lend us a little help now, in addition to the immense good that may be expected to flow from it, this part of the State will soon be able to return it all

with interest. Instead of a struggling existence, our church will be strong, and its conservative influence will be felt in all the departments of the State, and will tell for good on its future destiny. Instead of here and there a church, they will occupy the whole land; and, like electric conductors, will not only avert the wrath of heaven, but will call down the richest blessings upon all these communities. In many respects, Florida is unlike any other portion of the southern country. In the *first place*, nearly all of it is very healthy, admitting of a residence in almost any part of it, the whole season. In the *second place*, the main body of the land is well adapted to cultivation, and is of that character which seems rather to invite small cultivators, or farmers, than large planters. This leads to the natural inference, that it is destined to have a population far more dense, and of a different character, from that of much or most of the southern States. In the *third place*, its warm and genial climate adapts it to the growth of many of the most valuable tropical productions, productions raised best by small farmers, who perform chiefly their own labor. With this climate, a soil, although not rich, will support easily a dense population; probably no country in the world will afford a greater return to labor than this portion of Florida. A country so abundant in resources, is already rapidly filling up. Whatever the population of a district now, before any of the missionaries can enter upon the work, it will have received large accessions. There are several points, or sections of country, so densely populated, as to present the most favorable field for a minister.

If not soon occupied by Presbyterians, they will be by others. If we would be the *most successful*, we must begin the work as early as others. Truth should be sown, certainly as early as error, and even then the struggle is sufficiently severe."

ALABAMA BAPTIST BIBLE SOCIETY.

The anniversary sermon was preached before the Society by the Rev. J. B. Taylor, Corresponding Secretary of Board of For. Missions.

Large delegations were present from Grant's Creek Bible Society, (Tuskaloosa county,) Lowndes county Bible Society, and Cahawba Association; each of these Societies contributing to the funds of the Society.

In consequence of the action of the Southern Convention, relative to bible operations, it was deemed advisable to dissolve the connection hitherto existing between this and the American and Foreign Bible Society, and to become auxiliary to the Southern Baptist Convention. The candid and impartial course pursued by the parent Society, in circumstances peculiarly trying, is duly appreciated; and this step has been taken with much reluctance, on the part of many members; but unity of effort at home, evidently rendered it necessary, and will doubtless outweigh all personal preferences among the friends of the bible.

The sum of \$226 27 was raised in cash and pledges, during the meetings, to promote the objects of the Society. Total amount received during the year, \$1,270 74; disbursed, \$809 41. From the report of the Board of Managers it appears, that the destitution of our own State is receiving much attention. May the

good work go on until every family in Alabama is supplied with the word of life.—*Ala. Bap.*

OUR HOME POPULATION.

When we are commanded to go into all the world and preach the gospel to every creature, our imagination stretches forth beyond the limits, of christendom; and we advert not to the millions who are within these limits, nay, within the sight of christian temples and the sound of Sabbath bells, yet who never heard the gospel of Jesus Christ. They live to manhood and to old age deplorably ignorant of the way of salvation, and in ignorance, too, not the less deplorable that it is wilful. It is this which so fearfully aggravates their guilt, that on the very confines of light they remain in darkness; and thereby prove that it is a darkness which they love, and which they choose to persist in. Thus it will be found more tolerable for the heathen abroad than for the heathen at home; and therefore it is that for the duty of preaching the gospel to every creature, the wilds of pagan idolatry or of Mohammedan delusion are not the only theatres—that for its full performance it is not enough that we equip the missionary vessel, and go in quest of untaught humanity at a distance, and hold converse with the men of other climes and of other tongues, and rear on some barbarous shore the christianized village, as an outpost in that spiritual warfare by which we hope at length to banish depravity and guilt even from the farthest extremities of our species.

What! shall we be told, that if there is a man under heaven whom the gospel has not yet reached, it is

but obedience to a last and solemn commandment when the missionary travels even to the farthest verge of our horizon that he may bear it to his door—and shall we be told of the thousands who are beside us, that, though their souls are perishing for lack of knowledge, we might without one care or one effort abandon them? Are we to give up as desperate the christian reformation of our land, when we read of those mighty achievements and those heavenly outpourings by which even the veriest wilds of heathenism have been fertilized; or with such an instrument to work by as that of the gospel of Jesus Christ, which in the hands of the Spirit of God hath wrought its miracles on the men of all ages, shall we forbear as a hopeless enterprise the evangelization of our own homes, the eternal salvation of our own families? “Be of good cheer,” says the Spirit to the apostle, “I have much people for thee in this city;” and that a city, too, the most profligate and abandoned that ever flourished on the face of our world. And still the Lord’s hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear: it is open as ever to the cry of your intercessions.—*Dr. Chalmers.*

MAINE BAP. DOM. MIS. SOCIETY.

This Society, during the past six months, has received \$1,601 61; disbursed during the same time, \$734 84.

AMERICAN TRACT SOCIETY.

This Society is one of the most important religious organizations of the United States. Through its far-reaching and well directed efforts for the evangelization of the millions of

our land, by means of tract and volume distribution, it has effected an incalculable amount of good. Recently, a new tract house has been erected in the city of New York, for the commodious and economical transaction of its business, including its printing and binding operations. On the completion of the building, the Secretaries addressed a circular to the patrons of the Society, from which we make a few extracts, shewing the extent of the work already accomplished, with a view of its present labors:—

In twenty-one years, more than 1,200 different publications, including 200 books, have been prepared and stereotyped, in the various languages spoken on this continent, of which more than 85,000,000 copies, or more than 1,700,000,000 pages, have been circulated. At the same time, more than 2,000 publications have been prepared and issued abroad under the sanction of the committee, in nearly one hundred different languages and dialects; and \$292,000 have been remitted to various foreign missionary stations, and to societies and individuals on the continent of Europe, to multiply “leaves of the tree of life for the healing of the nations.” Plans for coöperating with missionary and other benevolent institutions throughout the world, in the work of God; for prosecuting systematic tract visitation; for the volume circulation; and for reaching the destitute masses of every class by colportage, have been matured, and brought into successful operation. Great principles of benevolent action, such as those which relate to christian union, and the responsibility of laboring personally for the conversion of souls, have been developed and illustrated. Tens of thousands of christians have been stimulated to voluntary effort in behalf of the unevangelized; and agents and colporteurs have performed hundreds of

years of self-denying toil in the wastes of the land. Thousands of redeemed souls who have been instructed, quickened or converted by the blessing of the Holy Spirit on the truths thus diffused, in this and other lands, will unite with the committee in praising God for the being and usefulness of the American Tract Society, while they sing, "not unto us, but unto thy name be glory."

Our limits forbid more than a glance at a single department of our work. *American colportage* has become an established means of evangelization. It had its origin in a compassionate desire for reaching with evangelical truth the destitute masses of our population. As it has advanced, family by family, and county by county, in every state and territory, until more than half a million of households have been visited, and twice that number of standard books have been placed in the hands of the people; the appalling fact has been revealed, that an average of not more than about one-half of the population are habitual attendants at the sanctuary of God; that nearly one-third of the population, especially in the newly settled states, are destitute of all religious books, except the bible, while tens of thousands of families have not the book of books.

The same motive led to the application of the system to the *foreign immigrant population*—Germans, Irish, French, Welsh, Norwegian, and others, papal and protestant—among whom a much more general destitution of preaching, and of books and bibles, has been found to exist. A prey to every error, victims of party intrigue and of individual wrong, deprived of most of the ordinary means of grace, we see not how, but for some such agency as colportage, the mass of the 4,000,000 immigrants in America can be effectively brought under the influence of the gospel—especially the papal portion, who, notwithstanding long cherished prejudices and priestly influence may yet be savingly benefited by

kind exhibitions of the truth at their firesides. The committee would gladly add tenfold to their labors for this most interesting class.

Other fields for colportage are opening on every hand. Besides, our 20,000,000 population will speedily become 40,000,000, by natural increase, immigration, and other causes. To neglect the diffusion of oral and printed truth among all these millions, involves not only the hazard of eternal perdition to countless immortals, but the destruction of our happy framework of government. *Evangelization or ruin* must be our motto and our watchword.

One hundred and fifty-six colporteurs are now in commission, occupying parts of all the states and territories, and every month is adding to the number. More than forty students, from sixteen theological and collegiate institutions, have been employed as colporteurs during the summer vacations, and have performed much valuable labor.

Monthly Record.

ORDINATIONS.

T. J. Drane, at Bethel church, Ky., October 11, 1846.

H. P. Mayes, at New Hope church, Ky, October 18.

Reuben C. Hill, at Clear Creek church, McNair county, Tenn., October 18.

Abraham Whitson, at Paris, Tenn., November 14.

Joseph Mitchell, at Olive Branch church, Conecuh county, Alabama, November 20.

A. D. Blackwood, at Mount Pleasant church, Alabama, November 21.

P. C. Edwards, at Society Hill, S. C., November 20.

E. T. Winkler, at Albany, Ga., Dec. 5.

Elijah J. Brownen and *Lewis Ball*, at Cherry Creek, Miss., Dec. 12.

James B. McClelland and *William H. Head*, at Louisville, Miss., December 13.

J. B. Gage, at Canton, Miss., Dec. 26.

CHURCH CONSTITUTED.

Sharon Baptist Church, Noxubee, co., Miss., October 31.

DEDICATION.

Sharon meeting-house, Noxubee co., Miss., November 1.

DEATH.

Eden Taylor, in Monroe county, Ga., aged 78—a Baptist minister for more than 40 years.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. I.

MARCH, 1847.

NO. 10.

MEMOIR OF MRS. HENRIETTA SHUCK,

THE FIRST AMERICAN FEMALE MISSIONARY TO CHINA.

This little volume, comprising 251 duodecimo pages, compiled chiefly from her letters and diary, by Rev. J. B. Jeter, President of the Foreign Board of the Southern Baptist Convention, has just issued from the press of Gould, Kendall & Lincoln, of Boston. We have perused it with intense interest. To review it, would be to copy large portions of it, or substantially to repeat them: and we shall, therefore, content ourselves with barely stating several reasons why we expect for the work an extensive circulation, and great usefulness in promoting the cause of missions.

In the first place, brother Jeter was the very person to whose hands the compilation *ought* to have been committed. He was her pastor, before her entrance upon the mission field,—he had been partly instrumental in her earliest religious impressions,—he had baptized her,—he had been selected by her friends and missionary associates to perform this service,—and he was already favorably known as the author of a similar work (the Memoir of Rev. A. Clopton,) of remarkable merit. The skill of the workman is as requisite as the fitness of the materials: and in this case they happily unite.

Again: This is precisely of the class of books, which, above all others, is likely to prove attractive to all descriptions of readers, and to encourage the circulation of which, ought to be a primary object with every intelligent christian. True, it is religious,—it is preëminently so in its subject-matter, and in all its tendencies and bearings,—and yet it contains all the elements essential to the gratification of enlightened judgment and virtuous taste, even when unaccompanied by vital piety. On this account, therefore, we hope this book will be sought with more eagerness than was the memoir of a certain distinguished man, which did not meet with the success it deserved, for the most paradoxical of all reasons: The whole community was divisible into those who *had not* known him personally, and those who *had*. The former said, that not knowing him, they did not feel sufficiently interested in the details of his life to purchase the book; and the latter, that they did not need the work, since they perfectly recollected the man himself.

But the intrinsic merits of the work should be, as they are, its greatest recommendation. It impartially records the short but brilliant life of a lovely lady, all whose days were consecrated to the loftiest possible achievements. It seems scarcely credible, that usefulness so extraordinary can be condensed within the short period of ten or a dozen years; but it is an indisputable fact, and it well becomes those entering upon the stage of human existence, to enquire into the secrets of things so really glorious. They appear to be simply these: to have constantly before the mind some great and noble purpose,—and to fulfill with each passing hour, the duties of that hour, with the same assiduity as if it were known to be the last. Common minds cannot perceive as practicable, that one's chief efforts be directed to the acquisition of the most difficult language on earth, while the hands and the tongue are employed in seeking raiment and sustenance for the naked and starving children of soldiers and semi-savages; to show courtesy and urbanity towards strangers of high degree, in a style compatible with fidelity to their perishing souls; to spend her hours of recreation, from the labors of an exhausting school of from ten to thirty pupils, dependent upon her for support as well as for instruction, in waiting by the bedside of dysentery, varioloid, and confluent small pox; to conduct a large and difficult correspondence, amid the attentions demanded by a mother, a wife, a hostess, and that too with scanty means of provision:—these were a few of the every day employments of Mrs. Shuck. And these employments, it must be recollected, were embarrassed by the effects of the relaxing rays of an eastern clime, and not unfrequently by the debility of emaciated health. Whoever looks at her beautiful portrait, (we do not mean that of her person in the frontispiece of the book, but that embodied in the pages of the work,) will be puzzled to know on what feature of the picture to fix his intensest gaze. He will see plainly that the picture is no flattery: for it is mainly made up of the simplest of all imaginable details in her own artless letters to her parents, former instructors, Sunday school scholars and fellow-pupils, and little sisters and brothers. But whether she seeks the counsel of her venerated father, or testifies her affection for her beloved step-mother; whether she is urging her darling sisters to love and obey that Saviour whom she adores, or begging to be remembered to the servants of her father's household; it makes no difference,—her gratitude for the contents of a trifling box of presents,—her willingness to labor on and suffer on, in a land of darkness, although advised to visit her native land in pursuit of renewed health,—every thing evinces the same moral loveliness: the same conceivable, but indescribable, grandeur of soul.

For ourselves, we sincerely thank the compiler of these pages for this little tribute to departed worth so incalculably great. It was among the greatest pleasures of our care-burdened pilgrimage, that we personally knew Mrs. Shuck. Our intimacy was such, that we thought we knew her very thoughts. But we had seen her only by bits and shreds. True, we had read what she had written, and seen what she had done,—but we saw only one thing *at once*. Scattered words and deeds were single rays of

light, or at most individual stars: here all are grouped together, and they form a luminous constellation.

If the present edition do not meet an easy and rapid sale,—if it be not followed by new edition after new edition, by its influence swelling the tide of missionary feeling and liberality all over our land, especially in the southern and western States,—if it rouse not into action some noble spirits, kindred by birth to her's whose deeds are here delineated,—we shall feel that we have strangely failed in the calculations we had formed.

PRAYER FOR CHINA.

BY REV. G. I. MILES.

[The following lines, sent us by the author, were written for the occasion, and sung at the third Baptist church, Philadelphia, on Lord's day evening, January 10th, 1847, after a sermon delivered by Rev. J. L. Shuck; his wife and Yong Seen Sang being present. The last two verses were sung with the congregation standing.]

Light of Gentiles, we implore thee,
 Let thy rays on China shine,
 Let the wide "celestial empire,"
 With its teeming souls be thine.
 Light celestial!
 China soon shall feel thy beams.

May the heralds of the gospel,
 Filled with holy love and zeal,
 On thy promise, firm relying,
 No misgivings ever feel.
 Light celestial!
 On their pathway brightly shed.

Grant them every needed blessing,
 Round them build a wall of fire,
 In their hands thy good work prosper,
 Many souls bestow for hire.
 Light celestial!
 Be their glory and their joy.

Light is breaking! and we praise thee,
 For the seed already sown,
 For the sheaves thy servants gathered,
 And returning—to us shown.
 Light celestial!
 Show the waving harvest soon.

Let thy servants we have greeted
 In the house of prayer to-night,
 Soon to China's darkened millions,
 Hold *Thee* up: Celestial Light.
 Light celestial!
 Radiant, glorious, on them shine.

Then when they with myriads ransomed
 Out of every tongue and tribe,
 Round thy throne with rapture gather,
 And to thee all praise ascribe.
 Light celestial!
 May we all, thy beams enjoy.

Other Societies.

HAPPY DEATH OF AN ARMENIAN.

From the last number of the *Missionary Herald*, we extract an account of the triumphant death of a converted Armenian. It furnishes a striking illustration of the power of the gospel to change the depraved heart, and to fill it with hope and joy unutterable. The narrative thus proceeds:—

The subject of this brief sketch, Hovsep Gamalielyan, besides being

fully trained in the superstitious ways of his church, was also, until his forty-third year, a most notorious sinner. Being connected by relationship with one of the highest Armenian families in the capital, and having a fine voice, he was often invited, on festive occasions, to amuse the worldly and the gay by his frivolous and unbecoming songs. He was the slave, moreover, of vicious habits, and

wholly under the influence of the grossest carnal passions. He was a drunkard and a debauchee of the lowest class. What hope was there that the light of a truly spiritual religion would ever penetrate his dark and polluted mind? Behold here another illustration of the sufficiency of the means which the gospel has provided to meet the case of even the most desperate sinner! Truly Christ came "to seek and to save that which was lost." "His blood cleanseth from all sin."

Within a month from the time when he formed the resolution to take the bible for his only guide, he was a firm and joyful believer in Christ. His sins, which were many, were forgiven him; and as he had been forgiven much, so he loved much. The sudden and entire change in his life was manifest to all. He was extensively known in the city; and many who had been witnesses of his former irregular life, now saw with wonder that all his evil habits had been suddenly relinquished, and that his conduct was entirely altered. To whatever cause the greater part of these may have ascribed the change, it was clear to those who receive the evangelical doctrines of the gospel, that the heart of this man had been renewed by the Spirit of God. He was "born again," not of corruptible seed, but by the power of God. He had "passed from death unto life." He was now filled with great peace and joy in believing.

From this time until the period of his death, being about the space of two years, he was enabled to pursue a uniform and consistent course of piety; ever shewing, in no ordinary degree, the graces of love, gentleness and humility; manifesting great simplicity and godly sincerity, single hearted and fervent zeal in the Lord's work; and a peculiar readiness to sacrifice his own comfort, for the good of others, and to consecrate his property and his all to the service of the Lord. His views of what are termed the evangelical doctrines, were characterized by a remarkable clear-

ness and consistency; and he had also a very clear and forcible method of expressing his thoughts in conversation, which gave great pungency to his address.

With the other protestant brethren, Hovsep suffered unnumbered reproaches and insults in the streets. On one occasion, in one of the khans of the city, where he had gone on business, he was furiously assailed by two or three zealous Armenians of the Patriarch's party, who knocked him down, and would otherwise have injured him, had they not been prevented. He meekly rose and walked away, praying that God would give repentance to his merciless enemies.

The death of Hovsep is to be traced to his persecutors, as will appear from what I am going to narrate. On the 26th day of August, as he was quietly seated in his shop, two or three of the roughest and most reckless enemies of the protestants suddenly appeared before him. A day or two previously some of this same class had gone to the shop of another protestant brother, and, with knife in hand, had threatened his life. Hovsep, supposing from their savage appearance and mode of address that they had come to him with a similar intent, was taken with so sudden a fright that it caused a violent hemorrhage from the lungs. The bleeding continued daily for a week or more, and this was the cause of his death.

His pastor, on hearing of his illness, lost no time in calling upon him; and, ascertaining from the physician that in all probability he must soon die, he felt it to be his duty to inform Hovsep of his true condition. The sick man received the solemn message with great quietness, and immediately said, "If in the days of my worldliness any one had told me that I was about to die, I should have been filled with sorrow. But now, blessed be God, I have not the least fear of death; for I know that when I die I shall go to be with Christ."

His pastor asked him if he was

ready to die and go to be with Christ? He replied, "Yes, by the grace of God, I am ready." And when requested to state the ground of his hope, he said, "My hope is altogether in Christ, Christ is my Saviour." At this moment one of his sisters came to visit him. He said to her, "My beloved sister, you well know that if I had died in the days of my profligacy, and in the midst of my wickedness, I should have gone to hell. But now, thanks to God that he has found me, and given me to Christ, I have found my Saviour; and, with firm hope, I am waiting to be received into his presence. I shall die joyfully, and I desire that you may not mourn on account of my death." After prayer by his pastor, he exclaimed, "How great is the comfort that Christ bestows; and I praise him for it." He would often say, "I am a sinner in all my ways, and deserve eternal condemnation; but Christ is my only Saviour; all my hope is in him."

One day the pastor sung with him that beautiful hymn of Toplady, "Rock of Ages, cleft for me," &c., which is translated into the Armenian language; and when they came to the last verse,

While I draw this fleeting breath;
When my eyelids close in death;
When I rise to worlds unknown,
And behold thee on thy throne;
Rock of Ages, cleft for me,
Let me hide myself in thee!

his utterance was choked, and he was quite overcome with the deep emotions of his heart, in view of the glory that should soon be revealed in him.

I was called to see him soon after his first attack. Being fully aware of his dangerous condition, he had already given his brother directions about his worldly matters, as one expecting soon to die. He was perfectly calm and composed, nay, even joyful, in view of death. I asked him if he felt that he could now trust wholly in Christ? "Yes," said he,

"he is my only Saviour and my only hope." I asked him how his past life appeared to him? "Full of sin," he replied; "but Christ is an all-sufficient Saviour." I asked him whether he felt now that he could do any thing towards saving himself? "My sins," said he, "my many and grievous sins! What can I do to wipe them away? I am perfectly impotent; but, blessed be God, he has made known to me the gospel of his Son; and my hope is in him alone." He then exclaimed, "Glory to God, that he has condescended to call me into the light of the glorious gospel. Blessed be his name, that I have been seasonably made acquainted with my former errors, and that the true gospel has been made known to me."

At another time, after he had been expressing the most firm and joyful confidence in Christ, that he should soon open his eyes upon the full glories of heaven, he remarked, "But there is yet a warfare remaining for me." I asked him to what warfare he alluded? He replied, "The warfare with bodily pain;" meaning the struggle with death. I replied, that the pain of death must indeed come upon all, "for that all have sinned;" but that Christ had abolished death to the believer; and brought life and immortality to light through the gospel. At this he looked upward, with a countenance beaming with heavenly effulgence, and said, "Glory to thee, O Lord! Glory to thee, O Lord Jesus!"

About two weeks before his death, two Armenian friends called to see him, who, though intellectually convinced of the truth, still were not so heartily attached to it, as to be able to face opposition and persecution for its sake, and had, therefore, up to that time remained ostensibly with the Patriarch's party. Hovsep said to them, "Where now is the sting of death? Where is the victory of the grave? You see that the Lord has given me grace to rise above all fears of dying, and to feel assured that he will shortly come and take me to

himself." The joyful state of mind in which they found Hovsep, on the very verge of eternity, and his conversation with them, were the means of fixing their purpose of casting in their lot with the people of God. They now attend regularly the preaching of the gospel at the protestant place of worship, and seem ready to meet whatever consequences may follow. Whenever any of Hovsep's former worldly friends called upon him in his sickness, he dealt very faithfully with their souls. One of these,—who had been very dear to him, but who became an opposer of the truth,—he sent for, and conversed with him for a long time, urging him to repent and believe the gospel; until, at length, the physician interposed and insisted that he should talk no more. A plain and simple-minded man from the interior, who saw his extraordinary faith, expressed his wonder, and appeared to be greatly moved by it.

One day Hovsep remarked to his brother who was attending him, "I am sinning against God." His brother inquired to what particular sin he alluded? "I fear," said he, "that I am impatient." His brother then reminded him of a sickness he had had while in his impenitent state, during which he was full of impatience and unhappiness. "But now," said his brother, "I hear you often speak of your joy in Christ. It is the Lord who sustains you; and though he sometimes tries you, he gives you grace to bear the trial, and in this way answers your prayers; as says the hymn,

" 'Tis in this way," the Lord replied,
 " I answer prayer for grace and faith.
 These inward trials I employ,
 From self and pride to set thee free,
 And break thy schemes of earthly joy,
 That thou mayest seek thy all in me."

The quotation was, of course, made in Armenian, in which language we have a beautiful translation of this hymn of Newton.

Hovsep's brother, who was with

him during his whole illness, testifies that he never saw the least sign of fretfulness or even impatience in him, during the whole period of his sufferings. He was always full of hope and peace and joy; and when, on the last day of his life, his physician declared that he was about to die, he exclaimed, "Blessed be God;" and, after he lost the power of speech, even until his last breath, his lips continued to move in prayer and praise.

The funeral was large and orderly. It occurred on the Sabbath; and in the procession were from one hundred to one hundred and fifty native protestant Armenians, with their pastor at their head. All marched silently and solemnly, at mid-day, through the most public street of Pera to the protestant burying ground. This was a new and wonderful spectacle for Turkey. At the grave a very appropriate address was made by Mr. Apisoghom Hatchadooryan, the Armenian pastor of the evangelical church of Constantinople, who gave a brief sketch of the life and death of the deceased. There must have been nearly a thousand persons present, many of whom were Armenians of the lowest class, who had evidently come together with the most hostile intentions. The presence of six or eight policemen, however, prevented any disorders. They listened, for the most part, with silent attention, and it is hoped that on some minds at least good impressions were left. Among the crowd were many persons of different nations, and of very respectable appearance, who gave a marked and serious attention to the services. A hymn was sung at the grave, and prayer was also offered.

AFRICA.

By an article in the last number of the *Missionary Herald*, we learn that the mission of the American Board, on the western coast of Africa, is in a prosperous condition.

In a letter, dated September 21,

Mr. Wilson says, "Both Mrs. Wilson and myself have enjoyed extraordinary good health for many months past, perhaps better than we have ever had in Africa. Other parts of the coast have been severely scourged by sickness and death; but by the good hand of God upon us, neither has come nigh our dwelling. We have also been permitted to pursue our work in the utmost quietness, having had nothing to disturb our peace for a long time." The plans of the mission, however, are very much circumscribed for want of an efficient missionary force; and certain events during the last two years, beyond the control of our brethren, have been particularly unfavorable to their success. Mr. Wilson says, "Our operations here are less extensive than they were; and I do not know that any enlargement will be made until other missionaries shall arrive from America. Our boarding school consists of about thirty pupils, most of whom are boys. Preaching is well attended. The people seem to be growing in religious knowledge, and there have been outward reformations, but no conversions of late. Indeed, for nearly two years their attention has been so much engrossed by their difficulties with the French, that it is not surprising that they have not been more affected by religious truth. That excitement has in some measure subsided; and whatever may be their fate in a political point of view, it is hoped that they may obtain a better and more enduring portion."

Mr. Wilson recently made an excursion into the Bakali country, which he found far more populous than he had previously supposed. The inhabitants were every where attentive to the gospel. He has also visited Cape St. Catharine, about one hundred and fifty miles south of the Gaboon. At that point also the people are numerous, and they speak the Gaboon language. Mr. Wilson thinks that they present an interesting field for missionary operations.

AMERICAN BAPTIST MISSIONARY UNION.

The Rev. Edward C. Lord was set apart to missionary services in China, under appointment of the Executive Committee of the Union, on the evening of December 30, in the meeting-house of the Olive street Baptist church, New York. Brother Lord and his wife, in company with Rev. Messrs. S. Carpenter and N. Wardner, and their wives, missionaries of the Seventh Day Baptist denomination, left New York for China, on Tuesday, January 5, in the ship Houqua. Mr. Lord is a native of New York, and a graduate of the Theological Institution at Hamilton. Mr. and Mrs. Lord are to be stationed at or near Hongkong, in connection with the southern branch of the China mission.

The receipts of the Union for the month of December, amounted to \$9,639 85, of which \$3,110 68 were from the legacy of our late much esteemed brother Jesse Mercer, of Ga. Total receipts from April 1 to December 3, \$63,169 63.

BOARD OF THE PROTESTANT EPISCOPAL CHURCH.

The Rev. Phineas D. Spalding has been recently appointed a missionary to China, to labor at Shanghai, under the patronage of the above Board, making five designated to that field under the jurisdiction of Bishop Boone. The foreign committee are desirous of obtaining the services of more missionaries for Africa and China.

Receipts for the last current month, \$4,685 94. Total since June 15, 1846, \$15,213 98.

Miscellanies.

THE CHINESE.

Every thing relating to this remarkable people, illustrative of their character, customs, and institutions, must prove interesting to our readers. We have heretofore inserted such articles, as were likely to supply the lack of information which too generally exists respecting the ancient Empire of China, and now present the extracts which follow from the journals of Rev. Messrs. Lowrie and Culherson, missionaries of the Presbyterian Board, stationed at Ningpo.

The low estimation in which females are held among the Chinese is manifested by many proofs, and amongst others by their sorrow on the birth of a daughter. Upon an occasion of this kind, the teacher of the missionary, a respectable gentleman, replied to the congratulations which were offered to him—

“No, no, we don't congratulate here on the birth of a daughter.” “No! why not?” “Oh, they are a great expense, and very little profit to us.” This led to some conversation on the treatment of females, and finally to the question, whether there was such a thing as female infanticide in this part of the country. He replied quickly, “No, not here, but there is in Canton, and in some parts of Fuhkeen.” “Is there none at all here?” “No, not in Ningpo, but in the city of Funghwa, (a city about twenty miles off, and under the jurisdiction of the Che-foo of Ningpo,) there is. It is called *neh-sz*, or death by drowning, for when the child is born, if it be a girl, the parents or assistants often heap water on it, in pretence of washing it, but in such a way that it dies!” He made this statement very unwillingly, and with many exclamations of horror, and finally added, “But of late years, since the Funghwa people have begun to understand right reason and propriety, there is none of it.” Notwithstanding this assertion, there is sufficient reason to suppose that

this horrid custom prevails, not only in Funghwa, but in other places in this province; but to nothing like the extent in which it is common in some parts of Fuhkeen.

Common opinions among the Chinese.

1. If foreigners do not eat rhubarb every day, they are constantly in trouble.
2. If foreigners do not drink tea every day, they become stone blind at nightfall, and so continue till morning. (Hence Commissioner Lin, in one of his proclamations against the English before the commencement of the last war, threatened to stop their supplies of tea and rhubarb, “without which the foreigners could not prolong their lives.” See China State papers, published by Mr. Shuck, p.112.)
3. Foreigners have such sharp eyes that they can see treasure, mines, and other articles of value, even when hid in the bowels of the earth.
4. People born at Ningpo are dark because they are born so near the sea, but those born at Hang-chow, which is farther from the salt water, are much fairer.
5. If a child is born during a thunderstorm, it will certainly have a very bad disposition.
6. The Ya-nying is a kind of wild man found in the western parts of Sze Chuen. He constantly licks his hands, and hence all the good qualities of his body collect there, so that the palms become very white, and they are most delicious eating. But he is a very terrible animal, and much more powerful than man. To catch him, one must resort to stratagem. Now it so happens that he is very fond of wearing “nailed shoes,” (a heavy shoe with numerous hobnails in the sole,) and drinking wine. So a pair of shoes and a pot of wine are put down near his haunt. He puts on the shoes, drinks the wine, and becoming drunk, he falls down,

and cannot rise again because the shoes impede his motions. He is then caught, and the hands are sold at about five or six dollars a pair, (equivalent to thirty or forty in the U. S.) The deliciousness of these hands is spoken of by Mencius, in the sixth section of his works.

All the above was gravely told me by my teacher, whose mouth fairly watered as he spoke of the hands of the wild man, a delicacy far beyond his means to procure. I have since seen them, and they turn out to be *bear's paws!*

According to the Chinese principles of ethics, every man has a principle of good in him, but it is commonly overpowered, though not destroyed, by temptations and evil company. But in the morning, shortly before daylight, man's disposition becomes purified, like water when the dirt settles to the bottom, and the good resumes its ascendancy. This is called "the breath of the tranquil morning." But it is commonly overpowered during the day. Hence the people in Ningpo have a common saying,

Zong poon ya ts'ang jin kea teh fuh sz',
Haw poon ya ts'ang ze fuh sz'.

"In the fore part of the night one thinks every person else is wrong; but in the after part of the night he acknowledges his own faults."

Horrible sight.

Walking on the wall this evening, I met a sight which would fill with horror the heart of a mother—any other than a heathen mother. It appeared at first sight to be a bundle of old clothes, but a nearer inspection proved it to be the corpse of an infant of which the head had been entirely devoured by dogs. It lay directly in the path, but the passers by did not notice it, and when I called their attention to it, they answered me only with a laugh. No one could be prevailed upon to touch it, until, after a good deal of inquiry, one of the crowd which began to collect was found to be sufficiently low for such a task, and he was induced, by the

offer of a few cash, to remove the body and deposit it between two coffins which were placed near the wall. The bystanders expressed their approbation of the act, though they could not understand why any one, and especially a foreigner, should trouble himself about the dead body of an infant. It was a sight to which long habit and universal custom have rendered them callous. Young infants are never buried, but are merely wrapped in course matting and laid in some corner; or, if convenient, thrown into the river or canal.

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A NESTORIAN DEACON.

The following from Rev. Mr. Whiting, one of the missionaries to the Nestorians, will illustrate the blessed results of God's truth, wherever applied by his Holy Spirit. May such instances be multiplied:

Two of the individuals who give evidence of piety in Tergraver, are Nestorian deacons, whose cases are very interesting; for they are apparently not only themselves heirs of salvation, but instruments chosen of the Lord to make known the gospel to their people. I saw and heard a good deal of one of these deacons. His education is very limited; but having naturally a quick, discerning mind, his views of gospel truth are very clear and discriminating, while his experience of that truth, in his own heart, is manifestly deep and transforming. He was formerly a notoriously troublesome, wicked man; but he is now changed from a violent, vindictive Saul, into a penitent, forgiving Paul. And such is the strength and ardor of his religious affections, such his almost overwhelming sense of personal unworthiness and of obligation to the Saviour who has snatched him as a brand from the burning, and such his yearning compassion for his perishing people, that he feels constrained to give himself wholly to the work of preaching the Word to them, traveling from village to village, and from house to



house for that purpose, without the least desire, poor as he is, of receiving any other remuneration than the luxury of serving Christ and benefiting his fellow-men.

Nature and grace seem to have combined eminently to qualify this deacon for the important work in which he has so heartily embarked. Engaging in person, winning in manners, with a consciousness that he is "the chief of sinners," which is always beaming from his meek features, speaking in his subdued tones, and is often, moreover, formally reiterated in his intercourse and addresses, he effectually disarms, and even forestalls any opposition that might be raised against ordinary persons, who should thus zealously proclaim the gospel to these wild mountaineers. As though God did beseech them by him, he literally prays them in Christ's stead to be reconciled to God. All are impressed with his earnest sincerity, while many are won by the pungency and tenderness of his appeals. His own village, notorious before for the bad character of its inhabitants, is already greatly changed for the better, through the blessing of God on his labors, and his influence is strongly felt throughout the district. Of the other deacon, above named, I know less; but he also is said to be a very interesting man.

How great the amount of good which may be effected by one such pious Nestorian ecclesiastic among his people! And how vast may be the results of this revival of religion on such a remote and wild district, and indirectly, throughout the Koodish mountains! May the churches be encouraged to continue their prayers for us and our work, in view of the great mercies which the Lord is condescending to bestow upon the Nestorians. How much more ready he is to bless, than we to ask, or even desire!

#### INDIAN MISSIONS.

The gospel is effecting a great change among the principal frontier

tribes. The Choctaws, the Creeks, and the Cherokees have made great advancements in civilization. The Cherokees and Choctaws are far in advance of the Creeks, as they have had schools and missionaries among them for a long time; and they have written laws, and carry on their government much as the whites do. They have strenuous laws against the introduction of intoxicating drinks in their nations; and schools supported by their own funds and under their own control.

The Creeks have had a severe law against preaching until this present council. At the council, the law against preaching was dropped, and a strong law against whiskey, &c., was made. There is much anxiety on the part of the Creeks, in regard to having schools in their own country or nation. I attended the council, and was treated kindly by the kings and warriors. More than one hundred have been received into the church and baptized this year in the Creek nation. To God be all the praise.—*W. D. Collins.*

#### A PEOPLE PREPARED FOR THE LORD.

It was on a fine afternoon that I proposed to a newly arrived missionary, to take a walk into the country. We had advanced about a quarter of a mile, when, just as we were passing a garden, we were interrupted by a tall gaunt Chinaman, who sprang over the hedge behind us, shouting after me, "Teacher, teacher!" I soon recognized him. He had been a servant to an excellent young man that resided in my family. I had taken little notice of him, save that he was pretty regular in his attendance at the chapel. Without allowing himself time to take breath, he broke out, "Follow me, follow me; I am so glad you are come. Here are several tens of men, that have been waiting for your arrival, to hear about the religion of Jesus." We followed him about three quarters of a mile; and,

as he went along, he made the country ring, exclaiming to the people at work in the fields on every side, "The teacher is come, and he will tell you all about Jesus." By-and-by he brought us to a small colony of his countrymen, who had come from a distance, and settled there, to get a livelihood by cultivating vegetables for the Hong Kong market. We sat down outside one of their temporary houses; and there I endeavored, as zealously as I could, to proclaim to them that the Father had sent the Son to be the Saviour of the world. I found they had been made acquainted by their countrymen with the great outlines of revealed religion—the unity of God—the character of Christ. They professed to have thrown away their idols, and said they were anxious to receive instruction. After telling them to attend our worship, on the Lord's day, we left them.

Is not this little circumstance encouraging? If this is the feeling of the people of China, it shall not be long before that great country shall blossom as the garden of the Lord.—*Rev. J. Legge, of China.*

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HAS THE CHURCH OBEYED THE COMMAND OF CHRIST?

Let thousands in our land, from whom the means of grace are with-

held, answer; let the savage tribes of our western wilderness answer; let benighted, injured Africa, the hundreds of millions in heathen Asia, the vast numbers who follow after the false prophet and who worship the beast, the islands of the sea, the two millions of unconverted seamen, answer; and from the whole will be heard the melancholy response, No! the church has not obeyed the high mandate of her great Head. She sits at ease with the shrieks of dying millions ringing in her ears. In vain does the heathen world unroll before her the sad picture of its degradation; in vain does the missionary, as he toils alone amidst the wild wastes of paganism, call for more aid; vain as yet are the burning, heart-stirring appeals of those who, with broken-down health, have revisited their native shores; she loves her gold, silver, merchandise, goodly apparel, and luxuries of life, more than the souls of men, and will not listen to her duty. I know that something has been done; but alas! how feeble our efforts, compared with the magnitude and urgency of the work! A few rays from our churches have streamed across the wide waters, upon darkness so dreary and immense, that, like the flickering light of a taper, in a gloomy cavern, they serve little else than to make the darkness more visible.

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**Board of Foreign Missions, Richmond, Va.**

**APPEAL TO THE CHURCHES.**

It has been regarded by many, important to secure the contributions of the churches to the mission cause in some manner differing altogether from that which has been heretofore adopted. In most cases, the funds secured by our Societies and Boards, have accrued as the results of labo-

rious exertion by some agent, who has been sent forth to this work. Seldom is the subject of foreign missions introduced to the attention of the assembled disciples, excepting when visited by some authorized collector. These things ought not so to be. Every church should have its regular seasons for collecting the

free will offerings of its members. The occasions may be more or less frequent, but they should be regular, and always improved. Some may prefer the weekly contribution, some the monthly, while others may deem it better to make one simultaneous annual collection. When these seasons occur, it will be wise to bring before the church, either through the press or pulpit, such distinct information on the moral condition of the world, and the facilities which God is furnishing for the universal spread of the gospel, as will serve to awaken christian sympathy, and call into action scriptural liberality. This is appropriately the work of the pastor. It may be performed however by the deacon, or any other member of the church. Many important advantages would result from such a course.

1. The contributions of the churches would be more acceptable to God. They would be the product of christian principle. By the ordinary arrangement, the benevolent feeling excited, is likely to be the result of circumstances, rather than love to God and his cause. An appeal is made, and the collection is taken. Many are ready to contribute. But if no agent appears, there is no collection. The year passes, but no warm, strong and holy solicitude for a perishing world, leads to the necessary sacrifice for its salvation. The hearts of God's people are affected and moved very much, as are those who witnessing a tragical theatrical exhibition, find all the passions of the soul stirred, while they still remain under the practical dominion of selfishness. They act not from principle but impulse. Such

sacrifices must be defective in the sight of a holy God.

2. A vast increase of funds would be the results of regularity in the contributions of the churches. We have nearly, or quite, 400,000 communicants in the southern states. An average annual appropriation of ten cents for each member, would furnish \$40,000; while fifty cents for every disciple, would make an aggregate of \$200,000. If each church would perform its own work, it would be comparatively easy to secure the last named amount.

3. Such a system is important, because it would furnish the Board with resources, upon which they might rely in carrying on their operations. The irregular and fitful mode now adopted, will always expose to the danger of embarrassment. In securing efficient agents, and through them, an abundant supply of funds, it may be deemed wise to increase the number of missionaries, who the very next year may suffer for food and raiment, by the withdrawal of the authorized collectors. But each church performing its own work, at specified seasons, some safe calculation may always be made from year to year, and regular supplies be furnished to all the stations in heathen lands.

4. The operations of the Board would be carried on with more economy, by such a course. Although we deem the expenditure of funds for the employment of well qualified agents, at present a wise arrangement, yet it is only so, while the churches remain unwilling to perform their appropriate duty. If this duty were promptly executed, all can see that a large amount now necessarily ex-

pendent in the support of collectors, might be at once applied to sustain the missionaries themselves.

In view of these considerations, we appeal to the churches, and beseech them, in the name of the Lord Jesus, and on behalf of the millions of paganized China and Africa, to begin the work of securing the free will offerings of the disciples, at regular seasons, furnishing all, rich and poor, an opportunity of participating in the *blessedness* of doing good.

WE PROPOSE THE FOLLOWING PLAN:—Let the month of April, be appropriated as a season for collecting the contributions of the southern churches, on behalf of the Board. Let simultaneous movements be made during this period, by bringing the subject before the churches. It may be resolved to take subscriptions on a certain day, and collectors, male and female, may be appointed, who during the month, shall complete their work, calling upon every member, and receiving the amount each may be disposed to contribute. How many of the churches will enter into the plan? The Mississippi Baptist Convention, and the Rappahannock and Dover Associations of Virginia, have recommended the adoption of this plan.

#### THE SIMULTANEOUS CONTRIBUTION.

We beg the special attention of ministers and deacons, to the proposition to make a general and united effort on behalf of the foreign missions, *during the month of April*. It may be proper to call the church together some time in March, and make such arrangements as may be

deemed proper to carry out the plan. Let seasons of special prayer also be set apart in April, the alms and prayers of God's people thus going up together as a memorial before him.

#### DEATH OF MRS. DEVAN.

It becomes our mournful duty to announce the death of Mrs. Devan, wife of Dr. Devan, of the China mission. She died the 18th of October, a few days after the arrival of our missionaries at that place. This bereavement will be sorely felt by the mission. She had been in China nearly two years, and having taken a deep interest in the spiritual welfare of females in Canton, had begun to endear herself to those with whom she became acquainted. Arrangements had been made by her to meet them regularly every week for purposes of religious instruction: and the prospects of success were abundantly encouraging. But he whose ways are not as our ways, has been pleased to remove her. Who can doubt that it is all well? She was ready for the summons. For her to die was gain. Though her afflicted companion and many devoted relatives and friends mourn, yet they sorrow not as they that have no hope.

Mrs. Devan was eminently consecrated to the mission cause. Having been brought in early life to rejoice in Christ, she cherished an ardent desire to labor for him in foreign lands, and was educated with reference to this end. Her high standing in society, her intellectual endowments, her education, and accomplished manners, all qualified her to move in the most refined circles; but

she chose to leave the privileges of her native land, that she might dwell in the midst of heathenish darkness, and testify the gospel of the grace of God.

Her course was short, but glorious. Her influence will be felt, both in this country and in China. God will glorify himself in her removal.

It ought to be understood, that her death is not to be attributed to the influence of climate. Her health was far from being sound when she left this country, and in all human probability, had she remained here, she might have sooner passed away from the earth.

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ORDINATION AND DESIGNATION OF  
F. C. JOHNSON.

On the evening of Lord's day, January 31, an exceedingly interesting religious service took place in the first Baptist church of this city. Brother Johnson, who is expecting to go out by the first opportunity to prepare himself as Theological Teacher of the Canton mission, not having received ordination in S. C., was ordained at the request of the first church, with which he had connected himself. A large and deeply interested congregation was in attendance. Rev. D. Shaver preached the sermon from Romans xi: 13. It was a chaste, beautiful and appropriate discourse, and had the virtue of being brief. The ordaining prayer was offered by Rev. J. B. Jeter. Rev. R. Ryland read a weighty and solemn charge,—a charge fraught with wise counsels and suitable admonitions. Rev. E. Kingsford presented the candidate a handsome bible, the gift of a warm hearted friend of

missions, with a few stirring remarks on the importance of making the bible his sole guide in the great work on which he was entering. The ordination service closed by giving the right hand of fellowship to the candidate, on behalf of the presbytery, by Rev. J. S. Walthall, with a few sensible observations.

Brother Johnson now, by request of the presbytery, addressed the congregation. He is a son of Dr. Johnson, of S. C., about 24 years old, rather above the ordinary stature, and of good personal appearance. His manner of speaking is easy, unaffected, and entirely self-possessed. His address was distinguished by great fervor of feeling, and striking and original thoughts. He was heard, not merely with breathless attention, but with profound and all-pervading emotion. Every eye beamed with interest or was suffused with tears,—every bosom heaved in sympathy with the speaker. We have seen many ordination services, and missionary meetings, but it has never been our lot to witness a similar service, which from the beginning to the end, was sustained with so much spirit and interest. There were no prosing and impertinent remarks,—there was no waste of time,—no flagging of interest,—no impatience in the large assembly,—and the services closed at an early hour. All left the house musing on the things which they had seen and heard, and more deeply than before impressed with the importance of the mission enterprise. Long will the season be remembered with pleasing interest. Brother Johnson will carry with him to his distant field of labor, the warm affection of his christian friends in

this land, and they will cherish the strong expectation of his future and eminent usefulness.

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DEATH OF REV. A. L. JONES.

Intelligence has been received by the Board of the Missionary Union, of the death of Rev. A. L. Jones, pastor of the church at Cape Palmas, west Africa. It will be recollected, that in September last, this lamented brother was appointed a missionary of our Board; but before information of the fact reached him, he had ceased from his labors and entered upon his eternal reward. Brother Jones was a native of this city. The churches in the colony have sustained a severe loss in his death, and in the death, about the same time, of two other valuable pastors, Rev. A. W. Anderson and Rev. A. Cheeseman.

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BROTHER SHUCK'S FAREWELL TO THE CHURCHES.

*Beloved Brethren*.—The time in which I must say "farewell" to home and children, and friends and native land, is just at hand. Mingled emotions of joy and pain crowd upon me. To return to my chosen field of labor, is in full accordance with the earnest and growing desire of my heart. I know something of the perils and trials of missionary life; and yet, in view of all the circumstances, the privilege with me personally is *to go*,—*to stay* would be the sacrifice. I find my desire to labor among the heathen stronger

than it was in 1835, when I first embarked on a foreign mission; but I find it harder to leave, and the trials of separation greater, now than then. It is no small thing to receive the last kiss, and to feel falling on one's cheek the burning farewell tears of an aged and beloved mother; to receive the last pressure of a brother's hand, and listen to the sobs and sighing of a sister's severed affections. All this, and trying parting scenes with thousands of other kind friends, I have been called to pass through, and yet one other has outweighed them all. I allude to the parting with my three dear little boys. To leave them in this country I know is for their good, and for my good, and for the good of the cause, and they are under the superintendence of the kindest and most disinterested friends. Upon these points my mind is at rest, but *the separation*, THE SEPARATION! It seems impossible for me to become used to it. I feel willing to make any sacrifice for Christ; but against this willingness, which I humbly *hope* is the offspring of grace only, nature rises up in almost unceasing conflict. Brethren, pray for me, that my faith fail not, and that making full proof of my ministry, I may with you, in the end, receive the crown of life.

I must express my thanks for the warm hearted friendliness with which I have been everywhere greeted during my extensive travels through this country. God, I trust, will cause good to result from these visits to the churches. Dear brethren, the perishing millions of China claim your sympathies, your prayers, and your regular contributions. In going far hence to the heathen, we go

under the implied assurance from our brethren and sisters in this country, that they will sustain us and our operations. Shall we be disappointed? You have the ability to do much for China; and if *all* would do *something*, the Southern Baptist Board would be enabled to enlarge and vigorously to sustain their missions in China. The cause is yours as well as mine: yea, it is the cause of our common Redeemer, the cause of God and of universal man,—of world-wide benevolence. I appeal to your sympathies, your prayers, your contributions, in view of the last command of the ascended Son of God,—in view of the spiritual and eternal interests of China's three hundred and thirty millions, I appeal to you. I appeal to you in behalf of the feeble few of your own brethren and sisters who, forsaking all, cross the wide waste of waters and plunge with the torch of life into the darkness of heathenism, and I appeal to you by the scrutiny of the final judgment, by all the glories of heaven, and by all the horrors which await the heathen in that fearful world of everlasting night.

And now, brethren, I know that ye all among whom I have gone preaching the kingdom of God, will see my face no more. It is a privilege to be permitted to be a christian, and this privilege is heightened by our willing obedience to the Master's commands. You shall, if life be spared, hear from me and of the chapel to be erected at Shanghai, the city which is to be my future place of residence. Meantime, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among

all them who are sanctified. Let us all do our duty, and so live that at last we may meet around the great white throne, where there are no crushed hopes, no nights of disappointment, no burning tears, no sin, no sorrow, no death, and where not one parting sound shall ever be permitted to mar the melody of the rapturous meetings of the saints.

Your affectionate brother,  
**J. LEWIS SHUCK.**

New York, }  
 Feb'y 20th, 1847. }

**Donations.**

FROM 15 JAN. TO 15 FEB.

*Virginia.*

|                                                                              |        |
|------------------------------------------------------------------------------|--------|
| Va. Bap. For. Mission Society, per Dr. Wortham, Treasurer,                   | 232,25 |
| \$75 of which is for native preachers in China, and \$5 for African mission. |        |

*North Carolina.*

|                                                                                 |       |
|---------------------------------------------------------------------------------|-------|
| Pedee Association Bible Society, for China mission, per J. J. Biggs, Treasurer, | 25,12 |
| Foreign Mission Society, per Rev. J. J. James, Yanceyville,                     | 34,00 |
|                                                                                 | 59,12 |

*Georgia.*

|                                                                                                                                              |       |
|----------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Cash from Miss Amanda Jarnagan 1, Miss C. Williams 50c, Mrs. Ann J. Slade 8,50, for Canton chapel, per Thomas B. Slade, esq'r, Columbus, Ga. | 10,00 |
| Washington Association, Bethel church,                                                                                                       | 9,60  |
| do., Island creek,                                                                                                                           | 6,50  |
| do., Beulah church,                                                                                                                          | 3,25  |
| Hepzibah Associ'n, Rocky creek church, per Irvine Powelton, esq,                                                                             | 19,05 |
|                                                                                                                                              | 48,40 |

*Mississippi.*

|                                                                          |       |
|--------------------------------------------------------------------------|-------|
| Mississippi Northern Bap. Convention, cash remitted by J. H. McRae, esq. | 79,68 |
|--------------------------------------------------------------------------|-------|

419,45

**ARCH'D THOMAS, Treas.**

## Board of Domestic Missions, Marion, Ala.

## From our Missionaries.

The reports for the last quarter have been received from several of our missionaries, a condensed view of which we will give to the readers of the Journal; noticing such things as we think will be of interest for present reading, or of importance for future reference:—

## LOUISIANA.

From the third quarterly report of the Rev. I. T. Hinton, our missionary in New Orleans, it appears the prospects of the little church, for whose interests he is devoting his life, are more cheering than at any former period. The promptness and zeal with which the brethren, from the various parts of the United States removing to that city this season, have sought and identified themselves with the church, have encouraged the pastor's heart and strengthened his hands. Formerly, the members of other churches spending the business season in the city, have, in many instances, manifested great indifference both in respect to the prosperity of the cause in New Orleans, and to their own spirituality,—neglecting to unite with the church, and but seldom attending the meetings. We trust this will be the case no longer. The causes which led many to adopt such an unwarrantable course are now removed. The Baptists there now occupy a reputable position. They have, by the assistance of liberal brethren in other places, provided a comfortable spiritual home; and all, both strangers and acquaintances, are cordially invited to participate in its

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spiritual delights. No brother, however fastidious, need fear that he will sacrifice his dignity, or suffer the penance of mortification, by uniting with brother Hinton's church.

During the quarter nineteen have been added by letter; and more than forty by letter and baptism since the year commenced. The parental protection of our heavenly Father has preserved them all from the hand of death. The brethren who have long resided there, and who toiled amid difficulties the most discouraging, and well calculated to try men's souls, to lay the foundation upon which they are now so prosperously building, feel greatly encouraged at the increase with which they have been blessed. The Lord has greatly added to their numbers, gifts and graces. When contrasting their circumstances with what they were a year ago, they exclaim with delightful wonder, "What hath God wrought!" In consideration of what the Lord has done, a conviction of the prayerful interest felt by others for them, and the manifest devotion among their own members, brother H. says: "I feel an increasing assurance that the time is not far distant when we shall enjoy a season of refreshing from the God of all grace."

Brother Hinton earnestly entreats the Board to send a missionary to Shreveport; which we would cheerfully do, if we had one to send. This is the capital of Caddo parish, Louisiana; situated on the west side of Red river, just below Caddo Lake, and a few miles below the "Great Raft." Previous to the admission of



Texas into the Union, it was a "port of entry." Its population is 1,000 or 1,200; and is a place of considerable trade. From its location it is, and probably will continue to be, the principal place of landing for traders and emigrants to the upper part of Texas. In the town there is a small Baptist church, organized by the Rev. Mr. Brice. For want of a more suitable place, they have held worship in the Court House. Brother Brice filled an appointment by the government in the Custom House at Shreveport, until that office was abolished by the annexation of Texas. Recently, having received an appointment to the same office in New Orleans, he has removed to that place, and the church in Shreveport is left without a preacher. There are a few Presbyterians, but they have no regular preaching. The Methodists have a small interest under the care of their circuit riders. A Baptist minister of good report, pious energy and fair preaching talents would be well received, and much would be done for his support.

Twenty miles south of this is Mansfield, the capital of De Soto parish; in which place there will be soon an interesting Baptist church. About thirty members have recently taken letters of dismission from the Cubihatchie Baptist church, Macon county, Ala., who will locate in the town and neighborhood of Mansfield. It is their determination to organize a church, and maintain the preaching of the gospel. They are able and willing to sustain a good minister, one-half his time. It is their purpose to erect a house of worship during the approaching season. This being accomplished, they will be able

to sustain a pastor entirely. At present, for want of preachers and means to sustain them, a minister might divide his time between this place and Shreveport; which, with a little aid from the Board, would be able to give him a comfortable support. A single man, or a man with a small family, could be sustained by the two places without other aid.

#### TEXAS.

##### *Houston.—Rev. Wm. M. Tryon's Report.*

If "the word of the Lord will not return unto him void: but it shall accomplish that which he pleases, and prosper in the thing whereto he sends it," the little church in Houston may look for a joyful and plenteous harvest, judging by the untiring industry of their pastor. During the quarter he has "preached forty sermons; delivered sixty lectures on religious subjects; attended thirty prayer, and thirty-five other religious meetings; made one hundred and fifty pastoral visits; baptized three white persons, and received two by letter; traveled two hundred miles, and attended one Association. Our new meeting-house has been commenced during the quarter; the Sabbath school numbers sixty scholars, with nine teachers; the library contains eighty volumes. Most of the members of our little church have united in a bible class, which meets weekly."

Brother Tryon attended the last meeting of the Union Association, an account of which will be read with interest in brother Huckins' report. He urges the importance of immediately occupying St. Augustine, Nacogdoches, Harrison county, Clarkesville, Austin, Bastrop, Mata-

gorda, St. Antonio, and Gonzales county. All of which we shall notice more particularly hereafter.

*Galveston.—Rev. James Huckins' Report.*

Brother Huckins has traveled quite extensively since his October report. In his last he has given a very minute account of his journey; and we doubt not the readers of the Journal will be gratified with a perusal of it. He says:—

My report has been delayed by an interruption in the mail line. Immediately after my last report I started on a missionary tour through the interior. My object was, partly, to attend the Union Baptist Association, and partly to make myself acquainted with the field to be occupied by your missionaries; and, to some extent, prepare the way for them. The Association was holden in Caldwell, Burleson county, about 110 miles from Houston. This town is on the frontier, within fifteen miles of the buffalo range. Yet I think there were present not less than 600 persons. It was a meeting of deep, and, to some extent, romantic interest. A more generous flow of united, ardent christian love, which broke forth on several occasions during the meeting, I never witnessed. Some traveled a long distance. One old brother and his wife, in feeble health, rode on horse back over 100 miles. When exhausted they would lie down by the road side.

It was good to be there. There was heart in the hospitality, fervency in their prayers, much of Jesus in the preaching, and that honest frankness in all the intercourse, which made every christian say, "I am with my Master's brethren." I will not speak of the ability of the preachers; but really there were sermons delivered during that meeting which would have been acceptable any where.

I visited on my return Independence, the site of the contemplated Baylor University. I found a school

of about 65 scholars, under a very efficient teacher; managed by a competent Board of Trustees. The site is beautiful, central, healthy, and in a rich country, rapidly filling up with an industrious and intelligent population. The Trustees have one good building, and funds sufficient in prospect to defray the expenses of erecting another. This institution is beginning to command the interest of our churches; and my prayer is, that it may soon become a central point, around which the entire denomination shall rally. We have already one most excellent brother in that institution, who is preparing for the ministry. He will be sustained by our Education Society. Brother Graves, of Georgia, President elect, passed through this place about a month since, on his way to the University.

I thence proceeded to Jacksonville, the seat of that glorious revival that took place last summer. In viewing the moral change, I could only exclaim: "What hath God wrought!" I then proceeded to the eastern side of the Brazos, into the region between the Brazos and the Trinity rivers. This whole region, between the San Antonio road and the Gulph, so far as our denomination is concerned, is one continued wilderness. There are two or three old brethren in the ministry who are too feeble to labor much. There is one excellent brother in Robinson county, whose health is so impaired that he can do but little. There are others who have been in the ministry, but from some cause or other, are not now engaged in the work. There are a few feeble churches scattered over this extensive tract, like sheep without a shepherd. This field is assigned to brother Creath. He has already entered upon his work. His head quarters will probably be Huntsville. I took pains to collect all the information in my power, with regard to the destitution in other sections.

After a tour of between four and five weeks, I returned to the city of Houston; at which place, I spent a

few days with our brother Tryon. His prospects of success are encouraging. He is commanding already a large amount of influence in that city. He is a very pious man.

In the month of December, our hearts were gladdened by the arrival of the missionaries of your Board. Such a freight was never before landed in our city. Four Baptist ministers and their families, and in the same company, some six or seven other Baptist families. It was a glorious day to my own soul, and which opens a new era to the denomination in Texas. The spirit of these missionaries, the profound sense of the nature and responsibility of their work, the hours of agonizing prayer during their passage, made me feel, during my interview with them, that I was in the company of holy men; men called of God to come to Texas. Brother Creath and his good wife spent two weeks with me. They won the hearts of all who made their acquaintance, and received those attentions which are grateful to the heart of the stranger. Brother C. preached six sermons for my people; and when he left us, we felt that we had parted with a brother. The field which he has entered, is one of great importance.

Brother Huckins states that during his absence from home, the regular exercises being suspended, his congregations were much scattered, and it required considerable time and exertion to gather them again. At the time of writing, he remarks: We are gradually increasing in numbers, and in good weather our place of worship is nearly full. My bible class is awakening considerable interest. I preach every Sabbath night on some portion of prophecy, and the effect on the young men is very encouraging.

Our prayer meetings are well attended, and our male members all participate. I notice the power of the gospel, not as I desire, in the conversion of souls, but in the decrease of crime, and in a gradual, yet constantly perceptible improve-

ment in the morals of the city. Our public school system is now under successful operation. The scriptures are daily read, and prayer offered in every department.

The number of those who attend on the worship of God is increasing weekly; and I trust the time is not distant, when your heart will be cheered by hearing of a work of grace in Galveston. Public worship is regularly kept up with the colored people. In the Sabbath school there are 40 scholars, 6 teachers, 150 volumes in the library, and 30 pupils in the bible class. The church building is in progress.

*Montgomery.—Rev. J. W. D. Creath's Report.*

This letter is dated Montgomery, Texas, January 11, 1847. He says:

We arrived here on Wednesday, December 30, after a long and tiresome journey. Leaving Galveston, we came to Houston, and spent a few days with brother Tryon, and the kind brethren of that place; who are making vigorous efforts to complete their beautiful brick building, which they expect to do this spring.

The prospects in my field of labor are quite gloomy at present. Of the few who bear the name of Baptists, in the field assigned me, a majority are of the anti-effort party, or the Two Seed men, i. e., the Parkerites, from Ky. We are without houses of worship, and without congregations.

The most serious difficulty with which brother Creath has to contend, is the unholy influence of some professing godliness, and especially some who profess to be the preachers of the gospel. One of the greatest curses that has ever plagued the church since its establishment, is a wicked ministry. This is the most effective instrumentality employed by the enemy of man to ruin souls. Such are in some parts of Texas.

*La Grange.*

Rev. P. B. Chandler has located at La Grange, Fayette county. After surveying the field, and consulting judicious brethren, he decided in favor of this point, as possessing advantages for immediate usefulness, over any other in the Colorado Valley. In a communication just received, he states :

I have performed but little ministerial labor yet. Have traveled more than 300 miles; formed many interesting acquaintances, both of the ministry and laity. I hope to be able soon to engage wholly in the work. This is an interesting field of labor, and the destitution is great.

I have found the people of Texas kind and hospitable.

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 AGENTS.

We, the undersigned, (being regularly ordained ministers of the gospel of the Baptist denomination, and pastors of churches connected with the Choctaw Baptist Association,) believe that the present system of employing traveling agents to advocate and collect subscriptions for the furtherance of the cause of Christ, is not the most efficient means that can be employed, and that as at present used, it operates unequally and expensively upon the denomination; and still further, we believe that the small sum of fifty cents each, annually, from the *hundreds of thousands* of our people who now exist, would be **AMPLE TO SUSTAIN AND LARGELY INCREASE** the present operations of the denomination, in missions, bible and other book and tract distributions, and education, &c., and therefore enter into the following resolutions :

*Resolved*, That we will faithfully, to the best of our ability, and as often as prudence will dictate, present the claims of the gospel upon the people of our charge, and urge upon them the necessity of contributing, (in proportion as the Lord has prospered them,) to aid in sending the

GOSPEL MINISTRY and the WORD OF THE LORD to earth's remotest bounds.

*Resolved*, That we will endeavor to raise, among the churches and people of our respective charges, **AT LEAST**, the sum of **ONE DOLLAR** for *each member*, (the richer to aid the poorer,) to be sent up annually to the Association, and then to be distributed among Missions, (foreign, Indian and domestic,) for educational purposes, or circulation of the bible, or other religious books or tracts, as the several churches may direct.

*Resolved*, That we request the several editors of the Alabama, and Mississippi Baptists, Christian Index, Banner and Pioneer, Tennessee Baptist, Biblical Recorder, Religious Herald, Southern Missionary Journal, and all other religious periodicals to publish this preamble and resolutions, that missionaries, and all others engaged in the dissemination of truth, may be encouraged, and that **TRAVELING AGENCIES among us may be DISPENSED WITH**.

*Resolved*, That we kindly and earnestly invite all Baptist ministers of the south and west, to engage in this, or some other systematic arrangement, for the furtherance of the cause of Christ; and for the same purpose, to publish their designs to the religious world.

SAMUEL S. LATTIMORE,  
LEWIS R. BARNES,  
MICHAEL ROSS,  
JOHN Q. PRESCOTT.

The above preamble and resolutions were adopted by the Ministers and Deacon's Association, at its November meeting. This body is composed of the ministers and deacons of the Choctaw Baptist Association.

These brethren are zealously determined to introduce some efficient method of securing the regular and liberal contributions of the churches to sustain the christian enterprises of the day

At the last meeting of the Choctaw Association, this subject was agitated. A plan was reported by a committee,

and passed by a majority. All were in favor of a plan, but were not all agreed upon the plan. At the next meeting of the Association of ministers and deacons, the above preamble and resolutions were adopted, supposing them to be more in accordance with the views of the entire body, and more practical in their application. We trust, and we doubt not, they will be approved and adopted by all the churches of that Association. From our knowledge of these brethren, nothing will be lacking on their part to carry out the measure. Let all others do likewise. Were this or a similar plan universally acted upon, it would be gratifying and encouraging to those who have the superintendence of missions, and cheering to multitudes now in the gloomy shades of death, and for ought we can see, must long remain so. Many churches and associations have adopted wise plans, but for want of perseverance, love for the work, consecration, piety or something else, these plans have proved ineffectual. And often have we enquired: Why is it thus? Ought it so to be? Is there any necessity for it? Can no plan be devised, or motives presented which will induce the disciples of Jesus to sustain his cause? Why will not those who have been redeemed by the precious blood of Christ, remember they are not their own, and that the Lord *requires* them to give "according as he has blessed them?" Were this the happy and wholesome condition of our churches, agents to arouse them and solicit contributions would no longer be needed. Almost any plan is both easy and practicable, if each member will adopt it with a

determination to carry it out. Let each pastor, with his deacons, determine to raise in their church, one dollar for each member, man, woman, child and servant. Let each head of a family, resolve to raise one dollar for each member of his family. To accomplish this, each tiller of the soil can plant a small field of cotton, corn, wheat, tobacco, vegetables, or something else, as his location and circumstances may dictate,—this to be the "Lord's field." The wealthy can plant a larger field to make up the deficiency of some poor neighbors, or those who will not engage in it.

One poor man in Alabama paid about thirty dollars into the Lord's treasury last year, by the proceeds of a little cotton field which he planted for the Lord. Were such the general practice of christians, our earnest and almost incessant plea would no longer be for means, but for men. Our prayer would not be to the Lord of the harvest, to awaken christians to liberal feeling and action, but to raise up laborers for his vineyard.

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#### MT. PISGAH BAPTIST ASSOCIATION.

The tenth annual meeting of this body was held with the Jerusalem church, Scott county, Mississippi, October 3—5, 1846. Rev. William Denson, moderator; and Rev. John M. Chambers, clerk. It contains 29 churches; 12 ordained ministers, and 4 licensed. Baptized during the year 55. Total membership 1,106.

Opposition to missions is yielding to the spirit of benevolence. Rev. John Micou, agent of the Board for Foreign Missions, was present, and invited to present the claims of that Board; after which a resolution was passed, recommending the cause to the churches.

They are increasing their exertions to

supply their own destitution. Rev. Alanson Goss was their domestic missionary. During the year, he labored 199 days; preached 172 sermons; traveled 2,500 miles; supplied regularly one church; constituted two others; ordained one deacon; baptized 12 persons; and organized one Sabbath school. For the present year, they are employing two men, Rev. A. Goss, and Rev. J. D. Abney, one half their time. For associational and domestic mission purposes, they raised during the year, and at the last meeting, \$392 13.

AGENCY.

The Rev. S. S. Lattimore, has been secured by the Foreign and Domestic Mission Boards, as their agent for the State of Alabama. Agents must be employed; yet it is the desire of both Boards to reduce their number as much as possible. The two Boards have mutually agreed to combine their agencies for this State in one man, rather as an experiment. It is hoped that it will prove so successful as to make it an object to combine our agencies in the other States, and thus cut off one source of expense, and more closely identify the interests of the two Boards. Brother L. is an able preacher, of elevated piety, of commanding manners, and of much experience as an agent. Under the influence of the Divine blessing, we anticipate much good will be accomplished by his agency.

Donations.

FROM OCT. 1 TO JAN. 1.

Virginia.

Col. by Rev. A. B. Smith,  
agent:—  
Geo. T. Thomas 1, Warner Kent 1, Wm. Snead 1, I. O. Perkins 1, G. T. Teasdale 1, 5,00  
John N. Perkins 25c, G. W. Pettit 25c, Thomas F. Bashaw 25c, Mary Waldrope 25c, Thomas Binford 2, M. B. Shepherd 3, Sarah Snead 25c, 6,25  
Mite Society, 4th Baptist ch., Richmond, 5,50  
Petersburg, cash 5,16, a friend 1, 6,16  
Capt. Boston and wife, London Bridge ch., John Banks 50c, John Over-

street 10, Wm. S. Cox 1,50, B. Smith 1, 13,00  
Kempsville, D. Shirley, 50  
Rehoboth, W. A. Dashiell 1, Elizabeth Carver 50c, 1,50  
Muddy Creek, a friend, 50  
40,41

South Carolina.

Col. by Rev. Wm. P. Hill,  
agent:—  
E. Settle 2, L. Devore 5, Abram Adams 1, Rob't Lanier 1, John Hill 2, L. Culbreath 2, Felix Lake 3, L. G. Holloway 1, 17,00  
I. Bolles 50c, Mrs. Strone 5 c, Jno. Terry 1, Wm. Moss 2, H. L. Jeffers 2,70, W. Wethersby 3, Mrs. M. Raysor 5, W. M. Chitty 1, Ray and Croft 1,50, W. A. Lawton 5, J. A. Lawton 5, 27,20  
L. O. Bannon 5, C. H. Rice 5, Rob't Kirkland 5, C. Rizer 5, G. Rinard 5, Benj. Peeples 5, W. P. Walker 5, D. Dowling 5, 40,00  
Treasurer Savannah River Association, 128,00  
do., for Texas mission, 10,00  
J. F. Adams 25, R. J. Hawkinson 25, B. F. Sweat 25, 75,00  
T. J. Pearce 5, B. V. Lai-ken 5, C. N. Mason 2, H. D. Duncan 5, 17,00  
J. Nicholls 10, J. A. Lawton 100, B. M. Brown 10, A. J. Lawton 5, 125,00  
T. P. Lide 25, A. B. Orr 1, R. L. Hart 5, S. B. Wilkins 5, E. J. Lide 10, J. A. Fonville 2, 48,00  
Rachael Fonville 2, Rosanna Woods 50c, Jas. P. Wilson 5, M. Bostick 50c, Mrs. Jane Howle 50c, Mrs. James Howle 50c, W. Vann 1, A. L. Williams 1, D. Dove 2, 12,00  
B. Williamson 5, J. A. Howle 50c, two children 25c, W. Q. Beattie 5, Jesse Davill 1, A. M. Bristno 1, Jane Dargan 2, A. E. Dabbs 1, 15,75  
H. E. Dabbs 1, Sterling Adams 50c, Jas. Adams 25c, A. B. Bristno 1, Miss A. Crossland 2, J. K. Melver 25, James O. Hale 5, 34,75  
S. E. Evans 10, A. J. Mc-Iver 5, E. A. Edwards 10, A. J. Dubose 1, Ro. Napier 5, 31,00

|                                                                                                                                                                         |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| G. C. James 5, G. James 5, J. A. Pettigrew 4, S. Goode 2, E. Hepburne 2, W. H. Denkins 1, A. Brown 1, W. E. Dargan 2, A. Rice 5,                                        | 27,00          |
| W. Brooker 5, Casper Staley 5, Darling Peeples 100, Iveson L. Brooks 50, F. Arnold 2,                                                                                   | 162,00         |
| S. Watts 50c, Rev. Y. S. Autley 5, H. Leeroy 5, J. J. Davis 1, E. Baggut 2, W. J. Fickling 1, E. W. Joiner 1, D. McClendon 1,                                           | 16,50          |
| Collection at Orangeburg Court House,                                                                                                                                   | 13,00          |
| Three friends,                                                                                                                                                          | 1,12           |
| Treas. Edisto Ass'n,                                                                                                                                                    | 10,00          |
| Mrs. E. Robertson 2, Levi Hickson 50, Eph'm Andrews 5, Leonard Watson 2, John Fowler 25c,                                                                               | 59,25          |
| E. Tyler 5, D. Hitching 5, Mrs. J. Blocker 5, Rev. W. A. Lawton 5, James Howle 1, Rev. William Royal 5,                                                                 | 26,00          |
| The following sums were pledged to brother Hill, and paid to Dr. Mendenhall, of Charleston :                                                                            |                |
| Mrs. E. A. Prince 5, Simeon Kelly 5, Drury Boykin 1, H. Scarbrough 1, A. Scarbrough 10, T. W. Mellichamp 5, Mrs. A. M. Cain 2, Mrs. M. Cain 1, W. Ramsey 5,             | 35,00          |
| Sumterville church,                                                                                                                                                     | 50,00          |
| John Scott 10, M. Weston 10, J. S. Weston 10, John and James Hopkins 5, Mrs. Brevard 5, Mrs. Sally Adams 5, Mrs. F. Davis 2, Mrs. F. Hopkins 5, T. W. Pegues 3, cash 1, | 56,00          |
| Charleston Bap. Ass'n, by Dr. Mendenhall,                                                                                                                               | 62,00          |
| John F. Wilson, note ag't Wm. Dossey, including interest, and his subscription 20,                                                                                      | 212,50         |
|                                                                                                                                                                         | <u>1310,87</u> |

*Georgia.*

Collections by Rev. James G. Davis, 120,00

*Alabama.*

J. W. W. Crow, per Rev. A. G. McCraw, 5,00  
 Jos. G. Dennis, by O. H. Perry, 10,00  
 Bethel church, by Alfred Perry, 10,00

Friend in Mobile, by Rev. S. Lindsley, 25  
 W. W. Boyakin, 25,00  
 Miss E. S. Hunter, 20,00  
 Mr. Busey, 5,00  
 Miss Emma G. McIver, 50  
 Mrs. M. Duckworth, 2,35  
 A. Berry, 50  
 Miss Jane Cumming, 2,00  
 2d Bap. church, Mobile, 60,06  
 Rev. S. Henderson, agent, by Rev. H. Talbird, 200,00

340,66

*Mississippi.*

Collections by Rev. J. C. Keeney, agent:—  
 Mrs. Penelope McGill 25,  
 Jas. M. McGill 20, J. E. Hall 10, J. W. Coker 2,50, Thos. Simmons 10, Jane Briscoe 5,
 72,50 || A. M. Walthol 5, a friend 5, W. S. McDonald 5, Anne E. Mackey 5, E. P. Coleman 5, Eli Nichols 4,84, Jos. A. Parker 2, Geo. Selmon 1,50, | 33,34 |
| S. H. Coleman 2, I. D. Griffing 2, Eliza. Whitney 2,50, J. G. Spencer 2, Osborn Jennings 1, J. Holman 1, J. B. Simonton 1, J. S. Waffod 10c, John E. Crane 50c, Z. Oldham 70c, A. V. Hawkins 10c, W. L. Griffing 20c, R. Abernathy 50c, | 13,50 |
| H. A. McCrasky 5, John Briscoe 10, Rasha Cannon, per order, 100, G. B. Waldrop 5, Mary S. Hodges 5, Susan'h Moncrief 10, M. Ball 5, | 135,00 |
| V. May 10, Caroline M. Bolls 5, Eliza. J. Bolls 5, W. E. Bolls 5, John W. Bolls 5, H. R. Austin 5, Levi Stephens 5, | 40,00 |
| Geo. Richards 5, W. W. Arnold 1, Harriet Sexton 1, Abel Stringer 5, W. H. Cooper 5, | 17,00 |
| Antioch church, | 11,75 |
|  | 323,19 |
|  | 2135,13 |

## BIBLE FUND.

*South Carolina.*

Edgefield Bible Society, by Rev. Wm. P. Hill, 20,00

2155,13

WM. HORNBUCKLE,  
 Treasurer.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. I.

APRIL, 1847.

NO. 11.

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I CAN DO NOTHING.

So sometimes says the indolent believer, when urged to make some exertion for the good of souls, the spread of the Redeemer's kingdom, the glory of God. So sometimes exclaims the humble, honest-minded christian, who feels that he would gladly undertake something for his divine Master, but is overwhelmed with a deep sense of his own ignorance, weakness and insufficiency. And sometimes, in view of the greatness of the work to be accomplished, the mighty obstacles that seem to forbid the progress of truth, and the conversion of the nations to Christ, the boldest saint, the most experienced champion of the cross, may be ready in an hour of temptation and darkness, to say, *I can do nothing*. In one point of view, this sentiment is true in regard to every believer on earth; in another point of view, it is true in regard to none. In ourselves we are absolute *nothingness*; but in Christ, every christian can accomplish something,—may do much.

*I can do nothing.* Then we are to suppose that God has converted you, my brother, for no other purpose than just simply to save your own soul from eternal perdition. If in no possible way you can do any thing for others, it is not reasonable that God should expect it, not consistent that he should require it, and not proper that we should say that he has delivered you from spiritual death, and blessed you with the light of life, with a view to any such end. Then it would seem, that instead of requiring you to let your light shine outward, he should simply have commanded you to let it shine inward; that after having required you to attend carefully to your own interests, he should have omitted all those precepts which impose the obligation to do good to others.

*I can do nothing.* Then it is to be supposed, that as to yourself the promises of heaven are a nullity, that all those arrangements of grace whereby provision is made for the aid of God's ransomed ones in their contest against the powers of darkness, are to be set down as things of naught. Then, as to your usefulness on earth, and the means to this end, the bible reads, ask, *and ye shall NOT receive*,—be not weary in well-doing, *for ye shall NEVER reap, though ye faint not*,—be ye steadfast, unmoveable, always abounding in the work of the Lord, *for ye know that your labor is VAIN in*



*the Lord*,—in the morning sow thy seed, and in the evening withhold not thy hand, *for thou knowest that neither this nor that shall prosper, but both alike fail to be good.*

*I can do nothing.* Then what business have you in the body of Christ? As a severed, isolated member, it might be well for you to look out a little for yourself, but it would seem that the precious mystical body of the Saviour, which is sustained, through grace, by the mutual care and sympathy of all the parts, *which is compacted by that which every joint supplieth according to the effectual working in the measure of every part*, could very well dispense with your presence. You can do nothing; you are a helpless foot, or a palsied, useless finger. Paul, then, would quote to you some of his ancient sayings, with a trifling amendment: "The eye, the hand can say unto you, *we have no need of thee*; being a very feeble member of the body, *ye are not necessary* to its completeness, and however much honor may be bestowed upon you as a less honorable and uncomely part, you cannot have the power of knowing *that all or any of the members rejoice with you.*"

*I can do nothing.* Then are you weaker and more worthless than the weakest of all the saints that God has employed for some little service in the promotion of his cause and kingdom on earth. More useless than the pious Israelite that brought his badger skin, or hank of linen, to aid in constructing the tabernacle,—the humble laborer that carried mortar to assist in re-building the walls of Jerusalem, in the days of Nehemiah,—the woman that anointed the Saviour's feet, of whom it was said, *she hath done what she could*,—the poor widow that cast her two little mites into the treasury of the Lord,—the feeblest of that pious band that met at the house of Mary, the mother of Jesus, to pray for the deliverance of Peter from the dungeon walls,—than that poor run-away slave, Onesimus, whom God converted and made useful in waiting upon Paul in the bonds of the gospel,—nay, more useless than the meanest saint that ever gave a cup of cold water to a disciple, in the name of a disciple of the blessed Saviour.

Whatever your age, circumstances or ability, by the grace of God, my brother, my sister, you can do something for a perishing world, something for that Saviour who has bought you with his blood.

*You may live a holy life*, and thereby comfort your brethren, illustrate the power of godliness, and lead some impenitent soul to the feet of Christ. *Is this nothing?*

*You may speak a word of pious admonition in season*, and this may reclaim some wandering brother, or convert a sinner from the error of his way. *Is this nothing?*

*You may give a tract to some careless friend, or carry a bible to some poor family*, and God may bless this humble act to the everlasting good of souls. *Is this nothing?*

*You may enter into your closet and pray for our missionary brethren in China, and others that are now on their way to the Celestial Empire.* The very moment you are thus pleading, the answer of prayer may be

realized a thousand or ten thousand miles distant; a storm threatening ruin to the missionary ship may be dispersed; some gathering cloud of doubt and fear and temptation may be rolled from the hearts of your dear brethren, and new light and courage and joy may be poured into their bosoms. *Is this nothing?*

*You may cast in a mite to aid in printing and circulating the bible in China.* The bible is to illuminate that vast empire of *three hundred and sixty millions*. Every dwelling is to see its light, millions are to feel its saving power. Your mite has aided in this stupendous work. *Is this nothing?*

*You can pray daily for an increased measure of God's grace to be granted to all God's ministers and missionaries,—to every saint on earth.* God may hear this prayer, and thus from your little obscure cottage in the wilderness,—if such is your residence,—there may go out an influence that will improve, in a greater or less degree, the spiritual condition of every one of the thousands and millions of God's militant disciples in this vale of tears. *Is this nothing?*

*By prayer, by holy living, by pious sacrifices, such as you can easily make, small and insignificant though they may be, you can during your life-time, by the blessing of Jehovah, convert at least ONE SOUL.* That soul you will meet in heaven, and recognize as the fruit of your pious labors. This will brighten your crown, and elevate your song of rejoicing to all eternity. This ransomed soul will no doubt, sooner or later, be known to Abraham, Isaiah, Paul, Baxter, Carey, Semple, Mercer,—nay, to every one of all that innumerable throng of ransomed, sanctified, saved immortals, and each of all that company will be the happier, and that to all eternity, for the presence and joy and triumph of that ransomed soul. Gabriel will learn his name, and all the blazing cherubim and seraphim of heaven, and their bliss will be eternally augmented by his society and his songs. Thus, my christian friend, by being instrumental in the salvation of that soul, you will be instrumental in augmenting to all eternity the bliss, the triumphs, the glory of the entire universe of created, holy intelligences. **IS THIS NOTHING?**

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### Miscellanies.

#### CHINESE CIVIL GOVERNMENT.

Mr. S. W. Williams, twelve years a resident in China, recently delivered a course of lectures in New York, on the geography, productions, laws, manners and customs, arts and sciences, religion, &c., of that country. His second lecture, descriptive of the theory and practice of the civil government of the empire, we insert below, as reported for the Journal of Commerce:—

The government, he said, was patriarchal in theory, but this original feature had been modified by the present dynasty. Some of the most important features are the extensive espionage of officers, their mutual responsibility, and concurrent but independent jurisdiction.

The system of laws was published in 1647, in four hundred and thirty-six sections, and seven divisions.

The Emperor is at the head of the empire; his power is unlimited by the theory of the government, though he is really under many restraints. His usual title is, "The August Emperor," corresponding to the Roman imperial title. He is also called the "Son of Heaven," as being the representative of the heavenly powers. His claims are analogous to those of the Pope in this respect. He is supposed to be commissioned to rule the whole earth, and when the title Emperor is applied to the rulers of other countries, it appears absurd and even ridiculous to the Chinese.

When the Emperor ascends the throne, his father is said to enter the heavenly regions. The Emperor worships in two temples, at the altars of heaven and of earth. Here he offers sacrifice in behalf of all men; and it would be not less an act of high treason to set up any other altar, than to establish another throne, for the Emperor has constituted himself high priest of the world. His coat of arms is the dragon; seeing him is called "beholding the dragon's face;" and as he is the object of Chinese homage, it appears that the old serpent has contrived to get himself worshipped by a large portion of our race.

The distinctive imperial color is yellow. There is no national standard, and the junks suit their own fancy in the choice of their flag. The Dutch standard is a favorite, and is extensively patronized.

The present Emperor has reigned 26 years, and is now 67 years old. He is secluded from public view, having never been south of Canton, but he is not secluded from the cares of government, and probably he finds his station no easy one. He is responsible for the happiness of his people; is to preserve harmony between earth and heaven; and whatever conflicts with the welfare, or abridges the comfort of the nation, is always charged on him. A failure of crops like that in Ireland, would be deemed good ground for an insurrection.

One grand security of his power is the isolated condition in which individuals are kept. Almost any thing will be tolerated in China sooner than an association, for whatever purpose. At the same time there is ample scope for ambition, and a straight road to distinction. The nobility, consisting of five degrees, receive their titles as rewards and honors, and there is no hereditary honor—no landed aristocracy.

There are nine ranks of officers, distinguished by the color of the knob upon the head, and the peacock's feather. Upon their breasts is also borne the figure of a crane or tiger, as they happen to belong to the civil or military department.

Mr. W. here exhibited the "Red Book," or list of all officers' titles, degrees, promotions, &c., a thick duodecimo, printed and bound in the Chinese style, and published every five years.

The Central government is located at Peking, and consists of deliberative and administrative bodies. In the first are the Cabinet, Privy and General Councils. The Cabinet has four Presidents and two Vice Presidents; of these the first is always a Manchou. The present Premier is 80 years old, and has held the office nine years.

Next to the Cabinet is the General Council; it is as if the President of the United States should select two or three Senators, several Representatives, one or two Judges, and some distinguished citizens, to aid him in his deliberations. It is not known of how many this body is composed.

The Cabinet and General Council assemble daily at sunrise in the imperial court, and prostrate themselves before the vacant throne, kneeling thrice, and each time thrice touching their heads to the ground. They then sit down on cushions with writing materials to assist the Emperor in his daily labors. The memorials, decrees, &c., being regularly issued, are placed on the board of the Council; these are copied and published, forming the Peking Gazette. This

is the only reliable source of information respecting the state of the empire.

Next in order to the General Council are six boards having charge of the different departments of public affairs.

The *Board of Civil Offices* presents officers at court, records merit and demerit, and confers rank on the dead in consequence of the conduct of their children. When a man becomes governor, his father is promoted to that rank in the heavenly world, and is worshiped under that title by the son, who retains his former title, while he performs the functions of his new office; should he be degraded, he fails to receive that title in the other world which he would have received. This is considered a most important subject, and is made the special care of one principal department.

The *Board of Revenue* collects the taxes of the provinces, having an officer in each for this purpose. As the revenue is usually paid in the productions of the province, they have to direct its transportation. They have also to pay salaries and oversee the mint. When a province is delinquent in paying its quota, its governor is degraded or suspended. Even Keying was temporarily degraded for such a reason; he retained his office, however, though he lost, for a time, his title. When a governor is banished, the amount of his defalcation is charged to his successor, who must raise it immediately. The whole revenue is supposed not to exceed one hundred millions of dollars. There is no national credit, or bank.

The *Board of Rites* have the oversight of all ceremonies; they instruct ambassadors when to bow, rise, stand, sit, &c.; they prepare the almanac which is regularly sent to the provinces as a mark of the imperial grace and affection for his people, and it is high treason to introduce any change in this important document. This board also has charge of imperial marriages and funerals.

There is a subordinate Board of Music, whose business is to make music and instruments for various occasions.

The *Board of War* has the management of the Army and Navy, between which no distinction is observed—the officers having the same authority in each. The size of the Navy is unknown; the ships are mere junks, used more for the purpose of sheltering and transporting troops, than for any effective service. This board also manages the couriers, which are sent over the country with much regularity and swiftness, and which, considering the destitution of roads and rapid conveyances, are much more expeditious than we could expect in this country.

The Army is composed of about one and a quarter millions of soldiers, divided into small bodies and dispersed over the empire, almost entirely without discipline, and expected to support themselves from land allotted to each. The Manchou garrisons are more thoroughly disciplined, and receive a monthly stipend of \$2 50 to \$5.

The *Board of Punishment* is the Supreme Court of Judicature; it hears appeals, and confirms or remits sentences. Only six crimes are punished capitally; much care is taken against oppressive sentences, and more injustice done by an extreme tardiness to punish, than by a hasty execution of the law.

The *Board of Public Works* attends to the public buildings, walls, dockyards, arsenals, roads and weights and measures.

This has been the structure of the government for twelve hundred years. The Colonial office has been but recently established. It regulates the government of Central Asia. Manchouria, however, is under the special care of the imperial family. They have no share whatever in the central government. The whole clan numbers about one thousand. The immediate relatives of his Majesty are sent to these northern wilds with some lofty title, or left to starve at

court in circumstances of such abject poverty that they have sometimes sought to mix with the common people to escape the misery of their lot.

Connected with this system is the Censorate. The Censors oversee all departments, and their scrutiny even reaches to the conduct of the Emperor. It is related that on one occasion a former Emperor requested the Censor not to record the language he used on the preceding day, and was boldly answered that those words could not be erased, and the request he had just been making should not be concealed. The Peking Gazette often contains papers which show a freedom of speech almost equal to any thing in this country or England.

The Imperial Academy, or "Han-lin," prepares historic documents and the code of laws. Out of twenty-two, four attend the Council daily, as general secretaries. The station is eagerly sought, and is permanent.

The Emperor affects but little state, compared with other Eastern potentates. His birth-day is kept as a general festival, and he is then worshipped. The harem is ruled by the Empress. The Chinese represent the imperial pair as the Sun and Moon, around which it is the duty of all to revolve, in perfect obedience to the motions of these great luminaries. In the harem the Empress Mother has great power, and frequently the Emperor goes to her room and bows before her. At the close of the late war, when Hong Kong was ceded to the British, she refused to receive her son, until he protested that he would not leave without her blessing, when she upbraided him with dismembering his father's kingdom, asking him how she should dare meet him in heaven, when her son had so dishonored him.

The provincial government is the same in its general outlines with that already described. On special occasions commissioners are appointed. The edicts are issued by the proper Boards and sent by couriers through the country. Mr. W. showed one on

a large sheet some four feet by three; edicts begin with the officers' names, and usually end with some such alarming exclamation as "Tremble intensely!" "Lay not up repentance," etc. The writing is in perpendicular columns; a capital is indicated by beginning a new column higher than the rest, and the name of the Emperor is always three lines above other columns. When Mr. Cushing was in China, the documents for the treaty had the name of the Emperor one line higher than the name of the President. He at once returned them, and demanded that the names should be put on the same line. Had he neglected it, it would have been considered a token of subjection.

The great sanctions of the government are the moral sense of the people, the regard paid to parents, the fact that all officers come from the people, and the general esteem in which good rulers are held. When a faithful ruler resigns, his *boots* are hung up in the office of his successor, and if he is widely known he will be solicited to leave a pair in every province through which he passes. The very vastness of their power, and the interests involved, seem to make the rulers careful of their acts.

The lowest grade of officers are elected by the people. The village head-men, as they are called, have a separate jurisdiction, with which the government seldom interferes.

The island of Hong Kong was entirely ruled in this way. They have often very difficult duties to perform. At Whampoa, on the occurrence of a riot and murder of the police, they were requested to bring the leaders to punishment. This of course was impossible, but they had a list of "Devoted Men," who for a compensation had offered to take the place of criminals, and take their chance of escape. They were produced and acknowledged themselves the murderers. These persons were taken to the capital, where they either proved their innocence, or escaped by fees to the officers, or bribes to the

jailors to report them dead. This is frequently done, as it is easy to procure a dead body in place of the escaped criminal, and if it is done before the turnkeys become acquainted with the face, is not liable to detection.

The punishments of the Chinese are branding, wearing the kang, a wooden frame about four feet square, worn on the neck, banishment and death; flogging is so universally administered that it is hardly reckoned a punishment.

In court the plaintiff and defendant kneel; each presents his own case. Bribery is common. The worst feature in the administration of the law is the use of torture; this is applied almost indiscriminately, even to the witnesses, hence it is very difficult to get witnesses at all; if the officer cannot attend to the case he sends plaintiff, defendant and witnesses to prison to wait his convenience, the system of bail being unknown. Women, however, are not imprisoned. In some cases, severe penalties are resorted to. The incendiaries at a fire in Canton were starved to death in the market places. Executions are so common as to excite hardly any attention, amounting in Canton alone to fifteen, twenty and sometimes thirty daily.

As a whole the government has many good qualities, but great changes must soon ensue, which will result in the dismemberment of the country, unless by the good sense of the people important modifications are gradually admitted.

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#### DUTY OF CANDIDATES FOR THE MINISTRY.

Perhaps no class of men talk so much of the difficulty of deciding questions of duty as ministers. And, truly, so important is their work, that if any one ought to arrive very nearly at a certainty in his conclusions, they are the men. Yet ministers are no more to expect a miraculous light shining on their

pathway, than private christians. They must decipher the will of God, just as other men do, from a calm and diligent comparison of facts and probabilities; and when they come to a conclusion so reasonable and natural, that, in secular things, they would act upon it, let them do the same in respect to divine things.

When young men are engaged in the closing years of study in our public institutions, and sometimes earlier, the question usually comes up—'Where shall I spend my life? Is it my duty to go to the heathen—or to the Western Valley—or to sit down among the endearments and refinements of my own native circle?' This question, all, probably, ask themselves. A few answer it fairly. Many turn it over and over in their minds, just to satisfy a restless conscience; and then sit down at home, while they leave the world lying in wickedness.

The heathen world, every such young man will allow, has the greatest claim upon his services. For, however scattered may be the population, and however distant the ministers in our own land, it cannot be said, that any portion of it is so abandoned by God, that the people could not learn the way of salvation, if they were desirous of doing so. By traveling, at most, a few days' journey, any man in North America might be instructed concerning the things of religion. But very, very few in heathen countries *can* obtain christian knowledge, if they would. There is no way in which they can be instructed, unless men go from christian lands, and let in the light upon them. The importance of sustaining our own churches, and increasing their number and their power, we would not, for a moment, question. Nor would we agree with some, who think we *ought* now to let alone our own land, till all others have, at least, the same facilities with ourselves for attaining religious knowledge. But while we acknowledge the prior claim, if you please of our own waste places, we still

assert that enough men will be always found, whose health, or domestic circumstances will absolutely demand their remaining at home. While now so large a number, comparatively, of young men are entering the ministry, of robust health, and with no domestic ties to bind them, we say, upon *their* services, the heathen world has the greatest claim.

The young men in our literary institutions acknowledge this; and hence arises the question in their minds—'Shall I go to the heathen?' Recal, for a moment, some things said above concerning your covenant vows, and the obligation, which you admit, to make the utmost possible use of the talents God has given you. Set out with the distinct understanding that you are to go, without fail, where duty, *probably*, calls. Let us suppose, before investigation, you are inclined to think God designs for you a foreign station. After examining your talents, your acquisitions, your mental character and habits, do you think you could be more useful there than any where else? Is your constitution, your state of health, such as to favor it? Have you no domestic ties to bind you here, beyond those which christian duty commands you to sever, rather than disobey Christ? If you give to these questions the answer which, at least, half the young men who leave our seminaries can give, then *your duty* is decided. God calls you to the heathen. He speaks with his still, small voice. And he will never speak more distinctly on the question of your duty. This is all the evidence of your duty you are ever to expect under any circumstances, on any subject. You are able to interpret the probable will of God; and the interpretation is, that you are called to the service abroad. If you could get as much evidence concerning the proper mode of acting in secular affairs, you would certainly know how to proceed; especially, when the evidence the other way is so comparatively feeble. You are

bound to act upon probabilities, in the same way, concerning your duty to the heathen world; and no future facts ought to be viewed as evidence, that your present wrong decision was pleasing to God. If you stay at home, you may, indeed, be successful, and, perhaps, be able to persuade yourself, after some years, that you are really in the station of the greatest possible usefulness. But where are those heathen, to whom you ought to have broken the bread of life? No one—no one has gone to them, and they are left to perish. If you had gone, your present people would have been provided for, and the heathen besides; and, perhaps, God would have made some one else as useful to them, as he has made you. But now, where are those heathen to whom *you* ought to have gone? Alas! no one has taken pity on them; and when you had the light of strong probabilities concerning your duty, you refused to comply.

While we are upon the subject of questions of duty concerning missions, and the manner of deciding them, we may be allowed a single remark further. When the prior claim of the heathen world on our sympathies and our labors has once been made out and acknowledged, the proper question to be answered by every man about entering the ministry, is not—'Why *should* I go on a foreign mission?' But—'Why *should I not* go on a foreign mission?' And if the second form cannot be satisfactorily answered, our duty is clear; we must go.

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China! I never hear or read that name, now-a-days, without a thrill of emotion. Ever and anon, without a mental effort, its almost uncounted myriads pass before me in solemn, dark procession, yet with a rapidity which sometimes makes me almost *feel* the rush as they hasten in uncounted millions to their heathen tomb and fearful judgment.

Board of Foreign Missions, Richmond, Va.

EMBARKATION OF MISSIONARIES.

On Thursday, the 11th ult., brethren J. Lewis Shuck and Thomas W. Tobey, with their wives, and Francis C. Johnson, embarked for China from the city of Boston, in the ship Ashburton. The unfavorable state of the weather for several days, prevented an earlier departure. They were accompanied by Yong Seen Sarng, who is under appointment from the Board as a native preacher, and Mecha, the native Chinese girl recently baptized by Elder Addison Hall, of the Northern Neck, Virginia; also, by a little daughter of bro. Shuck, aged five years. The ship was borne out of the harbor by a strong wind, and before night they were probably many miles from sight of land.

Farewell services were held with the Bowdoin Square church, under the care of Rev. Mr. Cushman, on the previous Sunday evening. After singing a hymn, and the reading of a portion of the scriptures by brother Cushman, prayer was offered by Rev. Mr. Crowell, editor of the Christian Watchman. The Cor. Secretary of the S. B. C. then addressed the congregation, and closed by introducing Rev. Mr. Johnson, one of the missionaries. The remarks of brother Johnson were well adapted to the occasion, and were listened to with the deepest interest by all. Brother Hague, pastor of Bedford Street church, offered prayer, prefacing it by a few observations. Rev. Mr. Shuck was then introduced as a brother who had devoted his early youth in the evangelization of China, and

who had labored faithfully and successfully for ten years in that land of heathenish darkness. He dwelt with force on the idea that the gospel, and not science and civilization, was to accomplish the moral deliverance of China; adverting also to the tendency of the age, even among christians, to substitute some other instrumentality in its place. After an address by Yong Seen Sarng, in which he expressed his strong desire that christians of this country would speedily send to China many missionaries of the cross,—and that, expecting to see their faces no more on earth, he should meet all the assembly in a brighter and better world, the congregation was dismissed.

It is with pleasure we state that the missionaries, with the Cor. Secretary and Treasurer of our Board, who were in attendance to superintend their embarkation, received the most marked attention from many of their brethren. Their kindness will not soon be forgotten. It is pleasant when far away from home to be taken by the hand and cordially greeted and cared for, as we were by some of the ministers, and many of the private members of the churches of Boston. The Lord abundantly reward them.

In consequence of the severe illness of his wife, brother Yates was compelled to defer his departure to another period. It is a sore disappointment to them. Our afflicted sister would have willingly been carried to her berth, and been borne from our shores with the hazard of finding a grave in the ocean, but the interdict of

the physician, and the advice of her friends prevented. She is recovering, and we hope that very soon they will be able to leave for the field of their labor, in company with Dr. James, who in consequence of his comparatively recent appointment, was unprepared to sail by the present opportunity.

It has already been stated that brother Johnson will join Messrs. Roberts, Clopton and Percy, in the city of Canton. He will be engaged in addition to other labors, in giving instruction to the native preachers, that they may be better qualified for their important work. Brethren Shuck and Tobey will repair to Shanghai, to be joined as soon as possible by Messrs. Yates and James.

SELF-DENIAL, FOR CHRIST'S SAKE.

"Whosoever will come after me, let him deny himself and take up his cross and follow me." These are the words of the Lord Jesus. They express the conditions of discipleship. None will be recognized as true believers in him, who do not yield to these requisitions. "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, *he cannot be my disciple*,—and, whosoever doth not bear his cross and follow me, *cannot be my disciple*." He demands the supreme affections of the soul, allowing no created good to come in competition with him. Even the dearest relationships, and highest interests of time, are to be held in subserviency to him,—all are to be loved in a less degree.

How solemn the import of this

claim! It should be carefully studied by all, and by all properly appreciated. No one should name the name of Christ, who is unwilling to submit to this great, fundamental law of his kingdom. And those who have assumed the badges of relationship to him, should be careful to fulfil this law. They should live, "not to themselves, but to him that died for them and rose again." Self-denial, for Christ's sake, should enter into all their plans, and constitute the business of their lives. Men of this world live for the world, and themselves, but christians should be a "peculiar people," living for Christ, that they may promote his kingdom and glory upon the earth.

May it not be said with truth, that comparatively few professors of religion are self-denying, cross-bearing christians? Do not too many of our church members think, and toil, that they may pamper their lusts, thus minding the things of the flesh and living after the flesh? They spend anxious days and nights in accumulating earthly substance, to clog them in their way to heaven, or to become millstones about the necks of their children, sinking them forever in the gulph of perdition. If they think and care for the things which are Christ's, it is only on certain occasions, when spurred up by some eloquent appeal, or when incited by unholy ambition and carnal pride. And even then, how scanty their contributions? They give sparingly and grudgingly. No sacrifices enter into their benevolent arrangements. Liberally do they expend for themselves and their children, for food, furniture and dress, but for Christ's cause, and their brethren of

the race, they bestow a very small portion of what they can conveniently spare.

This is a faithful picture of too many who call themselves the sons and daughters of the Lord Almighty. We rejoice that there are exceptions—that there are true disciples, who love not in word only, but in deed and in truth. There are those who walk by faith and not by sight, being constrained by the love of Christ, to live not unto themselves, but unto him that died for them and rose again. May the number be greatly multiplied.

Brethren of the south, to you let us speak freely. Deny yourselves,—take up your cross,—follow Christ,—walk even as he walked. Remember that he, for the joy that was set before him, even your salvation, endured the cross, despising the shame. He denied himself for you,—he gave himself for you. And will you not give yourselves to him? Remembering that his glory is involved in the removal of ignorance, superstition, idolatry, and crime from the earth, will you not, as his representatives, send forth the word of life to all nations? We trust you will. And, having done all, instead of assuming aught of merit, say, “We are unprofitable servants,—we have done that which was our duty to do.”

SIMULTANEOUS COLLECTIONS.

The simultaneous contribution of the southern churches, recommended in the last number of the *Journal*, is, we are happy to state, finding favor among our brethren. Those who have written or spoken on the subject, regard it as both practicable and

expedient. Upon consultation with some, we now propose to extend somewhat the period suggested, making the two months of April and May, the season, when the churches shall unite in prayer and effort for the spread of the gospel, at home and abroad.

We now affectionately urge our ministering brethren to move on this subject. Let them bring it distinctly before their churches, and adopt such arrangements as may be deemed judicious. It is only necessary to present appropriately the claims of the heathen, to excite the sympathy of the truly pious, and to call forth their benevolent action. If the pastors and evangelists of the south shall exhibit in a scriptural light the obligation to send the gospel to every creature, the means will not be wanting, for the churches are able and will be ready to contribute liberally to this grand design.

It is not to be understood that we would exclude private members of the churches from active participation in this work. Private brethren may do much. Upon many of them will devolve the chief responsibility of leading the churches to a performance of their duty. Our female members also may perform not a small share of the blessed labor. Let them do what they can.

MISSIONS OF THE UNION.

We are happy to know that the prospects of sustaining and increasing the missions of the American Baptist Missionary Union are every day becoming more cheering. The Burman and other stations of that body will always be dear to the

memory of Baptists in this land. In the last number of the Macedonian, reference is thus made to the future :

“The friends of missions have occasion for gratitude to God in the sources of hope which he is opening to them. In the weekly religious press, in the letters received at the Rooms, and in personal intercourse with pastors and churches, we have the indications of a growing desire so to do the home work of missions, that its results shall better correspond to the demands of the cause in foreign lands. We begin also to hear of revivals of religion,—wrought as we trust by the Spirit of God,—the true sources of life and power to all missionary operations. We cannot do otherwise, therefore, than to cherish the expectation that the expenditures of the present fiscal year will be met by its receipts, and that the next will be a year of enlargement.”

The receipts of the last month were \$7,075 98, making a total for the eleven months \$70,245 61.



DEATH OF REV. HUMPHREY POSEY.

This venerable brother, so highly esteemed by his brethren in Georgia, has been called to his reward in heaven. He died on the 28th of December. Many of our readers will be familiar with his name, as one of the early missionaries of the Baptist General Convention, among the Cherokee Indians. The church of which he was a member in Newman, Ga., at a public meeting, resolved to erect a monument to his memory, to be placed over his grave.

CHINA MISSION.

The following communications from our missionaries, will serve to encourage the churches in their efforts to send the gospel to the millions of China. We have as yet only commenced our work. The triumph of Christ over the false systems that there prevail, is certain ; but in order to this, his servants must take, and send his word. That word will soon run and be glorified.

Extract from brother Pearey's letter to the Corresponding Secretary, dated October 23, 1846:—

On our voyage out we touched, on the 13th Sept'r, at Anjier, a small village on the island of Java, where we left many letters to be sent to our friends in America ; and as brother Clopton then wrote to yourself, giving some account of our voyage to that place, which we hope you will soon receive, he has requested me to write you, and the Board through you, by the overland mail.

God greatly blessed us on our passage, granting us a speedy, and, in many respects, a very pleasant voyage. We had little sickness, except *sea-sickness*, and that did not continue long. And it has, I trust, been of service to us ; for I think we all arrived in better health than we had when we embarked. We were permitted to see but few of the monsters of the deep,—had no storms,—and saw but few dangers. Once, indeed, in the straits of Gaspar, by an opposing current and contending winds, which suddenly came upon us, we were well nigh driven against a hidden rock, over whose top we saw the angry surges breaking close by us. But then, as during the whole voyage, our heavenly Father watched over us and protected us. Everywhere did we see his power, and wisdom, and goodness manifested.

On the morning of the 6th instant we anchored in Macao roads, having made the voyage to that place in 105 days. There we received letters from

brethren Devan and Roberts, welcoming us to China, and warmly inviting us to stop with them.

On Friday the 9th, having left brother and sister Jencks at Macao, to await an opportunity to go to Bangkok, we all safely landed in Canton, and were kindly received into the family of brother Devan.

We feel truly thankful to God for permitting us to come to China, and for every blessing during the voyage. We are no longer in a *christian* land, surrounded by friends, but in this great *heathen* city, where there are probably not fifty persons that serve our Saviour. I shall never forget my first impressions when entering this city. I saw all given to idolatry.

And now you will like to know how we are situated, and what are our prospects.

On our arrival, we found that our dear sister, Lydia Devan, had been in feeble health for some time; so much so, that they had determined to go to Hong Kong, or to some more congenial climate, hoping by the change that her enfeebled health might be restored. On Sabbath, the 11th instant, the little church here, together with bro. Roberts' church, brother Dean, Ko A-Bak, and ourselves, partook of the Lord's Supper, as we supposed for the last time, all together, as brethren Dean and Devan, and dear sister D, together with several disciples, were soon to leave for Hong Kong. Sister D. was present, and we were delighted to look upon one so meek, so lovely and so devoted; we hoped she might be spared many years to point perishing females of China to the Saviour, and to animate and console her husband in his arduous work. But this hope was all delusive. In a few days she grew worse, and on Lord's day night, the 18th inst., at 10, she breathed her last. It was not an unexpected event to her. She said, a short time before her decease, that she had been living for months with direct reference to that change. She said all was peace, when asked how she felt in view of her end; that she had trusted her Sa-

viour in health, and could trust him in death. She said she had not once regretted that she came to China. This is a severe bereavement to brother D., to the mission, and to many friends here and at home. You will doubtless be informed of this event more particularly.

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Extract of a letter from brother Clifton, dated November 26, 1846:—

On the 27th of October we employed one teacher, whom thus far we like very well. Since then we have been daily studying the language, with much pleasure and some little success. We do not intend employing another until we feel the need of one.

By means of the assistants, we have preaching in our chapel twice a week,—once on Thursday, and once on Sunday. In accordance with the wish of brother Roberts, one of our ladies goes alternately once a week to his house, to attend a female congregation of some 20 or 30 persons, to whom they speak by means of an interpreter, after a sermon has been preached by one of the assistants.

I find myself upon a subject which is deeply interesting to my heart. All around me are hundreds, yea thousands, perishing for lack of knowledge. At my very door they are passing all the day long. And it would be no difficult task to distribute thousands of the scriptures to as many individuals who could read, without going out of our house. At a little expense, and probably for nothing, if I were prepared, I might have from 10 to 20 persons on an average, all day in the chapel, listening to the gospel by way of conversation. We may at any time make short tours into the city, and distribute the scriptures of truth. On the river are about 80,000 boats, many of which have from 10 to 20 persons constantly living in them, to any one of which we may visit and leave the

scriptures, or talk of Jesus if we were able to speak the language. Add to this the fact, that we are but in the borders of an immense multitude of people, which is now fast being opened to christian effort. I often thought I was coming to a field large, and white unto the harvest. I now feel it. It is no fancy. It is all reality. Here are millions of human beings who know nothing of Christ, who are bowing to images made with their own hands, all passing rapidly into the eternal world, unprepared to meet God. Here in this great moral wilderness, I rejoice that I am permitted to be one of the few to stand and hold up the words of eternal life,—to aid personally in spreading a knowledge of the way of salvation amongst this people.

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**LETTER FROM MR. ROBERTS.**

The information contained in the following letter of brother Roberts, respecting the weekly and monthly collection, is worthy of attention. Want of system in the contributions of the churches, may be considered as one of the most serious defects in our benevolent operations. Some plan should be devised to secure the regular free-will offerings of God's people.

*Canton, July 21st, 1846.*

I presume you and the Board will be gratified to hear frequently from this mission field, in which you feel so much interest; and especially at this time, when we are in the midst of dangers and death. A few days since the foreigners and the Chinese had a battle at the foreign factories, where quite a number of the natives were killed. The difficulty has proceeded no farther as yet, and I hope, but with fear, that it may settle down to quietness without any thing more of the kind. Yesterday morning, just as we were commencing public services in the Wet-tung chapel, the

Chinese commenced fighting among themselves in a very short distance of the chapel, and fought until one was killed. But through the merciful protection of God, peace and safety have attended us. We had preaching morning and evening as usual, at the ringing of the church bell.

*Sickness.*

This is the sickly season in China, as in most southern climates. (I might say, however, that *Canton* has always proved healthy to foreigners.) The Chinese assistants have been more unwell than usual, but my own health continues very good and spirits fine, thank the Lord. Some of our assistants are always able for service, so that our work goes on regularly. I have three promising inquirers. My chapel is nearly finished. I have just received a fine church bell from New York, and the belfrey is in course of erection to-day.

*"The Divine Plan."*

I see the subject of collecting funds for the spread of the gospel has been agitated at home in the papers. I should be most happy to add a mite from experience to the interest of the subject. About two years ago the Chinese members and assistants adopted the plan of contributing about 1-3 cents every Lord's day, as an undeviating duty; and subscribed on the first day of every month an additional sum, according to their several abilities and inclinations. There is no oppression or compulsion in the matter. The duty is taught from the scriptures. Every member of the church and every assistant is enrolled at once as a matter of course. Should any be absent or without the means of contributing on Sabbath morning, then some other member or the bishop comes forward and advances his dues for him. While the contribution of this small amount has been adapted to the circumscribed means of the poor, and has answered an excellent purpose in establishing system, and in raising a regular weekly contribution, still all were willing to

give much more than this per month ; hence a monthly subscription is taken up on the first day of every Chinese month. Then every one subscribes what he pleases, without any prescribed limit. This has worked well thus far. I believe that all now contribute freely, willingly and liberally, according to their means. Two of the Chinese brethren give 500 cash each per month, worth about 50 cts. each ; and the wages of one of these is only five dollars per month. Others give 300, 200, and some down to 100, 10 cts. This is in addition to their weekly subscription. This is the day of "small things" here, but these amounts will tell when we shall have a thousand members. Indeed the brethren now have three of the assistants under their own patronage and direction. I already perceive the good effects of this plan, and they will always be good wherever it is applied with a divine spirit and energy.

1. It will be acting in obedience to the commands of the divine word. This will be one good thing, on which the church may look for the blessing of God. The yoke will be easy and the burden light, when once it is harnessed on.

2. It grows into a habit of contributing regularly for a good cause, enabling the Board to proceed efficiently and systematically with their work. This will doubtless be another good effect.

3. Such a plan in the church, promoted with the right spirit by the bishop, deacons and members, will affect the congregation, who will sympathize with the effort and add liberal contributions.

4. And lastly. It may be said of such a church, as was said in commendation of the woman, "she hath done what she could."

Now, dear brethren of the south and west, if you will allow me to speak for the welfare of our common Zion, I would say, try this divine plan in behalf of the foreign mission cause as a beginning, and see if you do not succeed beyond your own ex-

pectations. Who would have thought, with our feeble few, that our Chinese list last year would have amounted to \$460 51? Yet the Lord blessed us, and gave us more than we expected. And may that be the case with every church that makes the effort.

We go on with the good work here regularly and daily, but my labors are so many, and so pressing, that they confine me very closely, and prevent me from making excursions into the country, which I regret. And hence, I am anxiously looking for my co-adjutors from the Board, who I hope will soon be able to aid me in my labors. The bible class have just gone once quite through the New Testament, and have commenced at the first of Matthew to go through again. Several members of the class recite a whole chapter frequently in a morning ; one this morning recited 41 verses of the 5th chapter of Matthew. They begin to quote the scriptures with some facility in preaching, as we do. I think, with the blessing of the Lord, they will have a pretty good practical knowledge of the New Testament, by the time they pass through again. We dispose of one chapter every morning. I hope the members of the Board will pray for us, and send us a supply of missionaries and money.

*Priest Inquirer.*

I do not count every one as an inquirer who makes inquiries ; but this morning a priest came from a distance in the country, making inquiries under rather promising circumstances. He seemed to have taken passage and come specially to hear the gospel and ascertain the particulars respecting Jesus ; the manner of worshiping ; his history, doctrine, and, especially, how to explain the word. He said some one had received our books and brought them to him for explanation, as a priest of the people ; and hence he had come to be informed. As far as we could discover, he was a serious, diligent inquirer. We instructed him and gave him

books, with the earnest desire that he might persevere in his inquiries until he shall become a christian, and a preacher of righteousness.

*Inquirer Fungue's introductory account of himself.*

"I have read books from my youth. When grown, I became a merchant in the cloth line, at Ohmoon. I have attended my own duties, not daring to do wilfully wrong. I am fifty years of age this year. I am ashamed that I have no moral goodness. On account of having heard at my house, two months ago, that teacher Wong (the deacon,) had become a disciple of Jesus; that the doctrine was able to save the soul,—a most excellent thing,—I thought of my own sins being many; that I was unable to obtain pardon; and therefore I have thus with singleness of heart come to Canton to the chapel to learn the doctrine; hoping for the pardon of my sins; the salvation of my soul; that I may get to heaven and enjoy eternal happiness. I am entirely without any other design. I beg that teacher Lo will instruct me."

This man is now living with me at the chapel, supporting himself and learning the gospel. I have no reason to doubt the truth of his statement, with which I am much pleased. He was introduced by deacon Wong as an acquaintance desiring to become a disciple of Jesus. His family live about twenty-seven miles in the country. I trust he is an honest inquirer and may become a disciple.

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SOUTHERN MISSIONARY JOURNAL.

The second volume of the Journal commences with the June number. As the work is conducted upon the cash principle, we beg subscribers to forward their subscriptions before that period. Moneys may be sent by mail to H. K. Ellyson, the publisher. We beg leave respectfully to urge each subscriber to secure other names. Why may not the list be increased five fold?

Much will depend in the success of our foreign and domestic missions, upon the

wide circulation of our monthly periodical. Our brethren will remember this, and before the appearance of the first number of the second volume, we trust we may have several thousand subscribers.

Donations.

FROM 15 FEB. TO 15 MAR.

Tennessee.

Cash remitted by Rev. W. Carey Crane, for Canton chapel,	108,00	
D. Ferguson, by J. H. Shepherd,	2,00	110,00

Maryland.

Cash from W. Crane, esq., Baltimore,		100,00
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Virginia.

Cash from Miss C. L. Garland, per Rev. J. B. Taylor,		10,00
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North Carolina.

Cash from Jos. J. Rea,		3,00
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South Carolina.

Savannah River Associ'n, cash from J. Branch and Tredaway churches, per Rev. H. D. Duncan,		75,00
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Georgia.

Cash from Raymond Sanford, per Dr. Turpin,		10,00
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Alabama.

Collections at Lebanon, by Rev. S. Henderson,	17,00	
do. Taladega, by do.,	1,70	
Cash from Thos. P. Miller, esq'r, Mobile,	100,00	
Collected by Rev. T. Chilton, for Canton chapel,	8,00	
—— Parker, for Canton mission, per Rev. Russell Holman,	1,00	127,70

Mississippi.

Collections by S. W. Sexton,		50,00
		485,70

BIBLE FUND.

Tennessee.

Bible Society, Middle Tennessee, per Dr. Howell,		45,00
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South Carolina.

S. C. State Baptist Bible Society, per Jno. R. Shirley,		23,00
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553,70

ARCH'D THOMAS,

Treas'r.

Board of Domestic Missions, Marion, Ala.

PRAYER FOR MORE LABORERS.

The following suggestions by the President of the Board, we trust will be read with interest, and awaken the churches to the importance of the subject. We need more ministers,—good ministers. Good ministers are among heaven's best gifts; heaven's best gifts are obtained by continued, earnest prayer. Continued, earnest prayer is necessary to secure good ministers of Jesus Christ.

But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.—
MAT. ix : 36-38.

Those who enjoy the preaching of the gospel, and are but imperfectly acquainted with the religious condition of the world, frequently suppose that ministers of the gospel are so numerous, that scarcely a place can be found which is destitute of preaching. They think there must be an excess of ministers, rather than waste places to be occupied. That there are multitudes in the United States, and even in the southern States, who almost never hear the glad tidings of salvation, seems to them as an idle tale, uttered to excite their sympathy, and elicit their contribution, and therefore unworthy of their serious consideration. They think it would be rather difficult to *find* such destitute regions, and when found, that it would require but a small effort for the neighboring ministers to provide the necessary supply. But a partial investigation will remove this erroneous impression, and present such a destitution as is truly appalling.

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Though a few places may have an excess of ministers, yet there are many, very many others, embracing large sections of country, which are almost as entirely unsupplied with the ministration of the word, as the land of pagans. Many persons have not the opportunity of hearing a sermon once in twelve months; and such are generally without religious books, and many have not even a copy of the bible or testament in their houses. Thus they are living and dying "having no hope, and without God in the world."

"*Jesus saw the multitudes.*" Being omniscient, he knew the condition of all men. The multitudes were round about him. He looked on them. Christians should look abroad, and learn the state of the world in respect to the knowledge of God. The command is, "Go ye into all the world, and preach the gospel to every creature." And how can efforts be wisely directed to this end, without a knowledge of the religious condition of the different portions of the world? The requisite information must be obtained, either by visiting personally, and inspecting the "dark places of the earth, which are full of the habitations of cruelty," or by perusing attentively the descriptions of others. The facilities for knowing the real condition of mankind are so great, that no one can justly plead ignorance. The man has "fallen among thieves," and we are near enough to see his mangled limbs, and hear his doleful lamentations, and we may not "pass by on the other side." The knowledge

of human misery will lead to effort for relief.

"When he saw the multitudes, *he was moved with compassion on them.*" Sympathy for the needy is a prominent characteristic of the gospel. Sincere compassion for those who are strangers to God and enemies by wicked works, is one of the clearest evidences of a change of heart. This trait of character was often manifested by the blessed Saviour. Tears for human misery often rolled down his manly cheeks. "He beheld the city, and wept over it." "Now if any man have not the *spirit of Christ*, he is none of his." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." While, therefore, we discover an alarming degree of destitution of the word of life, let us imitate the example of the Saviour. Let our hearts be moved with compassion, and our hands actively engaged in imparting the knowledge of salvation. So did the apostle Paul. Acts xvii: 16-32.

"*Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.*" Faithful ministers are the gift of God. They are to be obtained in answer to prayer. While the church at Antioch "ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away." A special burden, therefore, in prayer should be, that

"the Lord will send forth laborers into his harvest." Considering the destitution which exists at home and abroad, how importunate should the prayers of christians be for an increase of ministers.

There are, doubtless, men enough who are, or might be, qualified to preach the gospel to every creature. But one is practicing law; another medicine; another behind the merchant's counter; another in the school room; and another on the plantation; because the church is not awake to the duty of prayer for an increase of laborers.

Is it so? Is the cause of God languishing? Are sinners perishing in their iniquities? Are multitudes destitute of the preaching of the gospel, because christians are not engaged in prayer? When will the people of God rouse from this sinful lethargy, and implore as they ought, in behalf of a ruined world?

At the present time the mission Boards are wanting men to send into different destitute places, but know not where to find them. The Lord knows who they are, and by what instrumentality they may be brought into the service. None are wanted, except such as the Lord shall call. These alone will enter heartily into the work, and discharge faithfully its arduous duties. Let it be a part of the burden of prayer at the monthly concert, as well as at other times, that the Lord will call, qualify, and send forth into the missionary field, at home and abroad, many more self-denying laborers, who shall search out the destitute, and make known to them the way of life. *Brethren, let us obey the Saviour, and pray for more laborers.*

APPOINTMENTS BY THE BOARD.

Rev. J. A. Bullard, to Grand Gulf and Port Gibson, Mi.

Rev. — Sharp, to Jones, Jasper and Baldwin counties, Ga.

Rev. James M. Russell, to Tallapoosa and Randolph counties, Ala.

Rev. Wm. C. Mynatt, to Jackson, De Kalb and Cherokee counties, Ala.

Rev. Jesse Witt, of Virginia, to Texas.

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**REV. DR. JOHNSON.**

It is with deep regret we state that Dr. Johnson has been compelled by domestic affliction to measurably relinquish his agency for this Board. He commenced his labors with the present year. He had marked out a route through Georgia and Florida, which would occupy some 6 months; designing, on his outward trip, to make collections and secure subscriptions for the Board, intending to reach Tallahassee in Fla. by the last of February; then to commence a work upon which his heart has been for sometime fixed,—the erection of a Baptist meeting-house in that city. After securing all he could for that object in Florida, he intended making a special effort, on his returning trip, to make up what might be lacking to complete the work. He entered upon and prosecuted his mission with the most encouraging success, till the middle of February, when a messenger reached him, bringing the sad intelligence, that his wife had been suddenly subjected to a severe stroke of the palsy. He returned immediately, and found Mrs. J. very low, and her situation such as to require him to remain at home. In

reference to which he says: "Under the circumstances you will see, my brother, the impracticability of prosecuting my agency for the present year. Duty requires my stay with my afflicted wife."

The Edgefield Baptist church, for whose spiritual good he has long labored, have given him a unanimous call to minister to them in holy things for the present year; which call he has accepted.

From his remarks on the agency, we take the privilege of making some extracts:—

"I must, therefore, resign my agency, and recommend to the Board to procure without delay a competent agent for Georgia and Florida. The field is large and worthy of diligent and faithful cultivation. To me the work has been most pleasant and encouraging. And to one who is competent and takes pleasure in such service, great usefulness and satisfaction will be his reward."

He states that in all places he found a favorable regard to the objects of his mission. And adds, what most agents have seen and deplored, "But the denomination has not yet waked up to the importance of domestic and foreign missions. We need the strong men to come up to the help of the Lord in these grand objects; men who can give their thousands annually. And we need, too, a purer type of piety, a holier, more exemplary living among the members of our churches."

Dr. Johnson expects to visit, if the state of his family will allow it, the Georgia Baptist State Convention, and some of the Associations of that State; and will, by the request of the Board, and his own consent, retain

his commission and do what he can for the Board.

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ASSOCIATIONAL RECORD.

Union Baptist Association, N. C.,

Held its last annual meeting in Wilmington, October 2nd, 1846. It contains 41 churches; baptized during the year 209; total membership 3,040; 21 ordained ministers; employed three missionaries during a portion of the year, who performed 334 days missionary service. One church, Harriet's Chapel, has sustained a colporteur during the year. An example which we trust will be followed by many other churches. The Association raised in various ways, for various benevolent purposes, during the year, \$1,523 41. It resolved to become auxiliary to the Southern Baptist Convention.

Bethlehem Baptist Association, Ala.

Forty-eight churches; 20 ministers; 3,288 members; baptized during the year 385. This body keeps one missionary constantly in the field. He reports having baptized 32; traveled 2,300 miles; constituted one church. Rev. Joseph Mitchell is the missionary for the present year.

Coosa River Association, Ala.

Held its thirteenth anniversary meeting in September, 1846. Nineteen ministers; 30 churches; baptized the last year 283; total in fellowship 1,667; employs no missionary this year. Recommends the churches to fully sustain their pastors, and allow them an opportunity to visit the destitute within their reach.

Muscle Shoal Association, Ala.

Up to the present year, this body

has been controlled by the anti-effort brethren. The minutes of the last meeting shew a decided improvement. They are now at liberty to appoint and support missionaries of the cross. Their circular is a spirited and pointed article on the missionary question. The last meeting of the body was held in October, 1846. It contains 36 churches; 17 preachers; baptized 124; total 2,958.

Western Baptist Association, Ga.

Four missionaries have been employed by this Association during a portion of the year; baptized during the year 241; total in fellowship 3,013; ordained ministers 22; licensed 7. They recommend the churches to adopt some voluntary system of raising funds for sustaining the gospel; and if possible, supercede the work of agents. To secure this, they urge the pastors to bring all the benevolent enterprises claiming christian support before their churches, at least twice during each year.

Tuskaloosa Baptist Association, Ala.

This body consists of 33 churches; 18 ministers, licensed and ordained, reported in the last minutes; 91 baptized last year; total in fellowship 1,893. The Rev. C. F. Sturgis preached the missionary sermon at its annual meeting, a copy of which was requested for publication. A committee was raised to devise and report a plan at the next meeting for domestic mission operations. The anti-mission spirit which has predominated in years past has yielded to the spirit of the gospel, and the liberal brethren are now able to carry out their benevolent wishes.

DEATH OF A MISSIONARY.

The last mail brought the melancholy intelligence of the death of Rev. Barak Chambers, a missionary of this Board in West Union and Twelve Mile Associations, South Carolina. Of the particulars of his death we are not informed.

He was an industrious and devoted minister of Jesus Christ; was well known, and much beloved by all who knew him. He had never enjoyed the advantages of a good education; but his plain and practical good sense, his sound doctrinal views, his unaffected humility, and devoted piety, rendered him both the acceptable christian and preacher, among those for whose spiritual good he labored.

He occupied a very destitute field. That portion of it within the limits of the West Union Association, is thus described by a brother who has visited it:—"The destitution is lamentable. Situated among the mountains and hills, they are as sheep scattered without a shepherd. The people are generally favorable to Baptist views, and are anxious to attend our meetings; and, I believe, are willing to do their duty, when instructed. There is no church in this body that has preaching more than one Sabbath in the month. There are only three ordained ministers who are able to preach. The people generally are too poor to sustain them, and they are compelled to labor for the support of their families."

A MISSIONARY'S TRIALS.

Many suppose domestic missionaries have no trials to undergo, no sufferings to endure. The following is only a specimen of many cases of

missionaries in the western country. Suffering, toil and privation are not alone the portion of the foreign missionary. A missionary in Indiana thus addresses the Secretary of the A. H. M. S. :—

"Dear brother,—I know when the honor of the cross and the eternal welfare of souls are at stake, we must not confer with flesh and blood. But my table has not been supplied with a pound of butter the past quarter, and with but three pounds of sugar; and our clothing little suits the inclemency of the season. What is duty? How far must I deny myself and family the comforts of life, for the good of others? Perhaps it is best that I should follow the example of the apostle, and working with my own hands, earn my bread by the sweat of my brow, that I may not be chargeable to those among whom I labor; though every missionary who serves at the altar, has a right to live by the altar. The people allow ministers of the gospel to groan, but never to grumble; to mourn and weep, but never to murmur. And well they may; for God allows it, and *hears* their groans, and has compassion on their tears. He will supply all their necessary wants. My trust is in God."

We will give an extract from one other, on the same subject:—

"Some are almost discouraged, and feel as though they could not live where they are almost continually prostrated with sickness. My family have suffered severely; not one of us has escaped, nor have we yet recovered; and when I look at the pale and emaciated appearance of our children, I am filled with anxiety. But if it is the Lord's will that

D. Jordon 2, Rev. J. W. Coston 2, Judge Hannah 2,	47,00	
Mrs. M. Whitaker 10, J. C. Whitaker 5, S. E. Whitaker 5, Mrs. E. Carter 5, Miss Maria McDonald 5, Miss C. McDonald 5, Miss S. Hartridge 1, Mrs. E. Bethuno 5. D. B. Stetson 5, Dr. W. A. Jarret 5, Mrs. A. Jarret 2, L. D. Jones 2, H. L. D. Houston 2,	57,00	
Macon ch., Mrs. Mary L. Franklin 50, Mrs. Thos. Woolfolk 60, Mrs. M. Napier 25,	135,00	
do., Rev. J. R. Kendrick 5, S. S. Kendrick 5, J. & S. S. Virgin 10, cash 6, Mrs. Orr 5, H. K. Bancroft 5, J. M. Traywick 2,50, Dr. Charles Thompson 2, G. S. Obear 5, J. H. & W. S. Ellis 8, Mrs. E. J. Martin 5,	58,50	
do., Mrs. A. Gray 10, Mrs. J. Dean 10, Mrs. T. Bartlett 3, Mrs. J. Willett 5, Mrs. S. Cook 1, Mrs. E. Grace 1, Mrs. L. Durrett 1, Mrs. S. Norman 5, E. W. Breedlove 2,50, G. W. Fish 5,	43,50	
Rev. W. B. Johnson 50, T. K. Jones 2,50, Mr. Starke 5, J. P. Lasseter 1,	58,50	
		907,35
<i>Alabama.</i>		
Treasurer Alabama State Convention,	140,03	
Robert P. Lide,	20,20	
Gen'l E. D. King,	100,00	
Rev. Thomas Chilton,	5,00	
Mrs. E. Clay, by Rev. A. G. McCraw,	12,00	
Col. by Rev. S. Henderson, agent:—		
W. H. Sims 3, Mrs. A. Sims 1, Mrs. C. McGee 1,35, C. McGee 2, Miss Jane Adams 50c, Isaac Adams 50c, M. Monk 5, Martha Ely 2, Sampson Lanier 25,	40,35	
E. Bettes 5, S. W. Brevard 5, L. P. Allen 5, G. T. Thomas, sr. 10, Rebecca Thomas 5, J. S. Larkins 7,	37,00	
Mary Larkins 5, J. J. Pitts 5, J. Thomas 5, F. G. Thomas, jr. 5, B. Hooton 5, M. W. Ely 5, F. Jackson 5, Mary Worthy 5, G. W. Gunn 5,	45,00	

Rev. H. Carmichael 10, S. Goolaby 5, H. Darby 5, J. Brewster 5, A. Oden 5, Rev. R. Pace 5, Virgil Pace 5, J. M. Crook 5, Wm. H. Wombie 5, G. H. Phillips 5, W. Kellam 5, B. Stamps 5,	65,00	
Thos. K. Smith 10, J. W. Williams 5, Josiah Barrow 5, W. Calloway 5, Jas. Sims 5, John Boyd 5, J. Howell 3, J. Caldwell 4, J. C. Porks 5,	47,00	
Mrs. C. M. Brown 10, Rev. A. C. A. Simmons 5, W. C. Morgan 10, Y. C. Russell 10, B. H. Hambrick 5, M. Bedell 10, W. M. Dunn 5, A. Z. Huggins 5, Dr. J. Bedell 5,	65,00	
W. M. Yarborough 2,50, B. G. McCoy 2,50, Rev. J. Cadenhead 5, Rev. Levi Parks 10, J. Wooten 5, Charles Gregory 5, H. L. Wilkinson 5, Rev. F. Calloway 5, Mrs. E. Calloway 1, Mrs. M. Wood 1, Wm. Russell 5, J. Lewis 2, N. Kennibrew 5, J. B. Hawkins 5,	59,00	
T. G. Duke 1, J. Johnson 1, Mrs. P. Moberly 5, Wm. Jenkins, sr. 100, Mrs. W. A. Welch 1, Rev. O. Welch 10, N. Welch 5, Mrs. F. Welch 1, C. R. Cross 5, J. Sawyer 5, Mrs. C. Price 5, Miss Jane Price 5, H. W. Nelson 5,	149,00	
Mrs. E. E. Nelson 2,50, J. H. Posey 3, Mrs. C. M. Posey 1, Rev. J. Collins 2,50, Mrs. M. B. Collins 1, J. M. Kidd 5, Mrs. M. Kidd 1, J. G. Randall 10, Z. Boaz 5, W. B. Funderburgh 5, E. Mathis 2, J. Wallis 2,	40,00	
Joseph Harper 100, Mrs. A. A. Harper 25, Miss Mary F. Harper 25, G. L. Hogan 10, John Caffey 10, R. T. Ashurst 5, Dr. J. Singleton 5,	180,00	
Dr. J. Lyon, by Rev. A. W. Chambliss,	100,00	
		1104,58
<i>Mississippi.</i>		
Dr. Isham Harrison, sr.,	25,25	
		2037,18
WM. HORNBUCKLE, <i>Treasurer.</i>		

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. I.

MAY, 1847.

NO. 12.

THE EARLIER MISSIONS TO CHINA.—NO. I.

We are accustomed to regard missions to China as quite a modern thing, and to look upon that vast country as if it were now for the first time opened to any thing like foreign effort or influence. But a very slight examination is sufficient to dispel this idea. The earliest protestant missionary to China among the moderns, Dr. Robert Morrison, went there in 1807. But hundreds of years before, that vast empire had been the scene of missionary labor; and the dying embers of the fires then kindled, were and still are discernible. We propose to give some account of these earlier attempts to christianize the land of Sinim.

The earliest positive accounts of a very definite character, in relation to christians in China, are in respect to the Nestorians about the middle of the 7th century; but it may not be improper to allude in the first place to—

I. SUPPOSED APOSTOLIC MISSIONS in that part of Asia.

It is the constant tradition of the Syrian church, that the apostle Thomas preached the gospel, not only in India, but in China; and he is hence called, in the epitome of the Syrian canons, "the apostle of the Hindoos and Chinese." When the Portuguese found one hundred and ten native churches in Malabar "wholly ignorant of the great western apostacy and its peculiar errors," they learned from them that their ancestors had received their instruction from this apostle, and that he had also preached to the Chinese. (See Dr. Pearson's Swartz.) In the ancient Chaldee ritual, moreover, the following sentence occurs: "By the blessed Thomas the kingdom of heaven was extended, and opened to the Chinese." Though these traditions alone would not produce conviction, yet the following considerations seem to add some plausibility to them.

1. The New Testament records the labors of none of the apostles except Paul, Peter, James and John. Where were the rest? Were they idle? Paul is represented as laboring for the most part where the others had not labored, which implies that there were others laboring elsewhere. We may also infer this, and that some of them were laboring in the East: (1) From the command to preach, which was not limited to the countries adjacent to or west of Palestine, but extended to "all nations," to "every creature;" (2) From the known zeal of some of them, combined with the fact that they are no where mentioned as crossing the paths of those apostles whose labors are particularly recorded. They were not at Jerusalem, (Gal. i: 19;) they were not in Greece, nor in the cities in which Paul preached. Yet doubtless they too "went everywhere preaching the word." (Mark xvi: 20.) "Their sound went out into all the world, and their word to the ends of the world." (Rom. x: 18.) (3) From the natural tendencies and affinities of the Jews. In the East lay all that to them was attractive. Their commercial arrangements united with the East. In the East they had been captive, and in the East they had left many of their brethren who did not choose to return when Cyrus gave them liberty to do so; many who were scattered through all that region at the dispersion of the ten tribes, (2 Kings xvii:) and whose

locality has been matter of discussion and conjecture ever since; and besides all this, their emigrations mostly traveled eastward. So that there was every reason to expect that some of the apostles would make their way in this direction.

2. We are told (Acts xvi: 6) that Paul and Silas, when desirous of going into the East, were expressly forbidden by the Holy Ghost. If we suppose that other apostles were laboring there, this seems natural; but otherwise, it is, to say the least, not according to the ordinary way of God's dealings. It is hard to believe that he would leave the whole of Eastern Asia unevangelized,—nay, even forbid evangelists to go thither.

These views seem to render it exceedingly probable that these apostles, or some of them, penetrated far into Asia, carrying with them the gospel; because otherwise it would be an anomaly in God's dealings, and an anomaly in that holy, energetic, devoted character, which the fires of Pentecost had purified,—anomalies not easily explained. But when the question is asked, *how far* they thus penetrated, we can give no definite answer. It is just here that some commit the error of assuming, that because some of the apostles probably went to the East, they *must* have gone to *China*. All that we are authorized to say is, that they probably went as far as the ordinary communications in that part of the world extended; and it can never be proved that they did not go to China. There is indeed proof that there was a colony of Jews in China as early as the year 206 B. C., (see Edin. Encyclop.) and it is possible that where the Jews went, the apostles went.

We cannot omit noticing in this connection, a fact of very great interest in relation to the introduction of Buddhism into China, which seems to render it impossible that in the apostolic age christianity extended *far* into China, or made any great impression, even if it entered its borders at all. In one of the earliest classic poems of the Chinese, which appears to have been written about 500 years B. C., there occurs an allusion to a religious teacher who should appear in the West, and whose religion was to extend over the whole earth. About the year 65, the prince who then occupied the throne of China became strongly interested (in consequence of a dream, it is said,) in relation to that ancient prediction, and his convictions and desires became at length so active that he sent an embassy westward to find out this new religion which the ancient books spoke of, and to bring to China some of its priests. The embassy traveled to Hindoostan, and there witnessed for the first time the rites of the Buddhist worship. They concluded that this was "that of which the prophets spake," and induced a number of priests to return with them to China, where they were received and recommended by the Emperor. The consequence is, that now Buddhism is one of the most prevalent superstitions of China. Had they gone further, and found indeed "Him that should come," who can tell what might have been the result? This account is found in the Chinese annals themselves. (See Gutzlaff's Hist. of China, vol. 1.)

But to leave this field in which we find little besides conjecture, it is admitted by Mosheim, who thinks that the apostle Thomas did not go to China, that "at a little later period" the gospel was carried there, i. e. "by the first teachers after the apostolic age;" and he says further, "It may be proved by the Syriac records, that at the beginning of the 4th century, christianity was flourishing in two of the provinces of China."

In relation to the effects of this early promulgation of the gospel we know nothing. Still it may be that when that part of China is explored, traces will be discovered, or that the many-leaved literature of that laborious country may reveal some of the effects of that age. Truth is never wholly lost.

II. NESTORIAN MISSIONS.

The fact that the Nestorians made vigorous efforts and met with considerable success at an early period in China, is beyond question, and generally known. Gibbon explicitly testifies, that "the christianity of China between the 7th and 13th centuries is invincibly proved by the consent of Chinese, Syrian, Arabic, and Latin evidence." (Fall and Decline, chap. 47, note 118.) The precise facts are not so well ascertained,

nor so generally accessible. But the sources from which what follows has been gleaned by the several authors we have consulted,* are of the most reliable character. The principal authority is Mosheim, in a work of his comparatively little known, "The History of the Church in Tartary.†"

The Nestorian seems to have been emphatically the missionary church of that early era, and to have shone in the wildernesses of the East with scarcely less than apostolic brilliancy and ardor. Mosheim says, "The Nestorians, after they had obtained a fixed residence in Persia, and had located the head of their sect at Seleucia, were as successful as they were industrious in disseminating their doctrines in the countries lying without the Roman empire. It appears from unquestionable documents still existing, that there were numerous societies in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries under the jurisdiction of the Patriarch of Seleucia, during this (the 6th) century." (Murdock's Moshem, vol. 1, p. 416.)

Among the most remarkable features in their history are the mission schools at Edessa and Nisibis. The mere fact that this precedent of having "Schools of the Prophets" for the training of her evangelists was set by the grand missionary church of the 6th and 7th centuries, is of no small interest. And the fact that these were not principally or originally for home service, but chiefly and expressly for the *extension* of the gospel, is one of no small importance. But when we consider further, the character and efficiency of these schools, they strike us with surprise, and may well inspire us with emulation. Phillips, in his *Life of Milne*, says, (p. 360,) "We have no mission schools to compare with Edessa and Nisibis. The enterprise of all our Colleges and Universities united, does not amount to a tithe of their doings and darings in order to spread the gospel. Even the College of the Propaganda is not to be compared with them. What Nairone says of Barsomus, (one of the most celebrated and devoted of their bishops,) that he was "*kibus al hudeed*," clothed in iron, is characteristic of the spirit also of their missionaries. They dared and endured all manner of perils and privations without flinching. The sands, and snows, and seas of Asia could not intimidate them. The wild Tartars, and the wily Persians; the effeminate Hindoos, and the ferocious Abyssinians; the orderly Chinese, and the rude Bactrians, were all alike to them. They followed roaming tribes, and domesticated themselves for life in settled nations. They went out from Edessa with no bank credit at Babylon or Alexandria, and upon no term of limited service: but to live and die with the churches they might raise. And as they consulted not with their own flesh and blood, so they would know no man after the flesh; but forced their way to the thrones of both kings and khans as ambassadors of the King of kings, and into camps and cottages as heralds of salvation.‡ It may not be amiss to mention in this connection, that according to Michaelis,

* The works we have used principally are, Phillips' *Life of Milne*; Gutzlaff's *Hist. of China*; *The Land of Sinim*, by one of the missionaries, understood to be Rev. W. M. Lowrie, of the Presbyterian Board; *The China Mission Advocate*, a periodical issued for a year in Louisville, Ky., and *The China Repository*, published in China, under the care of Rev. Dr. Bridgman.

† This is not, we presume, the Dr. John Lawrence Von Mosheim, who is so well known by his *Church History*.

‡ We cannot forbear inserting here, Phillips' account of one of these early Nestorian missionaries, premising only that the facts are taken from Mosheim's *Tartarian History* and from Asseman, whose authority is indisputable. On page 373 Phillips thus introduces the celebrated Nestorian missionary, Subachabeus: "This man was the first scholar of his age, and the glory of the Nestorian school of Beth-Abensis in Central Assyria. But the Patriarch of the Syrian church wanted a bishop for his churches in Gelo and Dailmistac. He therefore ordained Subachabeus, that he might ordain presbyters wherever they were needed. But the missionary would not merge himself in the prelate. The moment he had done with episcopizing, he began to evangelize beyond the limits of his diocese, and proceeded to the extreme boundaries of Tartary, Cathay and China, converting many people. This was in the 8th century. But this apostolic missionary reaped not the reward of his labors from men. On returning to Assyria, he was murdered by the barbarians. Little as we know of the details of this martyr-missionary's labors, it is impossible not to sympathize with Subachabeus, somewhat as we do with Heber. Like Heber he was an elegant scholar, naturally fond of retirement. He had also a heart for home scenes, and society, and yet he laid all his yearnings upon the altar of missions, as a 'living sacrifice' to God. If he did not leave the cloistered cells and shades of Beth-Abensis without a struggle between taste and conscience, yet, judging from Asseman's account of him, he nobly forgot them all when once 'far hence among the gentiles,' except when he remembered that they sheltered in inglorious ease companions of his youth who ought to have been partners of his labors. It seems to have been in order to draw them into Cathay and China, and to rouse Beth-Abensis

"there is every reason to believe that the old Syriac version of the New Testament (the famous Peschito) was translated at Edessa." Its date is uncertain, but it was probably before the establishment of the school we have been mentioning.

There are scattered evidences which shew beyond question, that in the 5th and 6th centuries the Nestorian missionaries had entered parts of China, and had met with some success; but it is probable they did not penetrate far. But in the 7th century the capital itself was reached, and permanent churches established. The history of this effort is found on the celebrated Singanfu monument discovered in 1625. The authenticity of this has been denied, but seems now to be established beyond all reasonable doubt.

The inscription upon it in Syriac, after some remarks on the principles of religion, the fall of man, the birth of the Messiah in Judea, together with some of the ceremonies and laws of christianity, gives a sketch of its introduction and progress in China. In the year 635, during the reign of Taitung, Olopun arrived at the capital. To quote the monument, "From Ta Tsin (i. e. probably Arabia or Syria,) there was a man of exalted virtue named Olopun. Observing the clear heavens, he brought the true scriptures; watching narrowly the winds, and the laws of the seasons, he proceeded on his difficult and dangerous journey. In the ninth year of Chinkwan (Taitung) he reached the imperial city Changnan, (now called Singanfu.) The Emperor sent the honorable Fang Hiuenling, a Minister of State, with the insignia of his office, to the western suburbs of the city to receive the guest, and conduct him to the palace. He examined the scriptures in the royal library, and sought the nature of the new religion in the sacred hall. He found that Olopun was thoroughly acquainted with truth and uprightness, and gave him a special command to make it widely known. In the twelfth year of Chinkwan, and seventh month in the autumn, (i. e. about three years after the arrival of Olopun,) the royal decree proclaimed: 'Truth hath not an unchanging name, nor are holy men confined to one unchanging form. In every place true doctrine has been given, and with reiterated instructions the crowd of the living has been blessed. From the distant regions of Ta Tsin, the greatly virtuous Olopun has brought the scriptures and the pictures to offer them to our high court. If the intent of this doctrine be examined it is profound, excellent and pure. If its noble origin be considered, it produces that which is perfect and establishes that which is important. Its phraseology is without superfluous words. It is beneficial in all affairs and profitable to the people, and should therefore pervade the Empire. Let the officers therefore erect a temple for the religion of Ta Tsin, in the street of the capital called Ining, and appoint twenty-one ministers for its oversight.'"

This specimen of a Chinese edict of the 7th century is curious, as exhibiting all the characteristics of the modern edicts, replete with wise saws and rounded periods.

Olopun proceeded with great diligence in making known his message; and, informing his brethren at home of his great success, a large number of additional missionaries were sent to his assistance. About 678, we are told, "the illustrious religion spread itself in every direction, and temples rose in a hundred cities." In the year 698, the Buddhist priests commenced a persecution against the new religion, and in 712 a severe edict was issued against it, by the combined influence of the literati and the lower classes. But this did not extinguish their zeal, as we find that they not only survived it, but flourished with renewed vigor under succeeding Emperors; so that, at the time the monument above referred to was erected, that is, in 781, they seem to have been in a state of great outward prosperity.

In 845 the Chinese annals record an edict commanding the priests that belonged to

from study to enterprise, that he bent his steps homeward again. He was not abandoning his mission, nor yielding to home-sickness, nor playing the fearful game of 'limited service;' but, like Williams, returning to strengthen his missionary staff, and to pledge the churches with their Patriarch to new efforts. It was in this spirit Subachabesus was coming home. Perhaps this was known to be his errand wherever he came, and thus led to his martyrdom; for as his own labors had converted many idolators, the 'craftsmen' were likely to say to the mob, (as was said of Paul,) 'This man hath persuaded away much people from the gods which all Asia doth worship.'"

the sect that came from Ta Ts'in (amounting to no less than 3,000 persons,) to retire to private life.

Mosheim mentions that the Arabian voyagers, who visited China in the 9th century, speak of the christians whom they saw, and it appears that in a persecution in 877 many of them lost their lives.

The papal missionaries, who began first to find their way thither at the end of the 13th century, add their testimony. The particulars of these missions will be mentioned hereafter: but the manner in which the Nestorians are spoken of proves them to have been not only numerous but somewhat flourishing and powerful.

Finally, Marco Polo, who traversed several of the provinces of China in the 13th century, frequently mentions the Nestorian christians whom he saw; and his mode of referring to them implies that they were both numerous and respected, as well as long established.

Such are the few and brief hints we can gather in relation to the history of this church in the wilderness for about 600 years. Enough only is extant to shew that very considerable success had been attained, for at the end of 200 years their ministers in China amounted to three thousand. With all the wealth and enlightenment, and increased facilities of the 19th century, and all the labors of all denominations, all Christendom has furnished, during the nearly 40 years existence of the modern China mission, but 75 missionaries; of whom 12 have died, and 20 have retired from the work, leaving only 43 actually engaged. (These statistics are from a statement dated Jan'y, 1845.) This comparison may exhibit the degree of success to which they had attained. How would our hearts bound to hear, as the Nestorians heard at the end of 40 years, that the glorious religion of Jesus was "spreading itself in every direction," and that "temples rose up in a hundred cities!"

All this time, it is to be observed, the country was under the dominion of the Tartar princes; and Nestorians, as well as all other foreigners, had full liberty to propagate their opinions when and how they chose, provided they did not interfere with government; and even in many cases, they were directly countenanced and assisted by the Imperial authority. But now a King of a new dynasty ascended the throne, and other difficulties arose, which will be alluded to more at length at the close of the first period of the Romish missions in China.

B. M. J.

Miscellanies.

CHINESE PROCESSION IN HONOR OF THE GODS.

For several days the whole city has been in commotion on account of a great procession, celebrated annually, in honor of all the gods. It commenced yesterday, to continue three days. The city is crowded with strangers, who have come from the country, and neighboring villages, to the distance of twenty and thirty miles.

Having a desire to witness this exhibition of heathenism, we procured permission to sit in an upper room in

the house of an acquaintance, on one of the streets through which the procession was expected to pass.

In about half an hour the procession appeared, preceded and guarded by men holding little rattans, with small white flags, with which they cleared the way, and kept off the crowd. The procession beggars all description. It consisted of a medley, of which mere words can convey no idea. There were thousands of toys, and trinkets, and gaudy colors, and fantastic shapes, fitted to dazzle the eyes of the vulgar—a perfect chaos of sights and sounds—of

embroidered silks and brilliant tassels, of glittering pewter, and shining brass, and flowers, and figures of men, set off with the sound of innumerable drums, and symbols, and shrill trumpets, and explosions of gunpowder.

There too were horses, loaded down with gaudy ornaments, and mounted by little boys in tawdry dresses—men with immense Satanic-looking masks, and men on stilts, covered with cut paper, so as to look like ostriches, flapping their wings, and occasionally sending forth clouds of smoke from their long beaks—high tiers of lanterns, and glass cases, enclosing ornaments, flowers, or paper figures of English soldiers—seven immense dragons, some of them of rich silk, and a hundred and fifty feet in length. I saw no idols, but they may have been in some part of the procession which did not pass us.

But the chief attraction was some fifteen or more cars borne on men's shoulders, on which were seated boys and girls richly dressed. On some of these the children were placed in curious positions. The following may serve as specimens:

An ordinary flower-pot, from which grew a little stunted tree, with two long branches, on the extremity of each of which was seated a little girl.

A girl, with her right foot dangling in the air, supported in her position by a younger girl holding her by the left ankle.

A little girl, with both feet dangling in the air, supported by her left hand resting lightly upon a rod attached to the car.

A girl, with a violin and guitar crossed and tied to her back, on one of which was seated a little boy and on the other a little girl.

A girl, standing on one foot on the head of a small brazen serpent, held in the hand of another.

A girl, standing on the circumference of a ring, placed vertically, and at right angles upon another, the latter being held in the hand of a little girl.

A root, growing from a glass globe, in which gold fish were swimming, on each of the two branches of which was seated a little girl.

A little girl, with a stick over her shoulder, on the extremity of which stood another girl on one foot.

The secret of these positions every body knew. Strong iron wires were concealed under the wide flowing garments of the girls, so that while they appeared to be suspended upon the frailest imaginable support, they in fact, had tolerably firm and comfortable seats. Some of them were well executed, but others were done in a bungling manner. The whole was nearly an hour and a half in passing.

This procession is said to have cost from twenty to thirty thousand dollars.—*Miss. Chron.*

ISAIAH'S SATIRE ON IDOLATRY.

A few years ago, a young African addressed Mr. Johnson, a missionary, in language like this:—

Massa, them words you talk last night strike very much. When you preach, you read the 15th and 16th verses of the 44th chapter of Isaiah, and explain them; you show me how our country people stand. Me say, "Ah! who tell massa all this? He never been in my country." You say, "Do not your country people live in that fashion?" I say, "Yes, that true: God knows all things; he put them things in the bible." Massa, I so sure that the bible is God's word, for man cannot put all them things there, because he no see it. That time I live in my country, I live with a man that make *greegree*. He take me into the bush, and teach me to make *greegree* too. He show me one tree; he say, that *greegree* tree; he take country ax, and cut some of that tree; he make a god; and he take the leaves, and that which was left, and give me to carry home. When he come home, he make a fire; and all the people come and sit round the fire. Then they cook and eat. When they done

eat, the man take the leaves of the greegree tree and burn them in the fire, and then all the people stand round the fire, and clap their hands, and cry, Aha! Aha! Massa, when read this verse (Isaiah xlii: 16,) I can't tell you what I feel. You then begin to talk about the text,—verse 20,—“He feedeth on ashes,” and I was struck again; for when they done cry Aha! Aha! they take the ashes and make medicine they give to the people when they be sick. You ben see some greegree which look like dirt! that is the same ashes; they carry that round them neck, and they eat it some times. You see, massa, our poor countrymen feed upon ashes. For true, the bible God's word.—*Anecdote by London Tract Society.*

POPERY IN SOUTH AFRICA.

Romanists are now turning their attention to this portion of the missionary field. Dr. Philip communicates the following information respecting their movements: “We have for sometime heard of the intentions of the Roman Catholics with regard to Africa; and now they are invading us in great force. There are priests I believe in most of our town and villages, and in the neighborhood of our institutions. They are filling the towns and country with their tracts, and employing every other means that their zeal can dictate to make an impression and gain converts.” These facts call loudly upon christians to manifest a like zeal, in regard to this benighted country.

Other Societies.

MISSIONS OF THE AMERICAN BOARD.

From the March number of the Missionary Herald we learn, that an interesting work has been in progress at the Sandwich Islands. The following from one of the missionaries of the American Board, will be read with interest:—

Since my last communication we have enjoyed the continued presence of the Holy Spirit, both here and at Waianae. For more than a year past I have been visited daily by religious inquirers; and I have been followed by them from place to place to hear the gospel. Although my regular congregation has increased to one thousand or twelve hundred, and, on special occasions, our spacious chapel has overflowed, and many hundreds could find no admittance, yet, through the whole time our assemblies have maintained the strictest order and decorum for such a noisy people as this; and at times of deep solemnity we have been entirely free from animal excitement.

The progress of the work has now

nearly ceased; but the labor of preaching, and of instructing, receiving and rejecting candidates, is the same as heretofore. The general seriousness on the minds of the congregation has somewhat abated, and the chapel is not so crowded on the Sabbath as it was formerly. But the attention to religious ordinances is still good. I have now on my hands a large number of candidates, who are desirous to be admitted to church privileges. I am instructing them in the principles of doctrinal and experimental religion, and watching over them in respect to their christian conduct. A large portion of these are young persons, who, although they are more intelligent than adults in conversation, and receive instruction with greater facility, are not so stable in character.

Since the beginning of the present year, there have been three seasons of admission to the church. On the first Sabbath in January, thirty-nine persons were received; in April, fifty-three more; and in August last, one

hundred and thirty-one more. I have also about two hundred candidates with whom I meet every Wednesday, and spend the whole day in conversing personally with each. Even the more serious of them are extremely ignorant of religious truths, and require much instruction.

The April number of the Herald communicates recent intelligence as received from the following stations of the Board:

Constantinople.—From a letter of Mr. Goodell, dated January 7, the following extract is taken: "I wrote to you, December 7 and 17, respecting the work of grace in the female seminary. The tokens of the Lord's presence have been so decisive as not to be mistaken. Of fifteen pupils, only two now remain without hope, and these two are not indifferent. Whether the hope entertained by the others be in all cases 'a good hope,' time will shew; but in regard to most of them, the evidence of true conviction is such as we are bound to receive without hesitation. A vacation commenced in the Bebek seminary on the 2d of January; but up to that time there was a gradual but perceptible increase of divine influence upon the minds of the students. Some have been hopefully converted; and others, who before only saw 'men as trees walking,' have felt the hand of Christ again upon them, and they now see every thing clearly. Among the people the attention to that which is invisible and eternal, is general. In the whole protestant community there is probably not a single family that remains unaffected. Several individuals, of both sexes, are already enjoying that peace which the Saviour gives to all who welcome his reign and receive his salvation."

Smyrna.—Mr. Benjamin writes from Smyrna, January 2, as follows: "We see and hear much to convince us that a great change has taken place, since we left for America, as well in the spiritual concerns as in the outward relations of the missionary work in this empire. The Spirit

of the Lord is still working with power at more than one of our stations; and a considerable advance, even in Smyrna, is manifested by the regular attendance of about a dozen hearers on the preaching of Messrs. Riggs and Johnston."

Madura.—Under date of September 29, Mr. Muzzy wrote as follows: "A delegate from a new village is now before me, pleading for christian instruction. He says that the people of his village are willing to sign the usual paper in order to put themselves under our care. Four villages are now on the point of coming to us."

Canton.—A letter has been received from this mission, dated September 1, from which it appears that our brethren are carrying forward their operations much as heretofore. The whole number of patients admitted to the hospital since it was opened, eleven years ago, is 22,626; of whom 2,084 were received during the first eight months of 1846. About 8,400 volumes of Chinese books, chiefly portions of the New Testament, have been distributed from the hospital. Divine service in Chinese has been regularly held at this place, except for a few weeks during the annual repairs, the congregations varying from fifty to one hundred. Leang Afa has rendered almost constant assistance to Messrs. Bridgman and Parker, in sustaining this service.

Messrs. Johnson and Peet arrived at Whampoa from Bangkok on the 30th of October, and took up their temporary abode in Canton on the 2d of November. Mr. Johnson has since gone to Fu-Chau-Fu, for the purpose of ascertaining its advantages as a missionary residence. There is no protestant missionary in that city.

Mr. Bridgman writes, November 23, "In regard to the members of my bible class who have desired baptism and wish to be formed into a church, I am anxious to have their desires fulfilled, as soon as the mission shall give its consent. They

have all been constant in their attendance, except the oldest. For attempting to lease to me a site of ground on which to build, he has been held in duress by one of the Chinese magistrates for the last ten days."

EVERY MEMBER A CONTRIBUTOR.

We had the pleasure of attending the October monthly concert of prayer, with one of our churches in an adjoining State. At that time the Treasurer made a statement of the amount contributed by the church and congregation, for all the objects of benevolence during the year which had just closed. The sum, aside from subscriptions to their own church expenses, was \$7,493; of which \$4,116 20 had been paid into the treasury of American Baptist Missionary Union.

Some things which we heard at the time, and have learned since, we will name for the benefit of other churches.

This church has 487 members, but no more pecuniary strength than is possessed by many other churches in our country. They prosecute their work of benevolence cheerfully, and

thoroughly. They have a system, and through it all have a mind to work. It includes a familiarity with the great *principles* of benevolence, the *freest circulation* of missionary intelligence, and the formation of the *habit* of benevolence in every member. The importance of these things is frequently illustrated from the pulpit. Special pains are taken to make the monthly concert interesting and instructive. It is more fully attended than any other evening meeting in the month, and the collections average about \$50 a month. Once a year a large committee is appointed by the church, through whom and a ladies' society, every member is personally solicited to make an annual contribution to the cause of foreign missions. Individuals in the congregation are also called upon for the same object. Last year *every member of the church was a contributor*. The largest sum given by any one member was \$500.

There could not have been less than 600 persons present at the October monthly concert; and all seemed to be engaged in a service which had enlisted their hearts.—*Macedonian*.

Board of Foreign Missions, Richmond, Va.

JOURNAL OF MR. ROBERTS.

The facts contained in the following journal of brother Roberts, will interest every christian reader. If men in authority shall inquire the way of life and be taught of the Spirit, may we not hope that a wider diffusion of the principles of the gospel, among the common people, will be the result. It becomes those who are accustomed to pray, earnestly and believingly to plead with God for the influences of his grace to descend upon his servants, that they may wisely and faithfully present the truth as it is in Jesus.

August 6, 1846.—The Mandarin inquirer Cheu, came again to-day, bringing another Mandarin with him. I think he is not far from the king-

dom of God. I am almost willing to receive him for baptism. He seems to be doing much in the way of teaching his fellow Mandarins in the city, and a promising work appears to be going on among them, under his instruction. He says that more than thirty have abandoned idols and commenced worshipping the Saviour.

Female Congregation.

August 10th.—The female congregation was assembled again to-day, after two or three months' dismissal, in order to build up the new chapel. It has been raining, and only five or six women came; but I was much gratified at the conversation of one of them. She had attended our

meetings when here before; could read, and had read our books; made many inquiries, and especially about baptism; and ultimately expressed a desire to be taught, to be baptized, and to become a disciple. We encouraged her to attend our meetings and to seek the Lord, intimating that we will be most happy to receive and baptize her, when she shall be prepared for the ordinance.

Belfry.

August 11th.—We must not expect every thing to be favorable here. This morning the inhabitants of my neighborhood had a public meeting in a temple, on the subject of taking down our steeple or belfry. Deacon Wong attended. He reported that some were for taking it down at once by violence; others were for complaining of it to the government; and a third class said, "he is engaged in a good work, let him alone." But they agreed to have another meeting on the subject. They have had one or two before.

With this information, and remembering, that in the midst of counselors there is safety, I proposed to deacon Wong, whether it would not be best to go to the foreign factories and get the advice of the trustees, and perhaps some of the missionaries. He concurred in this opinion, and went with me. I called the brethren together at the American Consul's house, and laid the subject before them. They unanimously advised me to retain the belfry, and reporting the discontentedness of the neighborhood to the governor, claim his protection according to treaty.

Free Premises.

Sunday, August 16th.—I made the last payment on my house, chapel and lease yesterday, and have had the great pleasure to-day of preaching in a new chapel, and living in a house rent free. The lease, house and chapel have been paid for by the foreign community in China, through the Canton Missionary Society, and of course the property belongs to that

Society. We had a crowded house in the male division to-night,—there must have been more than a hundred. And the congregation was pretty fair in the morning, both here and at the Wong-sung-hong preaching place. My health and spirits are good. All is quiet about the bell and steeple, at present. I have heard nothing about it now for several days. Consequently, the report to the Mandarin is deferred until more danger shall appear.

Floating Chapel.

The reader will bear in mind, that a large portion of the families of Canton reside upon the water in boats. They may be almost regarded as a distinct community; so that the arrangement adopted by brother Roberts seems to be judicious. May this floating chapel become the spiritual birth place of many.

August 16th.—The Hoklo assistant Chun, informed me this morning the Le-po has been making some objections to my visiting him in Honam, and threatening that he should not continue to rent the house that he now lives in, if I continued to do so. Not long since he was removed on the same ground. I proposed as a remedy, what I have had under consideration for sometime, viz: To purchase a boat in which he can live with his family; prepare it as a floating chapel, with seats, church bell, &c.; locate it on the Honam side principally; ring the bell and preach to the people twice a week there, and move it about to other places, where I might wish to preach. This plan seemed to meet the general approbation of Chun-chuen, and the other brethren; so he and Wong-him went in search of a proper boat to purchase, and found one or two.

August 21st.—Many thanks to the Lord for the success I have had to-day in procuring a suitable vessel for a floating chapel, at \$170. It is very cheap, and at the same time, a very convenient vessel. May the Lord add his blessing.

Sunday, August 23d.—This evening I commenced ringing the large

church bell in the steeple, for the first time. I have much reason now to thank the Lord and take courage. Two chapels free of rent, two chapels rented, one of which is at Futsan. The church has six inquirers under examination for baptism, one of whom it is expected will be received at our next monthly meeting; and others are coming forward.

Mr. Milne has just returned to China from England, to recommence his work, and four others with him,—three female assistants and one more missionary. I trust that a goodly number will soon arrive from both England and the United States. Dr. Devan and myself are the only missionaries who have as yet got dwelling houses among the people; but others are attempting to secure them, and we trust they will succeed soon, according to treaty. The missionaries' health has been very good at Canton, generally, during this summer; and I hope there will never be any good grounds to complain of Canton on account of health. The difficulty between the foreign merchants and the Chinese latterly, in which several of the natives were killed, affected me but little. I have gone on with my work as usual, without any hindrance. I am now known extensively, and none seem inclined to persecute me as a missionary. Thank the Lord!

AFRICAN MISSION.

We have just received from the coast of Africa, the most earnest appeals to send out efficient missionaries, who shall proclaim among the heathen there, the glad tidings of salvation. The field is white unto the harvest. Hundreds of native towns are accessible, and with ten men of the right stamp, we might, under God, send out into the interior a blessed influence. These men we must select from our colored brethren of

the south. We solicit attention to this subject. Any information furnished respecting well qualified colored men, or such as may become qualified, will be thankfully received by the Board.

CONCERT OF ACTION.

"In union there is strength." This principle is recognized in all the interests of this world. What cannot be done by individual effort, may be effected by the combination of several. A company is formed for mercantile objects, another for manufacturing purposes, and a third for carrying out some great scheme of internal improvement. Thus the great Head of the church, bringing all his people together into one "body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." When any one church is "perfectly joined together," in carrying out a scriptural design, how powerful is her influence! The apostle found occasion in reference to the Thessalonian church, to "give thanks to God always" for their "work of faith and labor of love," and as a result of their united effort, he announced the spreading triumph of truth: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place to God-ward is spread abroad."

This train of thought is induced by the proposition already brought before the readers of the Journal. It has been suggested, that during the months of April and May, concerted action be taken by the churches of the south, in securing funds to sustain our *Foreign and Domestic Mis-*

sionary Boards. This suggestion meets the hearty approval of all who have expressed their sentiments on the subject. It remains to be seen, how far a zealous coöperation of the churches will be brought to bear upon the interests of truth and righteousness in the earth. As is said by brother Baker, in his editorial on the subject, "If we would act—act faithfully—and act efficiently in the cause of missions—we should act promptly, and act in concert."

PASTORS, AUTHORIZED AGENTS.

The Board would be happy to recognize every pastor of a Baptist church, as its agent to vindicate and enforce its claims. If our ministering brethren would consent to engage in this vocation, no very remarkable foresight would be necessary to predict the result. Funds would not be wanted to carry out the most enlarged plans for evangelizing the world. Nor would the men necessary to bear the tidings of salvation to the heathen, be deficient. The people of God, regarding themselves as stewards of his manifold grace, would be ready to offer their substance, or *themselves*, upon the missionary altar. Then would be fulfilled the prophecy, "to *Him* shall be given of the gold of Sheba; *prayer also shall be made for him continually.*" Blessed day, when shall thy glorious dawn appear?

Brethren in the ministry,—is this the solemn position you occupy? and are these the momentous consequences arising from a faithful performance of duty? Will you not, then, exercise your influence? As leaders of the spiritual host, may we

not hope that you will drill your respective companies in the various exercises of christian benevolence? It will require an effort on your part, involving the sacrifice of ease. You will find it necessary to secure information concerning the condition of the world, and the facilities for its spiritual improvement. This information is to be communicated to those under your charge. The claims of the bible with respect to the heathen are to be urged, and, as "a debtor to the barbarian," while you cannot yourselves preach to him, you are to discharge the obligation by sending the messenger of salvation. You may not yourselves absolutely collect the contributions of the churches, but by the excitement of a spiritual sympathy for the heathen, you may induce your brethren to adopt *some system* for the collection of funds. Will you not then, beloved brethren, suffer the word of exhortation, and bring the necessities of a lost world before the churches? If the work be attempted, let it be done *with promptitude, and in earnest.*

NORTH AND SOUTH COMPARED.

The receipts of the Board of the Missionary Union, within the last fiscal year, ending in March, were \$85,009 69. This amount will very far exceed the receipts of the Southern Board. This difference is no ground for discouragement, inasmuch as it is to be accounted for by the fact, that the northern churches have been more directly influenced by the Board in Boston, than those at the south. For more than thirty years, their agents have been effectively employed in

diffusing information among the northern churches, while comparatively few have been operating in the southern country. All this preparatory labor we have now to perform. They have also scores of missionaries in heathen lands, from different parts of the eastern and northern States, creating so many distinct centres of influence.

We repeat it, there is no necessity for discouragement. But it may be fairly asked, shall not this difference excite us to increased activity in the missionary work? With respect to numbers, wealth and influence in society, we are not behind our northern brethren. Our ministry, for intelligence, preaching talent, self-denial and activity, will compare favorably with theirs. We have the resources, moral, intellectual and pecuniary, for the exercise of an extended and blessed influence upon the world, in which we live. Shall not these resources be developed? Will there not be a readiness to bestir ourselves, in the discharge of the solemn responsibilities devolving upon us? We are as able to furnish men and money, to battle with the powers of darkness in heathen lands, as are the churches of the north. Let it be seen, we are as willing. Evidence should be given, that the insinuation made in a northern print, that the contributions of the south were intended as so much "*hush money*," is as false as it was ungenerous. We can shew, that we love the souls of our fellow-men, that we love *Him* who hath loved us and given himself for us. No unholy rivalry, no carnal competition, should be allowed to enter into our plans of action. We may desire to imitate the good example of our brethren,

and if we do well, rejoice that they do better. If, another year, we should equal their present contribution, it should be a source of holy joy to know, that their's has been increased two fold.

We observe in the list of receipts at the north, many heavy subscriptions, ranging from *fifty to one thousand dollars*. Why may it not be thus with our Board? Brethren of wealth, can you make a better disposition of your funds than in sending the tidings of salvation to the heathen? We think not. You cannot preach yourselves.—This is not your talent. But you may preach Christ through others.

CANTON CHAPEL FUND.

It may be proper to state, that the funds collected by brother Shuck, as acknowledged from time to time in the Journal, still remain in the hands of the Treasurer. One of the objects contemplated by our brother in coming to this country, beside bringing his children, was to secure means to erect a chapel at Canton, where he expected to be permanently located. He deemed this arrangement important in facilitating his operations. Previous to his return, however, it was thought advisable to commence the station at Shanghai, and to send him with the new missionaries to that position. Brother Shuck having toiled most laboriously in securing the chapel fund, and being deeply interested in that specific object, regarded it as natural and proper, that with the transfer of himself, the fund he had collected should also be transferred, for the erection of a chapel in Shanghai. No such transfer, however, has been made by the Board.

They deem it best to wait until our missionaries arrive at Shanghai, and they can learn the prospects of the mission there. If they should themselves deem it wise to transfer the fund, they will not take definite action, without giving the contributors an opportunity to give a different direction to their donations, if they desire it.

It is proper also to say, that the recent demonstrations of popular prejudice against foreigners in Canton, render it extremely difficult to procure ground upon which a chapel may be erected, and the same prejudice does not seem to exist in Shanghai.

PRAYER FOR THE MISSIONS.

Will the brethren of the south refuse to pray for the blessing of God upon our missions? We need funds—we need men—but more than all, the Divine direction and smile. If he withhold his favor, in vain may we adopt plans, and vigorously prosecute them. All will end in disappointment. But if he deign to bestow his gracious influence, our counsels will be wise, the men selected will be suitable, difficulties be removed out of the way, the hearts of the heathen prepared for the reception of truth, and Christ's kingdom advanced and established. Who will not desire such a result?

We are led to this train of thought by the consideration of our comparative inexperience in missionary operations. Our missions have just commenced, and nearly all those under our patronage are young men. Some of them have but recently landed upon a heathen shore, some are

on the ocean, while others are about to embark. Our heavenly Father is prepared to listen to the urgent supplications of his children. Let them then in faith, unite to call upon him.

The importance of the concert of prayer can hardly be too much pressed upon the attention of the churches. We commend it to our brethren in the ministry. Let a portion of the first Lord's day of each month be set apart for this purpose, at the close of which a collection may be taken.

FEMALE INFLUENCE.

“Not she, with traitorous lip the Saviour stung;
Not she, betrayed him with unholy tongue;
She, when apostles shrunk, could dangers brave;
Last at the cross, and earliest at the grave.”

The influence of woman in assuaging the woes of humanity, has been often the subject of story and of song. God seems to have endowed her with a peculiar tenderness of spirit. She naturally sympathizes with the varied forms of wretchedness which meet her eye. Her heart moves with pity when the wail of grief reaches her ear. Nor is she less prompt in the effort to relieve. Her invention of the means to bless is quick, and her purpose to employ them, cheerful and ready. Regardless of her own ease and interest, she will go forth in quest of the sorrowing, and do with all her might whatsoever her hand findeth to do. How admirably is this illustrated in those touching allusions to female influence contained in the New Testament.

It is a question of some importance, whether the churches have not too much undervalued the instrumentality which might be employed through

the sisterhood, in the spread of the truth as it is in Jesus. Females may not indeed preach the gospel, or engage in those public discussions which are necessary in the regulation of the Lord's house; but is there not a sphere in which she may move with efficiency? May she not do much as a believer in Christ, to testify her love to him, and her gratitude for the invaluable blessings which the gospel ensures to her sex? Is it not her privilege to put forth systematic, and available efforts, to extend those blessings to her sisters, who groan, and perish, and die in heathen lands? The answer is at hand. She can, she may, she should send out her influence. It is her appropriate work, while she cannot herself preach the word, to administer to the support of those who do, by her own contributions and securing the contributions of others.

Peculiar reasons urge the propriety of calling the ladies of our churches into the active exercise of their talents in the mission cause—

1. They constitute the great majority of our church members. Of the 400,000 Baptists of the south, two-thirds at least are females. If one cent per week were contributed by these for foreign missions, we should have a total of more than \$133,000! While an appropriation of one cent per month would yield nearly \$32,000!

2. Females have more time to devote to these objects. The engrossing cares of life do not fall so heavily upon them, as upon the other sex. While it would be manifestly wrong in them to neglect the duties of home, yet their opportunities of col-

lecting funds are more direct and numerous.

3. The influence of females is more potent for good than that of men. Their appeals are not easily resisted.

For these reasons, we beg to call attention of the churches to the propriety of selecting a suitable number of ladies, in making out their collecting committees on behalf of the mission cause. It will not be out of place also to ask our sisters to volunteer their services in this work. Let them in their own immediate circles of influence open subscriptions and circulate them. Let them stimulate each other to action.

We are expecting, with the blessing of God, to effect a vast revolution in the present condition and future prospects of woman, both among the barbarian tribes of Africa, and the semi-civilized millions of China. Sisters in Christ, we need your co-operation. Will you not put forth your energies? May we not hope that of you it may be said, as it was of one by the Saviour, "she hath done what she could." We hope to hear from many in our land, that they have vigorously entered upon the work of collecting for the foreign mission, and to see their contributions swelling the tide of gospel blessings, which is to refresh and make glad distant nations of the earth.

THE SECOND VOLUME.

This is the last number of the first volume. Since the commencement of the Journal, we have been abundantly encouraged by the patronage of the churches. Before the end of six months it was necessary to pub-

lish a new edition of 500 copies. This was soon exhausted. The number of subscribers is increasing every week, and arrangements will be made for the second volume, to supply all that may be expected to take the work.

We solicit the active coöperation of our brethren, in extending the circulation of the Journal. As we have determined from the first to proceed upon the cash principle, let every subscriber look around him, and secure additional names to send with his own,—the money being enclosed and directed, by mail, to H. K. Ellyson, the publisher.

It is not easy to calculate the extent to which this instrumentality may be employed, in the furtherance of the Redeemer's kingdom. We hope to make it increasingly potent for good. Its pages will be enlivened by extracts from the journals and letters of our missionaries, and carefully prepared articles from our best writers. We shall send it forth the messenger of glad tidings, to be welcomed, we trust, among the families and churches of the whole south.

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**Notices of New Works.**

*Memoirs of Mrs. Shack.*—This work, a brief review of which, from the pen of Rev. H. Keeling, was furnished in the February number of the Journal, is likely to receive a wide circulation in all parts of the country. We are satisfied it will amply repay the labor of perusal, and therefore recommend our brethren generally to allow it a place in their families.

*A pure Christianity, the world's only hope.*—By Rev. R. W. Cushman, pastor of Bowdoin Square Church, Boston.

The title of this book, and the name of the author, will be a sufficient guarantee, that it deserves to be read. The subject itself, especially to those who pray for the salvation of the earth, must be regarded with the deepest interest. It has been well

treated in these pages; nor can the reader fail to be most painfully affected by the survey of those anti-christian principles and practices which have retarded the progress of God's cause. We cordially recommend the work.

*The Judson Offering.*—By Rev. Jno. Dowling, D. D. Lewis Colby & Co., New York, publishers.

This is a neatly printed annual, containing valuable selections bearing on the missionary cause. Unlike many of the costly books of the kind, it may with safety be placed upon the centre-table, to be read by the grave and the gay.

*The Scripture Text Book.*—Lewis Colby & Co., publishers.

This work, as its title imports, is an arrangement of scriptural passages, designed to aid ministers, Sabbath school teachers, and heads of families, in giving instruction to those under their charge. We cannot vouch for the correctness of all its selections, but from the cursory view taken of it, we think it adapted to promote the increase of scriptural knowledge.

*The Christian's Daily Treasury.*—By E. Temple. Gould, Kendall & Lincoln, Boston, publishers.

In the work before us may be found, for every day in the year, a passage of scripture, upon which judicious, practical reflections are indulged.

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**Donations.**

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| FROM 15 MAR. TO 15 APRIL.                                                                                               |                 |
| <i>South Carolina.</i>                                                                                                  |                 |
| Cash, Rev. H. D. Duncan's subscription to Rev. J. B. Taylor,                                                            | 10,00           |
| Cash, Miss S. N. Jaudon 15, Miss M. E. Jaudon 10, Miss J. A. Jaudon 2, per Rev. J. B. Taylor,                           | 27,00           |
|                                                                                                                         | 37,00           |
| <i>Alabama.</i>                                                                                                         |                 |
| Alabama State Convention, cash remitted by brother Wm. N. Wyatt, Treas., viz: for for'n missions, for females in China, | 292,36<br>20,00 |
|                                                                                                                         | 312,36          |
|                                                                                                                         | 349,36          |
| <b>BIBLE FUND.</b>                                                                                                      |                 |
| <i>Alabama.</i>                                                                                                         |                 |
| Cash from Rev. J. H. De Votie,                                                                                          | 100,00          |
| Ala. State Convention, by bro. W. N. Wyatt, Trs.,                                                                       | 19,00           |
|                                                                                                                         | 119,00          |
|                                                                                                                         | 468,36          |
| <b>ARCH'D THOMAS,</b><br>Treasr.                                                                                        |                 |

## Board of Domestic Missions, Marion, Ala.

## THE USE OF PROPERTY.

The following article illustrates the natural and almost universal tendency of the increase of earthly possessions. Covetousness strengthens with the accumulation of wealth—grows with its growth, and strengthens with its strength. This is a rule with rare exceptions,—as scripture, history and observation clearly shew. "Beware of covetousness," was the prudent and needful caution of Him who knows all things, to his disciples. Although riches, by their "deceitfulness," have proved "a snare" to most who have possessed them, yet small is the number who do not desire them; and smaller still is the number, in possession of them, who do not *covet* more.

The following reflections are well suited to lead christians to examine themselves and the scriptures on this subject:—

The desire to possess increases as one's possessions increase. The further poverty and want are removed, the more are they dreaded, and the greater is the effort to keep them off. A man does not increase in liberality in proportion as his wealth increases. A man who has "*two mites*" may, perhaps, (a woman once did,) cast them BOTH into the treasury. If he have *two dollars*, he may give *one* of them to a brother in want. But when he has two hundred, he will not give half—not more than a fifth—say forty dollars. And when possessed of two thousand, he will not scatter more than a tenth—say two hundred dollars; and when worth twenty thousand, not more than a twentieth, or one thousand dollars; and when his income is two hundred thousand a year, he will bestow in charity no more than a hundredth part, or two thousand dollars a year. So that a poor man is less covetous

in feeling and in action, than the same man will be when rich. Now it is very plain that men are more able to give the same proportion of their wealth to objects of charity or public utility when rich, than when poor. A man of two hundred thousand dollars can certainly part with one hundred thousand better than another with two dollars can part with one; for so rich a man will still have an abundance left. But you will not persuade him to do it. His covetous disposition will increase with the increase of his wealth. The heavier the purse hangs down, the tighter the strings are drawn. The more the hand is employed in grasping, the more difficult it becomes to open it. Sailors, as a class of men, are proverbial for their generosity, but they are generally poor. The islanders of the Pacific ocean are admired for their generous disposition, but they, too, are poor. There is, I think, a reprehensible improvidence in both these classes. It is desirable that they should be more careful, more saving; but, on the other hand, had they great possessions, they would, if true to human nature, as exhibited in the experience of the past, be more covetous as a result.

Let there be a million of dollars entrusted to one man, and let another million be possessed by a thousand men, (and that would be one thousand dollars each,) and from which would you obtain the greater sum for the spread of the gospel among the heathen? for public institutions? among ourselves? or for any good and philanthropic enterprise? There

can be no doubt but that by the thousand families more would be bestowed than by the one family in which the million was concentrated. And yet there would be less ability in the many, by all the difference between the expense of supporting a thousand families instead of one. So that, whether you look at the happiness to result from liberality, either to the giver or the receiver, or both, pray that no one, not even yourself, may be abundantly rich; for, with the increase of wealth covetousness increases; of which Jesus says, "take heed and beware;" but let us rejoice rather in that order of things which prevails among us, where great estates are uncommon, and a comfortable subsistence is the ordinary lot.—  
*Rev. R. Tincker.*

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From our Missionaries.

SOUTH CAROLINA.

Hamburg.

Rev. A. M. Cartledge has been laboring in this place under appointment of our Board, since October last. There is no church yet organized. Some ten members have pledged themselves to unite for that purpose. Early arrangements will be made for the constitution. They have a house, which with some repairs will make a comfortable place of worship. The necessary repairs will soon be made. They have recently formed a Sabbath school, with seven teachers and twenty-five scholars.

Brother C. devotes his whole time with this people, and when the church is constituted he will become its regular pastor. His congregations are increasing, and his prospects

for usefulness are more and more encouraging.

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BAPTISTS IN THE UNITED STATES.

From the Baptist Almanac we learn, that there are in the United States, 7,883 churches; 4,641 ordained ministers; baptized in one year, 35,011; total number of members, 655,536. In addition to this number, the Almanac gives 5,740 churches, 3,646 ordained ministers, and 345,283 members; distributed among those called Anti-Mission, Six Principle, Seventh Day, Church of God, Free Will, Reformers, or Campbellites, Christian Connection, (Unitarian;) swelling the number, in the "grand total," to 13,623 churches; 8,287 ordained ministers; total membership, 1,000,719.

We are at a loss to know why these are called *Baptists*. No doubt many among them embrace Baptist sentiments, and so do many among most pedo-baptist denominations. There are serious objections to counting them among Baptists. And, 1. They are not Baptists. Many of them refuse to be recognized as such; they deny the name—they profess not—they teach not, the doctrine of Baptists; and many, *very many*, are doing much to oppose the Baptists. 2. It conveys a wrong impression with regard to the numerical strength of the denomination. 3. It exposes us to the charge of holding fellowship with the errors of the above named sects, and takes away one means of defence. Our opponents take our denominational Register, and under the head of "statistics of Baptist churches throughout the world," they find all the above named

sects classed. Under the head, "Religious denominations in the United States," they find them all enumerated again and styled "*Baptists*." There it is,—who can deny it? They are called Baptists,—they are counted as such. Our opponents say, "let a man believe in immersion, and deny *all* the essential doctrines of the gospel, and he is esteemed a Baptist;" and for proof, they will refer to such authority as the above. All that can be claimed for some of the above sects, as Baptists, is their belief in immersion *only* as baptism; but this is far from constituting a Baptist. Presbyterians and Congregationalists come infinitely nearer being Baptists than those alluded to. It may be designed to shew, how large a number in the United States bear testimony to the truth, that immersion *only* is baptism. The testimony of such witnesses is no advantage to our cause. Their evidence is like that borne by the woman possessed with a spirit of divination, to the preaching of Paul and Silas, "These men are the servants of the most high God, which shew us the way of life and salvation." The people knew this to be a wicked woman, and when hearing her commending and praising the gospel, they would naturally conclude it and its advocates to be of the character of this base woman. This is no uncommon method satan pursues to bring the truth into disrepute.

*Baptist Colleges and Theological Seminaries in the U. States.*—There are fourteen Colleges; connected with which there are 67 instructors, 876 students, and 63,800 volumes in the libraries. The aggregate number of graduates, 2,041. There are eight Theological Seminaries; 20 instruc-

tors, 150 students, 294 graduates, and 13,750 volumes in the libraries.

*Baptist Periodicals in the United States.*—Twenty weekly; one semi-monthly; eleven monthly; three quarterly; one annually.

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BAPTIST ALMANAC AND ANNUAL REGISTER FOR 1847.

This valuable statistical document has just been received at our office. We do not usually expect much in an *Almanac*, worthy the notice of a religious periodical. The "calendar pages" constitute a very small part of the "*Baptist Almanac*." "*The Annual Register*" is of great value to any one who feels any interest in the statistics of our own and other religious denominations. Every Baptist family should possess a copy and preserve it as a document of reference. Some idea may be formed of it from the table of contents, which is here given: Eclipses, &c.; Baptists in Germany; Calendar pages; Register of Baptist Associations in the United States; summary of Baptists in the U. States, British Provinces, and the West Indies; Anti-Mission Baptists; summary of Baptists in Europe, Asia, Africa and America; Religious Denominations in the United States; Progress of Romanism; Methodists and Congregationalists; Baptist Colleges; Baptist Theological Schools; Baptist Societies; Baptist Periodicals; Poetry; Books and Tracts published by the Publication and Tract Society.

*Price.*—Single copy, 6 1-4 cents; one dozen copies for 50 cents; one hundred copies for three dollars; five hundred copies for fourteen dollars; one thousand copies for twenty-five



dollars. Any one sending a dollar bill on any specie paying bank, in a letter, paying the postage, to B. R. Loxley, 31 north sixth street, Philadelphia, will receive thirty copies by mail. Persons in any part of the United States can thus procure the Almanac for less than the retail price in Philadelphia.

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METHODISTS.

The 'Methodist Episcopal church' has 620,169 white members, 30,382 colored members, and 640 Indian members; total, 650,551. Also, 5,654 Sunday schools, 64,869 teachers, and 302,386 scholars. The 'Methodist Episcopal church south,' has 332,523 white members, 125,610 colored members, and 3,400 Indian members; total, 415,533. Also, 1,260 Sunday schools, with 7,409 teachers, and 44,500 scholars. The Missionary Society of the 'Methodist Episcopal church,' received during the year ending May 1, 1846, \$89,528; averaging 14 cents for each member of the church. Their foreign missions are in Liberia, Oregon, South America, and China, with 45 missionaries and 915 church members. Their domestic missions embrace,—1. The destitute white population; employing 139 missionaries, with 12,911 church members. 2. The Indian missions; embracing 8 missions, 12 missionaries, and 640 church members. 3. Missions to the German population; "the latest established, but perhaps the most interesting, important and successful of all our missions." They embrace 56 missionaries, 3,334 church members, and 1,844 children in Sabbath school. The Missionary Society of the 'Meth-

odist Episcopal church south,' reports \$68,529; averaging 15 cents to every member. There are 47 missionaries among the destitute white population, with 8,996 members; 127 missionaries among the colored population, with 29,624 members; 32 missionaries among the Indians, having charge of 3,404 members; and 61 missionaries in Texas, with 6,822 members.—*Bap. Almanac.*

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ROMAN CATHOLICS.

This sect of religionists is laboring with a zeal and industry worthy of the truth, and their success seems to equal their labors. Taking their own statements as a guide, their increase is most fearful. Fifty years ago there was but one bishop, twenty-five priests, and a few Romish churches, in the United States. Now they tell us they have 13 colleges; 43 female religious institutions; 66 female academies; 244 clerical students; 88 charitable institutions; 26 dioceses; 24 bishops; 812 churches; 824 priests, and 1,173,700 members. They have more than doubled during the last ten years; and their increase from popish countries, by immigration, is about 100,000 annually. Surely it is time for all protestants to awake to the work of domestic missions. The gospel alone can save our country from the grasp of the "Man of Sin." Domestic mission societies are the appropriate agencies for preaching the gospel among the destitute.

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CONGREGATIONALISTS IN THE U. S.

There are 1,675 ministers, 1,728 churches, and 159,169 members; the most of which are in the New England States, N. York and Ohio.

## THE CIRCULATION OF THE BIBLE.

The following from an address delivered by William Maxwell, Esq'r, of Virginia, will serve to deepen the impression upon the churches, that the circulation of the scriptures is one of the surest methods of preserving the purity of our institutions, and of promoting the best interests of our beloved country:—

He asked if any thing needed to be said in support of such a resolution? Does it not support itself? Is it not already adopted and recorded in the hearts of all present? He supposed he might take it for granted that all present were attached to our existing form of government, and that all desired to transmit it unimpaired to the remotest generations of their children. How can this be done but by the wide diffusion of the word of God? Consider the nature of our government. It is a pure democracy, of and for the people, carried on by servants elected to reflect their character and carry out their measures. This he did not say was the theory of our form of government, but this had come to be the practice. It is now a democracy—a self-government. Now to qualify a people to govern themselves, intelligence and virtue are manifestly essential. Some men say that intelligence is enough—that all that is necessary is to spread light among the people. Light is undoubtedly wanted—for there is great darkness throughout the land. We have much ignorance to enlighten, and much error to instruct. We are contending with error in all its forms,—with Mormonites, Fourierites, Fanny Wrights, and a whole host of wrongites that call themselves *rights*. We contend with the very prince of darkness himself, and we do need light. But

where shall we find it, if not in that book of God, where we have history, prophecy, poetry, and all that can arouse the human mind to the highest point of interest and of action? Here are the most exciting truths in the most exciting language.—Here are “thoughts that breathe, in words that burn.” Here is all that can agitate and alarm and affect the human soul. This is the very book we want to spread light over all the land. It is light itself. It is the lamp of God, and sends forth rays beautiful as the bow of God in the redeemed heavens.

And suppose we could diffuse this light without the aid of this volume, which is indeed impossible—suppose all the people of this land could be made intelligent and even learned—suppose the whole land should be stocked with men of the highest order of genius; with Voltaires and Rousseaus, and Byrons and Shelleys; would that make a happy and a peaceful community? Far from it. It would be a place where, even as in Milton's Pandemonium, might have been eloquence, poesy, and strains of melody that should seem to come from heaven. It would be a place where no wise man would wish to dwell. You could have no self-government there. You would have self-seeking in all its forms, and in the end self-destruction. Besides intelligence you must have virtue; and this you cannot have without the word of God. You may have a calculating, cold morality, but it will lack stability, and will in the end prove empty and vain. We need a wide diffusion of prudence, discretion and intelligence to discern what there is to be done; and then

we need a virtuous energy to impel us to go forward and do it. And this can be derived only from the word of God. And still more than this:—taking another view of the subject, and retracting all that has been said, we may assert that this is *not* a democracy—we are *not* self-governed, and still more, no man can govern himself at any time or in any way. All government must come from God, and our frame of polity is not a mere human contrivance, but a divine work, hanging suspended from the very throne of God—not by any paper constitution which the people may destroy, but like the sun in the firmament, by the simple word of God. Providence alone could have harmonized all the jarring interests of this wide-spread country. It was God who made this wise system of polity, and it is he who maintains it still, and keeps it in harmony and makes the music of its spheres. Our government then is a theocracy, as truly so as was that of the Jews. God now sits above the people, and through them orders our concerns and directs all our affairs. And the instrument of that guidance is the bible he has given us. Many say he does it by the clergy—and appeal to the text that “faith comes by hearing.”—Yes, but “hearing by the word of God.” Highly as he venerated and loved the clergy—and a more devoted and patriotic band of men had never lived—still all history shews that if you separate them from the bible, or allow them to separate the bible from the people, they become the most corrupt, dangerous and contagious body in the world. Let them proclaim, then, the bible. Let them preach it to all the world.

But we, too, have a work to do in this respect—a work which we may not neglect, and in which all should take a part. The mothers and the ladies of the land should lend their aid. This is the manner in which God will govern this nation.

---

TEXAS.

The following from the Christian Observer, is one of a series of letters written by a missionary of the American Sunday School Union, and contains interesting information respecting a field in which southern Baptists are deeply interested:—

My last communication left me in the city of Galveston—the commercial emporium of the State, concerning which I have little to say. It is in a very prosperous condition,—containing full five thousand inhabitants, more than one-fourth of whom are Germans. It has five evangelical congregations,—Baptist, Episcopal, Methodist, Presbyterian and German Methodist,—each being supplied with the entire services of an excellent pastor, and each having connected with it a Sunday school. I had the pleasure of supplying the Presbyterian Sunday school with a considerable number of the publications of the Am. Sunday School Union:—the Baptist Sunday school I furnished last spring, as also the German Methodist Sunday school.

Galveston is the *stronghold* of Romanism in this State. I have but little definite knowledge in relation to their statistics. I was told by one of their adherents, that they numbered some five hundred communicants.

The various protestant denominations are all supplied with a pious and able ministry, and are in a flourishing condition. The temperance

cause is prosperous. I attended one of their regular monthly meetings. The audience was large and respectable, and the proceedings of the meeting were conducted with a great deal of decorum. Several members were added. At the invitation of the chairman, I made a short address. The Sabbath cause is here receiving some attention. Great harmony prevails among the different denominations of christians. The clergymen of the Methodist, Baptist and Presbyterian churches, are in the habit of meeting every Monday morning, for the purpose of social prayer, and to converse together about the services and labors of the previous day, as well as to plan for directed and harmonious action during the ensuing week. Is not this an example worthy of imitation? Can any thing good come out of Texas?

During my stay in Galveston, my heart was rejoiced by the arrival of four Baptist ministers, who came with their families to live and labor in the country, under the auspices of the Southern Baptist Miss. Board. With three of these brethren I had the pleasure of making an acquaintance, and was much pleased with their christian deportment. I most cordially hail them as fellow-laborers in this destitute part of the Lord's vineyard, and trust they will be quite an accession to the strength of the evangelical ministry of our State. They cheerfully promised a hearty coöperation with me, as agent of the Am. Sunday School Union. I doubt not, they will greatly aid me in my efforts. In addition to these, three Presbyterian clergymen have recently arrived in the country,—thus fur-

ther adding to the number of our ministry. And yet there is room,—for truly can it be said in our State, “there remaineth much land, yet to be possessed.” Who will come to our aid? Who will say, “Let us go over and possess the land, for we are able?”

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#### NEW FIELDS OF LABOR.

It will afford pleasure to our readers to know that the Board are endeavoring to fulfil their solemn trust, to the best of their ability. The time, we hope, is not distant when all the points referred to in the report of the Convention, on “New Fields of Labor,” will be occupied. We introduce, on account of its importance, a part of that report:—

While there are, doubtless, some portions of the Atlantic States of the south, still requiring missionary labor, it is presumed that, with some exceptions, these fields are, or will be explored and cultivated by the respective associations, local or general, of these States, leaving the Mississippi valley, with the new States of Florida and Texas, as the vast arena of the operations of your Domestic Mission Board.

In this extended region, from the Des Moines to the Gulf of Mexico, and from the Rio Grande to the Atlantic shores of Florida, there are many districts of great extent, and comprising a numerous, intelligent and accessible population, destitute of the preached gospel—God's appointed instrumentality of eternal salvation. The cry from these regions is loud, and will be constantly and long on the increase, and will, doubtless, receive attention from your Board, commensurate with the means placed at their disposal.

Your committee would especially suggest the propriety of placing, at the earliest possible period, a missionary in each of the capitals and chief commercial towns as yet unprovided for. Jefferson city and Booneville, Mo.; Little Rock, Arkansas; Matagorda, Austin and St. Antonio, Texas; Tallahassee and Key West, Florida; the city of Lafayette, and Baton Rouge and Shreveport, La.; Natchez and Vicksburg, Miss.; Memphis, Tenn.; Huntsville, Ala.; and Columbia, S. C., are some of the important points immediately pressing on the attention and labors of your Board.

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**Donations.**

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THE  
SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

PUBLISHED BY THE

BOARDS OF FOREIGN AND DOMESTIC MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION.

VOLUME II.

RICHMOND:

H. K. ELLYSON, 176, MAIN STREET.

1847.



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SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. II.

JUNE, 1847.

NO. 1.

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THE EARLIER MISSIONS TO CHINA.—NO. II.

ROMISH MISSIONS.

These may be conveniently divided into three periods: the *first* of which, embracing the close of the 13th, and the 14th century, is contemporaneous with the latter part of the Nestorian missions just referred to. The *second*, commencing about the middle of the 16th century, (1552,) extends to 1724, when they were banished by severe laws. The *third*, embraces the period from that time to the present, during which they have been compelled to operate as they could, by stealth and stratagem, meeting with great danger, and enduring much hardship.

**FIRST PERIOD.** During the thirteenth century, the Romish missionaries began to enter the western provinces of China. In the words of Mosheim, "We can scarcely declare how prosperously the christian religion flourished in these days among the Tartars, and what great additions it constantly received. The Nestorians built churches in innumerable places, and many Franciscan Monks, *et mendicabant et prædicabant*, both begged and preached." (Hist. Tart. Ecc., p. 76.)

The first definite accounts we have of any who penetrated far into the interior, relate to the mission of John Monte de Corvino, a Minorite friar, born in 1247. When about 40 years old, he went to Tartary, and after spending several years there proceeded to China. He reached Peking about 1294, and was kindly received by the Emperor, Timur Khan, (grand son of the famous Kublai Khan,) to whom he presented himself. He erected a church in Peking, with a steeple and three bells, which excited great admiration, and proceeded indefatigably in his labors. But the Nestorians bitterly opposed him, and inspired the emperor with suspicions against him. Eleven years he was in his pilgrimage alone, and then he was joined by only one associate; yet by this time, (1305,) he states that he had baptized nearly 6,000 persons. He had also bought 150 children, whom he baptized, educated, and taught to chant the services of the church, an exhibition with which the emperor was highly delighted.

He translated the New Testament, and the Psalms of David, into the Tartar language, and published them in a very beautiful form; whence Mosheim argues thus: "It is evident from these excellent endeavors of Corvinus, that he burned with sincere desires to *convert* the heathen. Had he desired only to make them Romanists, he would not have translated the New Testament into the Mogul language; but he wished to make them christians, and hence, set before them the law of Christ." This conduct of his is indeed in very striking contrast to that of modern Romish missionaries, who even ridicule protestants for the pains they take in translating the scriptures, and declare it a work, "evidently contrary to the principles of christianity." (Annalis de la Propagation de la Foi, 1828, p. 48.) It is to be doubted whether the recent Pope would have admired such efforts, since he complained so dolorously of the indefatigable attempts of the Bible societies to circulate "the Bible and worse books" among his followers. (See the Bull on Bible Societies.) However, no doubt he derived this antipathy, along

with his apostolical succession, since the Pope at that time seems to have been very much of the same stripe; for his holiness commanded a catechism to be prepared as a help to Corvino in spreading the gospel, and had it filled with pictures, "that it might be more popular than the missionary's version of the New Testament."\*

Corvino's own account of his labors, is simple, earnest, and almost touching. "It is now twelve years," says he, in one of his letters, "since I have heard any news from the west. I am become old and gray-headed; but it is rather through labors and tribulations than through age, for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament, and the Psalms of David, and have caused them to be transcribed with the utmost care. I write, and read, and preach openly and freely, the testimony of the law of Christ." He died about 1330, quite a patriarch, both in age and in influence.†

During his life, and shortly after his death, no less than 30 or 40 additional laborers repaired to China, and an archbishop of Pekin was appointed, with seven bishops under him.

Gutzlaff relates a story to illustrate the favorable views entertained towards christianity by the Mongol emperors of this period. Nayan, a powerful chief, who had embraced christianity, revolted, and had a great number of christians in his army, who carried a standard, with the cross upon it. The emperor marched against him in great state, and by the impetuous valor of his army defeated the insurgents. When the Jews and Saracens perceived that the banner of the cross was overthrown, they taunted the christians, saying, "Behold the state to which your vaunted banners and those who follow them are reduced!" The christians laid their complaint before the emperor, who ordered the scoffers to appear before him, and said, "If the cross of Christ has not proved advantageous to the party of Nayan, the effect has been consistent with reason and justice, inasmuch as he was a traitor and rebel to his lord, and to such wretches it could not afford its protection. Let none, therefore, presume to charge with injustice the God of the christians, who is himself the perfection of goodness and justice." At the next festival of Easter, he commanded the christians to appear and bring their gospel with them. After causing the book to be repeatedly perfumed in a ceremonious manner, he devoutly kissed it, and directed all his nobles present to do the same. However it is to be observed, that he did the same also at the festivals of the Jews, Saracens and Idolaters; so that he seems to have carried out with great consistency, the liberal principles of some modern infidels.

The same monarch, when he sent Nicholo and Maffia Polo to the Pope, as ambassadors, stated as follows the conditions on which he would become a christian: "The idolaters can perform miracles; their idols have the faculty of speech, and predict to them whatever is required. They have the power of controlling the weather, and exercise authority over nature. But return you to your pontiff, and request of him, in my name, to send hither one hundred persons, well skilled in your law, who, being confronted with the idolaters, shall have power to coerce them, and to shew that they themselves are endowed with similar power, but which they refrain from exercising because it is derived from the agency of evil spirits. You will compel them to desist from practices of such a nature in their presence. When I am witness of this, I shall

\* At a later period the French missionaries in China found it necessary to have the New Testament in Chinese, and accordingly prepared a translation, and sent it to Rome, with the request to be allowed to print it. But the application, as well as the copy which they sent, was shelved in the Vatican.

† If it should seem to any that we look upon this first herald of Romanism in China, with too much indulgence, and that we appear to have some fellowship with him, and his deeds, we confess that we do regard him in a very different light from the later Romanists. Let it be remembered, that at this time, the Protestant church, the true church of Christ, was embodied within the Roman organization; and moreover, that in that mighty sickness which was eating up the spirituality of the professedly christian world, the heart was sicker and more corrupt than the extremities. When the torpor of death had settled over Italy, much true christianity existed in Germany, which at last burst forth, and gave rise to the Reformation. And may we not hope, that in that far off land, and among some at least of these ancient missionaries, some of the true blood of Christ's body was circulating: not that blood of his crucified body, which lying priests exhibit in bottles to a credulous populace, but the blood which belongs to his mystic body, his church, that blood which "every joint supplieth," and gives life and strength to every true believer.

place them and their religion under an interdict, and shall allow myself to be baptized. All the nobility will follow my example, and this will be imitated by my subjects in general; so that the christians of these parts will exceed in number those who inhabit your own country."

Altogether the accounts are such as to lead Mosheim to say, "thus *flourishing* appears to have been the state of the Tartar and Chinese church in that day."

But a sudden end was at hand for all these efforts and successes. The Tartar dynasty which had been so favorable to both the Nestorians and the Romanists, was dethroned amid tremendous revolutions, which shook the whole empire to its centre, and covered its fairest fields with carnage; a new king arose, which "knew not Joseph;" the Ming dynasty came into power, (1369,) and being founded on the principle of opposition to the foreign (the Tartar,) yoke, cherished a general hostility to all foreigners, and prohibited the missionaries continuing their labors. Consequently the christians lost ground rapidly, no new missionaries could enter the kingdom, and we soon hear nothing of them. Mosheim does indeed mention that so late as the 15th century, the Nestorian Patriarch sent bishops to China, and some faint and dubious glimmerings of them are discernible in the records of the 16th century; but after that they totally disappear.

It may reasonably be asked now, where are the traces in the Chinese manners, literature and religion, of this long continued missionary labor? Did the work, pursued with various success and energy, for nearly 700 years, completely fail in leaving its mark on the Chinese character? Has the seed, sown and nurtured so long, left no vestige of its vegetation? What deluge of causes has swept with such devastating energy over the fields where the bones of these martyr missionaries lie, and washed away so completely the signs that they have been? What hand has filled up and hidden from view all these former excavations in the flinty bosom of Chinese immobility?

1. This question may be partly answered by referring, (1,) to the great revolutions which took place at this period, in the whole political and social condition of China; and (2,) to the cessation of new missionary accessions from abroad, and the undermining influence of a popular, man-pleasing, and philosophic form of selfishness, such as Confucianism presents, clad too, with all the hoary dignity of age, and supported and rendered fashionable by government—upon an ignorant, ceremonial, and doubtless, corrupt christianity, and subject moreover to the inveterate prejudice of the Chinese against things foreign.

2. We may also refer to analogous cases, and show that this mournful instance is at least not without parallel. Where are the churches, or the traces of the churches in which the far famed bishop of Hippo labored, and which nurtured so many distinguished fathers of the church? The whole northern coast of Africa, once blossoming as the rose, and like the garden of the Lord is now the habitation of cruelty, and the deepest darkness of false religion rests brooding over it. Where are the traces of the spirit of Christ where Paul taught "publicly and from house to house?" Of all the seven churches of Asia mentioned in the Apocalypse, but one has any character or strength, a column in the midst of ruins: most of them are utterly desolate: their candle has gone out in utter darkness.

3. But we do not admit that *all* traces have disappeared. It is true, Chinese historians do not describe the introduction of christianity, which, to these worldly and self-important men, seemed an insignificant event, and was buried in their common contempt for all foreign creeds. Yet Mr. Gutzlaff mentions "a history of all religions, in Chinese, where christianity is detailed in such a way as to leave no doubt that it was known in China long before the entrance of the Jesuits, (i. e., in the latter part of the 16th century,) but only in a circumscribed sphere, and very imperfectly." Besides, the facts we have briefly sketched, afford an explanation of some curious phenomena in the present state of the Chinese, which exhibit the effects of this early christianization, as we think, though in a greatly modified and corrupted form. We have the



clearest evidence that a spurious sort of christianity once reigned over a great part of Central Asia, in the striking coincidence of some rites of Buddhism with the superstitions of the degenerated eastern and western churches.

Medhurst says, "The celibacy, tonsure, professed poverty, secluded abodes, and peculiar dress of the Buddhist priests; the use of the rosary, candles, incense, holy water, bells, images, and relics, in their worship; their belief in purgatory, with the possibility of praying souls out of its fires; the offering up prayers in a strange language, with their incessant repetition; the pretension to miracles; the similarity of their altar pieces; and the very titles of their intercessors, such as 'goddess of mercy,' 'holy mother,' 'queen of heaven,' with the image of a virgin having a child in her arms; are all such striking coincidences, that the Catholic missionaries were greatly stumbled at the resemblance between the Chinese worship and their own, when they came to convert the natives to christianity, and some of them thought that 'the devil had induced these pagans to imitate the manners of holy mother church, in order to expose her ceremonies to shame.'" (Medhurst's China.) The Lamas of Thibet, also, says Mr. Gutzlaff, "revere in their high priest an incarnate deity, by no means different from the Pope. They chant as is done in the Romish churches; they pray for the dead; their bishops wear mitres; they have monasteries, nunneries, and fasts; they perform pilgrimages; use holy water; their priests live in celibacy, say mass, &c., &c."

These certainly are sufficient relics of the early teachings, to maintain the credit of the history we have given, even aside from the indubitable authority in its favor.

It is indeed a mournful spectacle to behold the present state of China, "her foolish heart darkened," plunging into insensate folly in her very professions of superior wisdom, alienated from God, both in practice and in knowledge, and to reflect that once the true word of the Lord sounded out through this whole region, and from many a temple ascended a pure offering to the God of heaven. We may not question God's providence, China is as clay in the hands of the potter, and she cannot cry out "why hast thou made me thus?" But it may and should lead us to "take heed lest we fall." From the whole, we may infer the same awful lesson which we hear from the midst of the deserted candlesticks of the apostolic churches, the lesson which our Lord himself in glory sent to his churches on earth, warning them of their unfaithfulness, and saying, "Repent! or else I will come unto thee quickly, and fight against thee with the sword of my mouth. He that hath an ear let him hear what the Spirit saith unto the churches!"

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## Miscellanies.

### PARAGRAPHS ABOUT GIVING.

The following from the Sunday School Journal, is so replete with valuable thought on a most important subject, that we bespeak for it the special attention of all our readers. Good must accrue to such as carefully consider the scriptural truths comprehended in these lines:

The great day will reveal many strange things about charitable contributions. It will make known why a certain widow gave the two mites, and why the Lord approved her. It will also make known why Mr.

Dives, and Mr. Magus, and Mr. Demas give less to God than they give to their desserts, their table service, or their superfluous servants, why they give more to a fashionable subscription where the name is blazoned, than to a plate collection, where a bill for a dollar looks as large as a bill for a hundred; and why, as wealth has increased, their thank-offerings have not increased.

The silver and the gold are the Lord's, but this is not recognized, as it will be one day. In the annual accounts which men in business take

of their loss and gain, they are as much bound to remember the cause of Christ, as to set aside portions for their families. Young christians should begin life with regular allotments of a proportion for God; and as property increases, they should increase this proportion. So far from this, it is common for the proportion to decrease. For example: In 1810 Mr. Smith had cleared one hundred dollars, of which sum he gave ten in charity. In 1840 he had cleared over and above all personal and family expenses ten thousand dollars, of which sum he gave one hundred in charity. Mr. Smith thought he had done well; but in a matter of trade he could perceive the difference between ten *per centum* and one *per centum*. If his prayers and his aims have gone together, one may reckon how much he prays.

The habit of bestowing by rule and according to fixed proportions, tends to prompt giving. It also tends to wise giving, for it will naturally lead to a survey of different claims, and a due apportionment to each.

We all know what enormous donations were made in days of popish rule to monasteries, hospitals and the like. This was under the scourge of merit-mongery. The dying man conceived that he was doing somewhat "for the good of his soul," and to buy heaven. It is mortifying to think that a more just and gracious view of the subject should not lead true christians to be more abundant in their testimonials of gratitude. There is something fearful in considering the selfish principles on which property is disposed of by persons who profess to hold every penny as under stewardship for the Lord. Last wills and testaments fall within the scope of conscience, and will come up for probate, at a tribunal which has cognizance of more than the formalities of registry. While a man is hale and of disposing mind is the time when he should ask himself the question, "Am I willing to provide for wife,

and children, and expecting friends, to the absolute neglect of the cause of Christ?" A collation of all the wills now lying duly executed, in desks, drawers, and fire-proof safes of persons who have their hundreds of thousands, would shew how much remembrance there has been of the great interest. This suggestion ought to give occasion for significant codicils.

When produce is high, and every avenue choked with the masses of freight, and every vessel laden for foreign ports, and business pouring its tide into our marts, is it not proper for those who reap the harvest to drop a few sheaves, and leave some corner of the field for the gleanings of Christ's poor? Ought not the quotations of the commercial lists, as they rise and rise, to be accompanied with a perceptible change in the reports of charitable treasuries? Let the two be compared for a term of three months.

Money is a fleeting thing; good intentions should be carried into effect without delay. The present time is all we can be sure of. Tomorrow may find us unable to bestow. How heavily this thought might weigh on the minds of some, who remember the day when they squandered hundreds or thousands on vanity, and who now find that their treasures have passed away like snow-banks in the spring. If wealth must fly, let at least some tithe of it pass towards the relief of the poor, the instruction of the ignorant, and the salvation of the perishing.

If any one doubts whether there is wealth enough in Christendom to sustain the largest schemes of philanthropy, let him reckon up the single cost of war. How far would these wasted millions go? All that is needed to secure the end, is such a change in the opinion of men, as shall make them willing to bestow on saving their fellow-creatures what they now bestow on destroying them. Such a change will certainly come; but the principle which will prevail

then, is just as true and obligatory now. It remains to be seen how far the christian world will arise and act on the conviction.

When application is made to an individual for aid towards a good object, he mistakes if he regards himself as called on to make a sacrifice. It is but a happy occasion for acting out a principle and sentiment which he professes to recognize. He is not conferring a favor, he is enjoying a right. Every disciple possessing substance is to be presumed to be waiting for such opportunities. If the cause is a bad one, there is no question remaining. But if it is good—he stands pledged to the amount of his ability.

The list is yet to be made out of those who have impoverished themselves by charitable contribution. We have not been able to procure the first name; while we know many who have prospered in proportion to their benefactions.

Great hopes may be indulged of better views on this point from the training of children to acts of benevolence. To melt any thing considerable out of the flint of aged avarice, is more than we can expect. As men need less, they crave more. It is a blessed arrangement of providence that we do not live to the age of Methuselah. The antediluvian miser must have been a monster

equal to the Megatherium. Perhaps the son may be less gripping than the father: he will be so, if he has right training. The rich man does not foresee this, "he heareth up riches and knoweth not who shall gather them." Sometimes God gathers them, by making the child more philanthropic than his forefathers. As soon as an infant learns the meaning of money, he should be taught that its noblest use is to extend human happiness and promote Christ's kingdom. Teach him that he must account for it to God, and he will go through life with a new impulse.

"It is more blessed to give than to receive." Ponder on this blessedness. The thought will brighten the aspect of ledgers, bank-books, certificates, bonds, and mortgages; it will illuminate the face which now gathers blackness on the approach of an agent or a collector; nay, it will throw a flood of light over the whole surface of worldly business. To be able to rescue a little of sordid gain from the base channels in which it commonly circulates, is truly to get "money's worth." The calculation cannot be made in this life, what proportion of the world's wealth has been thus rescued, and consecrated to God, but "the day will reveal it."

## Board of Foreign Missions, Richmond, Va.

### CHARGE TO REV. F. C. JOHNSON.

The following charge, by brother R. Ryland, was delivered at the ordination and designation of F. C. Johnson, as missionary to China. Our readers will, doubtless, be interested in the solemn appeals which it contains, and be prepared to pray on behalf of our youthful brother, that he may be enabled to fulfill the important work committed to his hands:—

*Beloved Brother:*—To be set apart to the work of the ministry in a

christian land involves a serious responsibility. It introduces the man thus set apart into the awful work of negotiating affairs between God and the souls of men. The consequences of such ministry reach far beyond this world; they extend into the remote depths of eternity. But to be delegated to a distant heathen land, by your confiding brethren,—to be appointed to lay the foundations of

christianity in a country to whose swarming population Christ has scarcely been named,—to be invested with the privilege of moulding the character of the first of that series of pastors and evangelists that shall spread over the Chinese empire, and continue their succession till the end of time—this involves a responsibility still more fearful. That you may act, in some degree corresponding with this view of the case, allow me to remind you,

1. Of your need of piety of a high order. The longer I live, the more I feel the necessity of personal holiness to the success of all noble enterprises. The church is becoming numerous,—many of her members are wealthy, and some are learned. But is there a proportionate increase of piety—of humble, growing, active piety? Is there not rather a decline? The spirit of the world is very insidious. It is as apt to insinuate itself into the church now, and is as hostile to true holiness now as it ever was. Against this danger should the minister guard the church of Christ, but especially *his own heart*. Nor is the missionary free from this temptation. He will need strong faith, profound humility, exhaustless zeal, fervid love, untiring perseverance. Above all, he will need the uniform testimony of his conscience, that he is in the path of duty; the daily experience of spiritual affections in his heart, and of the gracious influences of the Holy Spirit of God. Let no studies however important—no duties however urgent—prevent you from such an effort to draw near to God every day as shall result in an humble persuasion that God is really drawing near to you. Let the joy of

the Lord be your strength, and then you will bear with composure whatever trials his love may inflict. You should come to God habitually as a sinner—just as you first came—and recognizing Christ as your mediator, you should intelligently give up your soul, body and spirit to Him. Thus will your future life be a beautiful comment on the words of the apostle: “For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”

2. Of the importance of promoting your health. A learned man, and even a pious man, may be a very useless man. A diseased body may render unavailing all the well arranged furniture of a replenished mind, and all the generous impulses of a sanctified heart. Nor is this caution out of place. Much of our sickness results from our own imprudence. Impropriety of food, needless exposure, neglect of exercise, excess of labor, and uncalled-for solicitude, often break down the strongest constitutions, and dig for them premature graves. Avoid these causes of disease as far as you possibly can, and then if providence lay you aside by physical disability, you can bear the trial without any self-reproach. The value of your life and even of your health, to the cause of missions, will be augmented by each successive year of your residence in China.

3. Of the necessity of coöperating in a spirit of christian courtesy with your brethren at home and abroad. To the Board here, and to the churches generally, you sustain the relation of a delegate, a messenger, one sent. You are, under God, our representative to the heathen world, and you are bound to do the work we

entrust to you, and to do it in that way which will best conform to the spirit and design of your mission. The Board will be at all times willing to hear any suggestions from yourself, and from your co-adjutors; but when its decisions shall have been deliberately made and distinctly announced, it will become those under its patronage to pause before they consent to disregard them. Other laborers are to be associated with you. These are but frail, erring mortals like yourself. See that you harmonize with them in your common work. Think independently on all the measures that may come before you. Give your views frankly, but kindly. And if they shall be discarded, you will have done your duty. Fidelity to your trust, does not require you either to do nothing or to fly off into separate action, but simply and in good faith, to cooperate with your brethren, unless conscience forbid, in carrying out their views. This is the only practicable method of making an organized attack on the powers of darkness in heathen lands.

4. Of the value of rigid economy in the expenditure of funds. The infidel world to a man, and too large a portion, alas! of the christian world, still affect to regard the missionary enterprise as a money-making business. This ignorance of foolish men can best be put to silence by exhibiting a self-denial that makes a moderate draught on their liberality, and a disinterestedness that rises far above all suspicion of mercenary aims. The only demand that a missionary should make of his brethren at home, is a frugal support. This we pledge ourselves to give. And

when we think that a thousand objects at home solicit our donations; that our treasury is supplied, not so much by the offerings of the rich as by the mites of the poor; that self-denial and economy alone enable most of our contributors to furnish any aid, we feel that this is all that we should pledge. Besides, economy is an element of moral power that should not be despised in missionary efforts. Suppose for example that \$500 can sustain a minister in heathendom; \$1,500 then can sustain three. But if two are sent forth, whose style of living demands for each \$750 per annum, they are responsible for excluding a third laborer from the field! Far be it from me to cater for the avarice of the churches, but far be it also from me to diminish the already small benefactions of the churches by sanctioning a wasteful expenditure. The Board, I trust, will act, in all their financial arrangements, on this motto, "In appropriating our own private funds to the cause of God, *liberality*; in disbursing those of others, *rigid economy*."

5. Of your obligation to honor divine truth in all your investigations and in all your teachings. Your object should not be to vindicate a sect or to support a party, but to learn and teach the truth. Follow truth for its own sake; follow it whithersoever it leads. You have no interests to subserve in the universe separate from truth. If it lead you across the path of your own creed or your own church, you must go across that path. Better that every creed be sunk and every church utterly disregarded, than that they be placed above the truth. Should you

be called to translate the scriptures, you must aim, on the peril of your soul, to express simply the mind of the Spirit. Do not add to, take from, change, modify or conceal one jot or tittle of God's word. He has decided what the world shall believe and practice. He has devised and published the most beautiful system of truth that human or angelic minds ever conceived, and wo, wo to that man who arrogantly dares to disturb its symmetry, by ingrafting on it his own inventions! As you are appointed to the particular office of instructing in theology the native preachers of the word, you will at once perceive the importance of carefully inquiring after and honestly inculcating the unadulterated truth. Errors taught by you would be terribly diffusive. They would be transmitted to successive generations of men, and after injuring millions of souls, might be finally exploded by an ecclesiastical revolution. While you should seek to avoid this result by independence of mind in all your researches in the outset; you should also remember that the same result will follow a reckless and hasty disregard of the long-established land-marks of truth. Let not the love of novelty, or the ambition to head a new party, or the desire of a reputation for originality, lead you into strange tracks of thought. You have no right to originate a single idea in teaching the gospel. Your whole work consists in ascertaining and imparting what God has communicated. And in doing this, you should blend the impartiality of a judge with the docility of a little child.

And now, my brother, I commend

you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified. You are engaged in a noble enterprise; an enterprise that has elicited the energies of a Carey, a Rice, and a Judson—and that lies near the heart of Jesus Christ. Do not abandon this cause. Seek your grave in a heathen land. Let your epitaph be, "*he died at his post.*" Let converted pagans in future ages visit your tomb, and weeping, say, with grateful veneration: "This is the man who came from the far west, and taught our ancestors salvation, through the cross of Jesus Christ."

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SOUTHERN BAPTIST PUBLICATION  
SOCIETY.

In accordance with a call from the Central Baptist Association of Georgia, a number of brethren assembled at Savannah, on the 13th ult., for the purpose of taking into consideration the expediency of forming a Publication Society. The delegations were from Virginia, South Carolina, Georgia, and Alabama, though most were from the State of Georgia. After much consultation, it was deemed wise to adopt incipient measures, which with the concurrence of a fuller representation at some future time, might be carried out and consummated by the united energies of the southern churches. For the present, it was decided to locate the Board in the city of Charleston. An arrangement will be made to hold the next annual meeting at some central point, to afford the whole south and south-west an opportunity of sending delegates. This we understand to be

substantially the action of the meeting which has just closed. The Constitution was similar to that of the American Baptist Publication Society; but, as expressive of its provisional character, the following preamble was adopted:—

Whereas, an invitation was given in the year 1846, by the Central Baptist Association of Georgia, to the Baptist denomination in the southern and south-western States, to meet by delegates in Convention in the city of Savannah, at the time of meeting of the Georgia Baptist State Convention in 1847, for the purpose of deliberating on the expediency of forming a Southern Baptist Publication Society. And whereas, in answer to this invitation, delegates from South Carolina, Georgia, Virginia and Alabama have assembled: Therefore,

Resolved, That in consideration of the limited representation from the denomination, the Convention thus assembled, deeply impressed with the importance of engaging at once in the work of circulating religious publications, do now enter upon the formation of a Southern Baptist Publication Society, as an initial and provisional measure.

Many grave and important questions will arise, as to the best method of carrying out the objects of such a Society. Nor shall we without some practical experience, be able to determine such questions. Of the indispensableness of some combined effort to put into general circulation a sanctified literature, none can for a moment doubt. We earnestly hope that the Great Head of the church will guide his people in the enterprise.

#### FOREIGN MISSION BOARD.

The annual meeting of this Board was a season of interest to many. Although in the nature of things it is not practicable to give attention to the details of our mission-

ary operations, at the annual meeting, an opportunity is furnished of reviewing the past, and exciting the Lord's people to renewed activity in his service. Such an occasion has just been enjoyed. The large congregation, containing many ministers of the gospel, which was present at the reading of the report, will we trust be prepared, not only to praise God for blessings received, but to implore his favor in time to come.

#### NEW YORK ANNIVERSARIES.

The anniversaries of many of our benevolent institutions were as usual held in the city of New York, in the early part of last month. We have not space even to notice the various societies which were convened. From the reports appearing in some of the papers, this great religious festival must have been attended by large numbers, and celebrated with no little joy. From the report of the American Tract Society, we present the following abstract:—

Forty-eight new publications, in five languages, including the new translation of D'Aubigne's History, revised by the author, and ten other volumes have been stereotyped; making the whole number 1,252, of which 212 are volumes. In foreign lands, 98 new publications have been sanctioned; making a total of 2,169, including 172 volumes. The *American Messenger* has had an average monthly circulation of 60,000 copies, and sustained itself. The *circulation* has been greater, by nearly thirty millions of pages, than during the previous year; amounting to 515,975 volumes, 5,841,580 publications, 153,575,624 pages. Total in 22 years, 3,375,624 volumes, 89,693,713 publications, 1,823,272,025 pages.

The number of colporteurs in commission during the whole or part of the year, exclusive of those in the service of the American Tract Society at Boston, and other branches, has been *two hundred and sixty-seven*.

The *number of families visited* during the year, in the Northern and Middle States, in round numbers is 108,000; in the Southern and South-western, 53,000; and in the Western, 54,000; total 215,000.

SECOND ANNUAL MEETING  
OF THE  
BOARD OF FOREIGN MISSIONS OF SOUTHERN BAPTIST CONVENTION,  
HELD IN SAVANNAH, GEORGIA, MAY 14, 15 & 17, 1847.

SAVANNAH, MAY 14, 1847.

Pursuant to previous appointment, the Board of Foreign Missions of the Southern Baptist Convention met in the meeting-house of the 1st Baptist church in Savannah.

The following members were present,—W. B. Johnson, Sam'l Furman, P. H. Mell, J. B. Taylor, A. Thomas, David Shaver, Thomas Stocks, J. L. Reynolds, H. K. Ellyson, Eli Ball, Richard Fuller.

On motion, Hon. Thomas Stocks was called to preside at the preparatory meeting. Eli Ball was appointed Secretary.

On motion, the following committees were appointed:—

*On Finance*—Thomas Stocks, Samuel Furman.

*Bible Distribution*—P. H. Mell, J. L. Reynolds, H. K. Ellyson.

*Organ of Publication*—Eli Ball, A. Thomas, H. K. Ellyson.

*Agencies*—J. B. Taylor, Sam'l Furman, P. H. Mell.

*African Mission*—J. L. Reynolds, Thomas Stocks, J. B. Taylor.

*China Mission*—W. B. Johnson, A. Thomas, Eli Ball.

Adjourned to 11 o'clock, to-morrow morning.

SATURDAY, MAY 15.

The Board met. Brother Samuel Furman, 1st Vice President, took the chair, and opened the meeting by reading the 95th Psalm, and a hymn. Brother Sanders prayed.

On motion,

*Resolved*, That all ministering brethren, and all delegates to bodies now in session in this city, be affectionately invited to participate in the deliberations of this meeting.

The Corresponding Secretary read the Annual Report of the Board.

The Treasurer also presented his report, which was read.

On motion, the Treasurer's report and the report of the Board of Managers were accepted, and ordered to be published with the proceedings of this meeting.

The Committee on the China Mission presented the following report, which was accepted:—

The committee on the China Mission report, that there is much cause of profound gratitude to God for the favorable prospects which present themselves to the eye of faith, in the efforts which are now being made for bringing the teeming population of China under the reign of the Prince Messiah. The labors of Rev. Mr. Roberts, with the blessing of God upon them, the reinforcement which has arrived to unite with him in those labors, and the band now on the bosom of the deep to join this fraternity, are all so many favorable indications of the Divine pleasure, in the enterprise of reclaiming China to her rightful Sovereign. Your committee are particularly impressed with the fact, that, in the outset of this enterprise, they have been able to send out a theological instructor of the native assistants, to prepare them for the great work of preaching the gospel to their benighted countrymen. Beclouded with the false notions of Confucianism, Towism, Boodhism, a deep thorough knowledge of the principles of the doctrine of Christ is necessary, if not indispensable, to these assistants, to enable them successfully to expose the errors of these false systems, and present in strong contrast the pure and holy principles of the gospel of Christ. In this department of



service, they see the judicious foundation laid for the introduction of a pure scriptural theology into the nation, through their own native preachers, almost coeval with the introduction of christianity itself, under the auspices of the Convention. It is to be hoped that the theological instructor, furnished with the books and appliances necessary for an accurate, faithful translation of the scriptures into the Chinese language, will turn his attention most particularly to this important point. And therefore, your committee would respectfully commend to your adoption the following resolution:

That the Board be earnestly requested to bring this subject fully to the view of the theological instructor, and furnish him with the books necessary to its prosecution.

All which is respectfully submitted.

WILLIAM B. JOHNSON, *Chairman.*

The following report of the Committee on the African Mission was read and adopted:—

In surveying Africa, as a field of missionary labor, your committee are impressed with the fact, that it is one of no ordinary interest and importance. The bare mention of its name awakens associations of thought which are dear to every christian heart. That land now enveloped in moral darkness, was once illumined with the light of sacred truth. It was here that the cross of Christ won its earliest and noblest triumphs. Africa once constituted the fairest portion of christendom. Her churches were then the glory of our father bishops—the lights of the world. Her soil was drenched with the blood of christian martyrs, and her caves and deserts afforded an asylum for the persecuted whom the sword had spared. The annals of her history are adorned with the names of Cyprian and Tertullian; and she had the honor of giving birth to Augustine, that unequalled master of theological science, who consecrated the energies of his acute and comprehensive intellect to the exposition and defence of the great truths of the christian system. That palmy period has passed; and Africa now presents almost her entire surface, with its teeming population, as a field for the enterprise of christian benevolence.

Your committee are aware that the Board contemplates this field of labor with peculiar solicitude. It is one in which southern christians should feel a deep interest, for their condition and resources are such as to enable them to cultivate it with great efficiency, and permanent success. God's providence has placed the sons of Africa as petitioners at our doors, and dependents upon our bounty, and has furnished us with the means of promoting their spiritual welfare. Our intercourse with them and their descendants at home, has afforded us the opportunity of observing their characteristic traits, and thus enable us the better to appreciate their wants, and to select the instrumentalities which will be likely to secure their allegiance to Jesus Christ. Many of them are held in bondage among us. This relation of the African race to ourselves, clearly sanctioned as it is by the word of God, does not justly expose us to the obloquy which fanatics and infidels heap upon our name, but it should be received by us as an incentive to efforts of genuine christian philanthropy in their behalf. Many of them, in consequence of their connection with us in a christian land, have been brought to the knowledge of the truth, and enjoy the blessings of christian civilization. These may be employed as fit instruments to bear the torch which they have kindled here, to their father-land, and bless their benighted countrymen with the light of christian truth. Such as these the Board are anxious to send. The insalubrity of the climate presents a formidable barrier to the occupancy of this field by the Anglo-Saxon race, and if committed to them, it must be at an immense sacrifice of health and life. This sacrifice need not be made. There are among the colored members of our churches, men who are well qualified to occupy this important field, and we trust that the day is not far distant, when impelled by the Spirit of God, and sustained by the liberal contributions of their brethren, they will go forth in multitudes to rekindle the light of truth upon the fallen altars of Africa, and rescue her to her primitive efficiency and glory. Let the churches of the south come up manfully to our aid, and this will be the result. The prayer of faith, and the labor of love are adequate to the conquest of that benighted land. Let us at least make the experiment. In view of the solemn and affecting responsibility which devolves upon us as southern Baptists, let us resolve to do our duty, and confiding in the promise and grace of the Redeemer, we shall yet see the day, when Africa will resume her former glories and become "a name and a praise in the whole earth." Respectfully submitted.

J. L. REYNOLDS, *Chairman.*

The Committee on Agencies reported, and their report was accepted:—

The committee on Agencies beg leave to report: An opinion has to some extent prevailed, that the employment of Agents in our benevolent operations, is an evil to be deplored and avoided. This sentiment must however *yield* to a proper consideration of the word of God, and a survey of the necessities of a fallen world. In every depart-

ment of scriptural effort for the spread of evangelic truth, it is necessary in order to success, that information be diffused, and the sympathies of God's people be called into action. Even with respect to a large class of our pastors and evangelists, it will be found that they need to be influenced and excited in the work of sending the gospel to the destitute. This can be most readily effected by brethren of approved character and gifts, who shall travel among the churches and call into exercise their enlightened liberality. The influence of such men will be peculiarly happy, not only in the collection of funds, but in the exhibition of gospel truth, as preachers of the word. For these reasons, your committee beg leave to recommend the adoption of the following resolution :

*Resolved*, That it will be appropriate for this Board to secure at the earliest practicable period, an effective general agency for each of the southern and south-western States.

JAS. B. TAYLOR, *Chairman*.

On motion, the Board adjourned to meet at the call of the President.  
Prayer by brother H. D. Duncan.

MONDAY, MAY 17.

The Board met.

The Committee on the Organ of Publication reported. The report was accepted:—

Your committee are highly gratified in being able to report, that the circulation of the *Missionary Journal* during the past year, has fully equalled the expectations entertained when it was commenced. It has proved a source of income to the treasuries of the Boards, and a most valuable auxiliary in the cause of missions. We are of opinion, however, in view of the great lack of missionary information in the churches; the necessity of enlightened views of christian obligation to the successful prosecution of our enterprise; and the desirableness of keeping the denomination constantly apprised of the operations of its Boards of Missions; that a greatly increased number of the organ of the Convention should be circulated. Its speedy introduction into every Baptist family should be attempted, and might be easily accomplished by a proper effort of the pastors of the churches. Their attention is respectfully invited to this suggestion, and their energetic coöperation in effecting this important object, most earnestly solicited.

Soon after the adjournment of the Convention in June last, an arrangement was entered into, by which the *Journal* became the joint organ of the Boards of Foreign and Domestic Missions. This plan has been found admirably adapted to meet the wants of the latter Board, and has given general satisfaction. All of which is respectfully submitted.

ELI BALL, *Chairman*.

The following report on Bible Distribution was read and adopted:—

The committee on Bible Distribution report a mere statement of facts. In China, where our Board have stations, there are millions, it is well known, of human beings who have not the word of life, and who are perishing for lack of knowledge. Translations of the Bible have been made in some of the languages, and as far as it has been possible, scriptures have been circulated among the people; but so limited has been the distribution, that if it had been confined to the city of Canton, it would have fallen vastly short of supplying every family with a copy of the word of life. But there are many encouraging circumstances to stimulate us in our endeavors to furnish China with the printed gospel. In the first place, the whole Bible has been translated into the Chinese language, and a faithful version can be placed in the hands of the people. In the next place, native and mission presses already in existence, furnish facilities for its publication; so that money is all that is necessary to enable our missionaries to scatter broadcast through China, the seeds of heavenly truth. And it is painful to your committee to state, that only \$500 have been contributed during the past year by the entire south to supply this destitution.

The Chinese are a reading people. Our native assistants make zealous and efficient colporteurs, and appeals are continually reaching the Board from them and our missionaries, for the means of disseminating the printed gospel; and your committee will not entertain a doubt that the brethren of the south will supply the Board with the means to respond to these appeals. Equal facilities are furnished for Bible distribution in Africa. All of which is respectfully submitted.

P. H. MELL, *Chairman*.

Hon. Thomas Stocks, for the Committee on Finance, reported that they had examined the Treasurer's books; that they are perfectly satisfied

the accounts have been correctly kept, and that the appropriations have been judiciously made.

While the above reports were under consideration, interesting addresses were delivered by brethren Reynolds, Brantly, Baker, Sanders and others.

On motion,

*Resolved,* That the proceedings of the Board be published under the superintendence of the Corresponding Secretary.

After a very harmonious meeting, on motion, the Board adjourned. Brother Taylor prayed.

SAM'L FURMAN, *1st V. Pres't.*

ELI BALL, *Sec'y.*

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## SECOND ANNUAL REPORT.

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### BOARD OF FOREIGN MISSIONS.

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With lively gratitude, the Board would record the Divine goodness, so signally manifested in the preservation of all its members. Not one has been stricken by the shafts of death during the past year. They find occasion also for thanksgiving in the fraternal spirit which has marked their deliberations. Nor are they without hope, that, while some experience has been gained in the difficult process of conducting missionary operations, the God of missions has smiled upon their labors. If they are not greatly mistaken, it has been their chief desire, to enjoy the Divine approval, and promote the eternal well-being of their fellow-men.

#### AGENCIES.

An earnest wish has been entertained by the Board to secure for each of the southern States, a well qualified general agent. This was deemed important from the fact, that in no other way had we reason to expect the requisite information would be diffused among our churches. Many ministering brethren have been indifferent, and some opposed to the missionary work, because they were unacquainted with our design and plans. They have failed to exert a proper influence upon the people among whom they labored, and therefore a comparatively small proportion have contributed to swell the treasury of the Lord. This state of things ought not to continue. With God's people, a readiness exists to perform duty, when that duty is made apparent. They need to be instructed. Being taught the will of Christ respecting the proclamation of the gospel to every creature, they will be constrained by his love to becoming activity, and the means will not be wanting to send his light and truth into all the world.

While the Board considered a judicious agency, on these accounts, indispensable, they have found it difficult to secure men of proper qualifications, to engage in the work. For the State of Kentucky, they early obtained the services of Elder James W. Goodman, who has been zealously and successfully employed in visiting the churches, diffusing information and collecting funds. It was not until the first of the present year, that Elder

J. W. Sexton was appointed for lower Mississippi and Louisiana, and Elder Wm. M. Farrar for eastern and northern Mississippi. These brethren are now prosecuting their work. In the other southern States, it has been found impossible to secure suitable general agents, notwithstanding the continued efforts of the Board.

To compensate in some measure for the lack of regular State agencies, the Corresponding Secretary has kept up a vigorous correspondence with brethren in various parts of the country, beside visiting in person several Associations and State Conventions. He has also, with the concurrence of the Board, brought into the work several limited agencies in the different States, some of which will be gratuitous. It will be proper also to refer to the journey of brother Shuck to the south, which, in consequence of limited time, was performed at much expense of fatigue and toil. His influence, in company with Yong Seen Sarng, was happy, and will long be favorably felt among the churches.

#### TREASURY.

At the meeting of the Convention a balance of \$9,504 13 remained in the treasury. This, with the amount received during the last eleven months, closing the first of May, makes a total of \$27,469 82.

By the Treasurer's account, which will be herewith presented, it will be seen that \$15,274 94 have been expended, leaving a balance in hand of \$12,194 88. Deducting the chapel fund, the remainder will be about \$7,000. This amount the Board will find it necessary soon to appropriate, as our operations in China and Africa will now be carried on with vigor. The hope is entertained, that the liberality of the churches will be such as to allow the appointment of many additional missionaries, that our aggressive movements against the powers of darkness, may in some measure correspond with the magnitude of the interest at stake.

#### SOUTHERN MISSIONARY JOURNAL.

Shortly after the meeting of the Convention in June last, it was proposed to the Domestic Board in Marion, to share with us in any benefits which might accrue from the publication of the Journal. This proposition having been acceded to, its columns have been devoted to the interests of both foreign and domestic missions. Its subscription has been regularly increasing, and having reached the close of the first volume, it is hoped the demand for the second volume may be such as to double the number of subscribers. The Board regard this as one of the most valuable agencies to be employed in diffusing light, and exciting the spirit of primitive benevolence. They earnestly call upon every lover of missions to assist in extending its patronage. This they would the more readily do, as it is to be the authorized organ of communication for both Boards,—and thus will become a valuable historical document, which may be easily preserved.

#### MISSIONARIES.

Since the meeting of the Convention, the Board have appointed as missionaries to China, Thos. W. Tobey and M. T. Yates, with their wives; also, F. C. Johnson and J. Sexton James, M. D. For the African Mission they have appointed John Day and A. L. Jones, both colored men, and for several years residents of the Liberian colonies. Before the intelligence of their appointment reached them, the last named brother had been called away from his field of labor, by death.

#### BIBLE DISTRIBUTION.

About five hundred dollars have been forwarded to the Treasurer for Bible distribution. This amount is far less than was anticipated when it

was recommended by the Convention, that this Board "collect and receive the funds for foreign distribution." We can hardly determine by what process the friends of the Bible have suffered themselves to contribute in such scanty measure to the dissemination of its heavenly pages. It cannot be because they undervalue this peculiar instrumentality. Nor can it arise from a want of ability to furnish the requisite means. If it sprung from the impression that we are yet wanting in the opportunity of circulating the scriptures among the heathen, it is a serious mistake. Thousands of copies might now be circulated by our own missionaries, and their facilities for carrying on this work will be increasing every year. The Board have recently secured the services of brother Lewis Du Pre, in a Bible agency for North and South Carolina.

#### CHINA MISSIONS.

These embrace two stations, the southern at Canton, the northern at Shanghai. In reference to each, it will be important that the Board directly report.

#### CANTON.

*Missionaries.*—I. J. Roberts, George Percy, Samuel Clopton, *preachers*; Francis C. Johnson, *preacher and theological instructor*; Mrs. Percy, Mrs. Clopton; five *native assistants*.—Total, 11.

The Canton mission was commenced by I. J. Roberts, who removed to that city May 15th, 1844, while under the patronage of the Boston Board. It was afterwards joined by J. L. Shuck and Dr. Devan. The labors of these missionaries resulted in the conversion and baptism of several natives. Upon the selection of Canton as one of the stations of this Board, it was deemed proper by the Board in Boston to transfer their mission to Hong Kong, leaving the field in that great city, so far as American Baptists are concerned, entirely under our control. We have as yet only commenced our operations, Mr. Roberts being the only foreigner under our patronage who was upon the ground prepared for efficient labor.

Messrs. Percy and Clopton, with their wives, arrived in the city of Canton the 9th of October, 1846, after a pleasant voyage of 110 days. Their last communications inform us that they are daily employed under the direction of a competent teacher, in acquiring the language. Brother Percy thus writes a few days after their arrival: "We feel truly thankful to God for permitting us to come to China, and for every blessing enjoyed during our voyage. We are no longer in a christian land, surrounded by friends, but in a great heathen city, where probably there are not fifty persons that love the Saviour. I shall never forget my first impressions when entering this place; I saw all given to idolatry."

About the same time brother Clopton informs the Board, that "on the 27th of October we employed a teacher, through whom we are daily studying the language with much pleasure and some little success. By means of the assistants we have preaching in our chapel twice a week,—once on Thursday and once on Sunday. In accordance with the wish of brother Roberts, one of our ladies goes alternately once a week to his house to attend a female congregation of some twenty or thirty persons, to whom they speak by means of an interpreter, after a sermon has been preached by one of the assistants."

Upon the departure of Dr. Devan from Canton to Hong Kong, our missionaries deemed it wise to rent of him the premises owned by the Boston Board, and which he had occupied. They also entered into a stipulation to purchase this property, on condition of the approval of the two Boards. The contract has been confirmed, and the funds forwarded for making the mission premises ours, at an expenditure of \$1,164 44. This is regarded as a favorable interposition of Providence. Concerning the premises, bro.

Pearcy thus writes: "You will perceive by the statements on the top of 3rd page, that we have rented the house in which Dr. Devan was residing, and which was improved by him at the expense of the Boston Board. Its location is in the midst of the Chinese, within two or three hundred yards of the river, and not more than a quarter of a mile from the American factories. There are many houses situated among foreign merchants, to let, but none can be obtained by foreigners among the Chinese. Bro. Roberts and ourselves are the only missionaries living among the people. Our brethren were exceedingly fortunate in getting places when they did. Prejudices of Chinese against foreigners residing among them are perhaps greater now than they have been for years. Brethren of other missions have long been trying to secure locations among the people, but have not succeeded, and I think it probable they may ultimately go to more northern stations, where prejudices are not so great. We do not find Canton as accessible by the missionaries as we expected. No foreigners are permitted to enter within the walls of the city, and they have to be cautious where they walk, even *without* the walls. Notwithstanding these difficulties, if the Board is willing to secure to us these premises, we are willing to cast our lots here, hoping and believing, that by the time we learn to speak the language, we shall have access to the people. Indeed, if we could now speak the language, we should have as many people, almost every day, in the chapel as we could instruct.

"We think that our Board will do well to purchase the house on the terms stated. It has in the basement a chapel large enough to hold 75 persons, about as many Chinese, I think, as it is well to have together for instruction. The house is large enough for both our small families. It will require improvements for warming the rooms during winter, as there are neither fireplaces nor stoves."

The Board are expecting that all their missionaries in Canton will be united, forming one mission, and bringing their concentrated influence to bear upon the strong holds of superstition. Brother Roberts has been indefatigably engaged in preaching the gospel, and in conjunction with his assistants, seems to have excited no little attention among the people. Referring to the manner in which his time is spent, he thus writes: "My principal labor is to 'preach the word; to be instant in season, out of season; to reprove, rebuke, exhort with all long-suffering and doctrine.' Christ and him crucified has been my theme, and whatever success attends, it is the blessing of God upon this doctrine, and to him be the glory. Again; I teach my assistants and inquirers who choose to attend, a lesson from the scriptures for two hours daily—from 10 to 12 o'clock at noon, excepting on the Sabbath day, when we have a Sunday School at 10 o'clock, public preaching at 11 o'clock, and again at night, in the Wet-tung chapel. Attendance from 50 to 100—sometimes more. One service on Sunday, at the Wong-sung-hong temporary chapel, at 1 o'clock; one regular service among beggars in the open air, about sun-set, and other contingent services. On Wednesday again another service at the Wong-sung-hong chapel, about noon; and on Thursday, a female service in the Wet-tung chapel, at 12 o'clock; attendance from 20 to 50 females. Prayer-meeting on Saturday night. Generally one visit per week to the old man's poor-house, about two miles distant; and one visit per week to the Leper's hospital, about three miles distant, by myself or some of the assistants. I also pay some attention to making and printing religious tracts, and the distribution of the scriptures. All this added to the daily superintendence of my assistants and colporteurs, the translation of their journals for the Bible Society, and the pastoral duties of my church, leave me little leisure."

A spirit of inquiry is manifestly indulged by many who wait upon the

preaching of the word in Canton. Speaking of this, Mr. Roberts says, "The Mandarin inquirer, Chew, came again to-day, bringing another Mandarin with him. I think he is not far from the kingdom of God, and am almost willing to receive him for baptism. He is doing much in teaching his fellow-mandarins in the city, and a promising work appears to be going on among them under his instruction. He says more than 30 have abandoned idols and commenced worshipping the Saviour."

In answer to an inquiry respecting the openings for an increased number of missionaries in Canton, Mr. Roberts writes, "The field before us is vast and large, and the people numerous enough to engage the energies of a multitude of missionaries. But how far we shall be able to succeed in obtaining houses for missionaries among the people, remains yet to be tested. None of the missionaries but brother Devan and myself have yet been able to get houses among the people, though some of them have tried with much diligence. I heard Dr. B— say last night, that he had gone to see twenty-five places, and had just failed at the last one. He thought the prospect rather gloomy for foreigners to get houses among the people. Indeed, he said that the tone of the governor's replies now had become unfavorable. Notwithstanding this, I confess I have not despaired of getting more houses, if the Board will supply a liberal amount of means, and the missionaries to fill them."

An interesting account of the baptism of an aged convert, and the celebration of the supper by the church, is subjoined: "I am most happy to state that the candidate *Le*, spoken of yesterday, has been carefully examined before the church this evening, and after due deliberation, each member expressing himself fully willing to receive him, he has been cheerfully received for baptism, on to-morrow, the Lord willing, at 7 A. M. This gentleman is a physician of the Hakah dialect, has a family living immediately in my vicinity, and is the oldest man that I have yet baptized, being seventy-two. How good the Lord is to bring in these poor heathen, as it were, at the eleventh hour, snatching them as brands from the burning. Thanks to the Lord, my heart is indeed glad to-night.

"Sunday, 20th Sept. I baptized the beloved physician *Le* this morning, as expected, making the fifth in the Canton river; received him into the church by the right-hand of fellowship, administered to him and the other members, the Lord's supper, being ten of us present. We have had a happy day. One such day in the courts of the Lord is better than a thousand in the tents of wickedness. We had a pretty fair congregation this morning, and more than one hundred attentive hearers to-night, who anxiously and thankfully received books at the close."

The employment of a missionary to preach to the English and Americans who are connected with the shipping at Whampoa, is urgently recommended by brother Roberts. This place lies about twelve miles from Canton, and furnishes an interesting field of labor, not only with respect to the foreigners, but as a point from which an influence may be sent out among many surrounding native villages. Mr. Roberts says, "My particular object in writing now, is to redeem a pledge that I would endeavor to secure a preacher for Whampoa. About nine months in the year, there are, say fifty foreign vessels, English and American, in the harbor; and all the year there are less or more, beside foreign residents. All however live on the water, and have no opportunity of hearing one sermon during their stay. Besides this foreign community, there are several large Chinese villages in the vicinity, containing from ten to fifty thousand inhabitants, who would be accessible. The surrounding country is thickly set with towns, which would sooner come under the influence of the gospel from that point than from Canton. Is it not our duty to improve all opportunities of doing

good, and locate a missionary at every accessible point, hoping that when we have taken one step and the Lord sees we are willing to walk, he will graciously give us an opportunity of walking far and wide? It has long been felt to be an evil, even by men who are not strictly religious, that no preaching should be kept up at Whampoa. Four years ago a physician offered me a support, and place of abode, if I would preach once every Lord's day. Three days ago another gentleman offered to get up a subscription towards the support of a minister who should preach to them stately. My advice is that we improve this opportunity of doing good."

Referring to the manner in which a missionary at this place might employ himself, he further says, "When he arrives, let him study Chinese during the week, and go daily among the villages; but preach to the foreigners on Sunday. I can furnish him with a good assistant, having a family, for whom he can rent a house in one of the villages, and have the house as a place of resort for preaching, and immediately commence his missionary work. I can also go and preach for him in Chinese, perhaps twice a month, and aid him in counsel. Having some experience in foreign preaching, he will not have to study much, as something religiously practical for a shipping community will meet the case; so the chief of his time may be given to the Chinese. And indeed his opportunity for studying the language will be more ample on a vessel than on shore, where persons are constantly coming and going. It should be expected to supply him with a colleague in two or three years, should his effort succeed; then he may with great propriety turn his whole attention to the Chinese; and his colleague, while studying the language, preach to the shipping, and so the work might go on in progression. For as the Canton Punte dialect is just the same as that of Whampoa, there would be nothing to prevent the Whampoa missionary from coming to Canton to labor, should he and the mission find it best when he shall be prepared for active services among the Chinese. And moreover, it is not unlikely that when the villages shall have become acquainted with the missionary's character for several years, and see his object is to do them good, that they might let him live on shore and have a chapel."

#### THEOLOGICAL INSTRUCTOR.

As several Chinese assistants connected with the church at Canton, have been engaged in preaching the gospel, it was deemed wise at an early period to secure a competent individual who might employ his time chiefly in giving biblical instruction to native evangelists. No doubt can be entertained that the gospel is to have free course and be glorified, among the millions of China. In securing this grand result, we are to look mainly to the instrumentality of her own sons redeemed by the blood of the cross, and called by God to the ministry. The judicious training of such natives as engage in this responsible work, is invested with incalculable importance. After much prayerful consideration, the Board, upon the recommendation of some of the most distinguished brethren in South Carolina, resolved to appoint Rev. F. C. Johnson as Theological Tutor, to be located at Canton. They have thus obeyed the specific instructions of the Convention. Brother Johnson sailed in company with brethren Shuck and Tobey in March last. The hope is entertained that God will in no small measure sanctify this appointment to his name's praise.

#### CANTON CHAPEL FUND.

In the return of brother Shuck to this country; it was with him a prominent object to secure a sufficient amount to erect a plain, but tasteful structure, which, as a permanent building reared by foreigners, might excite the



attention of the people, and in which they might be collected to hear the word. Having been accepted by the Board as their missionary, he was requested to visit the southern States, in company with Yong Seen Sarng, and authorized to collect funds for a chapel in Canton, where he was expected to labor. The amount secured by him and paid over to the Treasurer was \$5,324 75.

Upon their determination to commence operations at Shanghai, the Board deemed it important to transfer Mr. Shuck to that position. The question has since arisen, whether the moneys collected by him should also be transferred. The Board are aware that this fund was secured with much exhausting toil, and with the impression on the part of brother Shuck, that in its application to the building of a chapel, his own facilities of usefulness would be increased. They are satisfied, too, that since the popular tumult among the natives in Canton, it will be more difficult to secure ground upon such terms as would render our title to the property indisputable. They have determined, however, to make no specific appropriation until they hear more definitely from Shanghai. Nor will they conclude upon a transfer of the fund, if they deem it expedient, without consulting the contributors. In the meantime, the money is deposited in the Savings Bank.

#### SHANGHAI.

The selection of Shanghai as a missionary station, by the Board, was cotemporaneous with that of Canton. They did not, however, regard it their duty to commence operations there until the month of December. At that time they assigned to this station brethren Shuck, Tobey, Yates and James. The two former sailed in the ship "Ashburton," March 12th, and Mr. Yates in the "Thomas W. Sears," the 26th of April. Dr. James, who will labor in the character of missionary and physician, is expected to sail in a short time.

The Board regard this port as possessing peculiar advantages for a missionary station. It lies about 1,000 miles in a north-easterly direction from Canton. Concerning this position the following testimony is extracted from the "Spirit of Missions."—

"This city, one of the five ports opened by treaty, is situated on the river Woosung, near its mouth, and lies in the southern part of Kiangsu, a province which contains more than 37,000,000 of inhabitants, giving thus an average of 1,000 persons to the square mile,—by far the most thickly settled country of its extent on the globe. Shanghai is surrounded by a very fertile country; and, independently of its agricultural advantages, is also the seaport of two of the most populous cities of the empire, viz: Su-Chow-Fu and Nanking, which are distant from the first thirty, and from the second one hundred and fifty miles. They are places of high literary character, and of great wealth and commercial influence. The first of these is considered the metropolis of classic literature, the centre whence the rays of native philosophy are dispersed over the millions of educated Chinese; the other, Nanking, is the old capital of the empire, and retains still a great influence over the other portions of that vast territory. In addition to these favorable circumstances, Shanghai approaches nearest to Peking, the present capital, and, from its position near the junction of the Yangt-sz-kiang, and the grand canal of the empire, it has a communication with its most distant extremities.

"Besides its own immediate population, amounting to two hundred thousand, and its advantages for disseminating the gospel through the interior by means of a native agency hereafter to be employed, Shanghai opens, above all other places in China, a prospect of extending to other regions beyond the empire, a knowledge of the truth. It already possesses an ex-

tent of commerce exceeding the united amount of all the other free ports, exclusive of Canton; while, at a distance of but little more than two days sail, lie towards the south-east, the interesting group of the Loo-Choo Islands, and to the north-east, Japan and its pagan millions. The climate of Shanghai, a matter of great importance, has so far proved healthy to the European constitution."

In commencing a station at Shanghai, it was thought important to place Mr. Shuck with the other brethren at that place. His experience in the work of missions, and his knowledge of all that pertains to the Chinese, will qualify him to render essential service in the incipient labors of the missionaries. The Board have authorized the removal of two native assistants from Canton, if it shall be deemed judicious.

#### AFRICAN MISSION.

In obedience to the will of the Convention, distinctly expressed at its last meeting, the Board have been diligently employed in seeking suitable men to bear the tidings of salvation to the benighted tribes of Africa. They have been deeply affected by a survey of the spiritual wants and woes of this long neglected portion of our earth. Their chief difficulty has arisen from the want of suitable persons who might be employed as missionaries. It is becoming a settled conviction with those who are familiar with the history of Africa, that our chief reliance, for her evangelization, must be upon colored men,—and these are to be selected from the south. The reasons need not here be stated. Such, however, we have found it almost impossible to secure. After much inquiry the Board determined to seek their laborers for the present from the Liberian colony. They accordingly appointed bro. John Day, who for several years had been in the employ of the Boston Board, to labor among the Bassa tribes,—and bro. A. L. Jones, a young and talented minister residing at Cape Palmas, to be engaged within the limits of the Maryland colony. It was considered a favorable indication of Providence, that such men could be secured, but the Board were required to suffer a painful reverse in this, their first effort to bless the tribes of Africa. Before the notice of our appointment had reached the coast, Mr. Jones had been called to mingle in higher and happier employments in the world above. His loss will be painfully felt, and to human view it might seem that it could not be easily repaired, but God seeth not as man seeth. He can raise up other and better instruments, even by means of this afflictive bereavement. The Lord reigneth, let his people still trust and rejoice in him.

The Board are satisfied that they have been favored in securing the services of bro. Day. He has been for many years connected with the colony, and enjoys the confidence and esteem of all who know him, as a man of discretion and piety. Communications have been received informing us that he commenced his labors with the beginning of the present year. As the Rev. Mr. Clark, of the Boston Board, is also laboring among the Bassa people, an arrangement has been made by Mr. Day to divide the field between them. The following reference to this subject is selected from one of his letters:—

"I received yours of July last, a few days before the arrival of the 'Madonna,' and had written a reply to it, and sent the letter to Monrovia, to be forwarded to you by the first chance. In that letter I had recommended the appointment of brother Jones, but a few days after was called to mourn his death. I wrote immediately for the return of that letter, but have not received it. When I wrote, I thought I would do what I could in the service of your Board, and support myself. When, however, the 'Maddona' arrived with intelligence of my appointment, I took the subject more fully

into consideration, and have determined to give the remainder of life to the work of a missionary under the patronage of your Board. My mercantile business I close, so as to commence unencumbered the first day of next month. The office of Judge I resign, and would immediately resign the office of superintendent of public affairs in this county, but without being consulted was elected Lieut. Governor, and as I cannot resign that office without some little inconvenience to the people, I conclude to retain the office of superintendent, as I am paid \$100 for the little service I render, and apply that to procuring an interpreter."

It need scarcely be stated by the Board that a wide and effectual door for the preaching of the gospel upon the coast, is now opened. Nearly, if not all the country from Cape Palmas stretching along north for three hundred miles is owned by the colonies, and occupied by a comparatively intelligent, enterprising and religious population of free colored people from this country. Contiguous to these communities are unnumbered native towns, containing in all, a vast number of souls. These are under the jurisdiction of the colonies, and are gradually becoming assimilated to them in manners and customs. They are a people prepared for the Lord. Their head men will give encouragement to the evangelist, and call the congregations together to hear the word. Their sons will be gladly brought to the schools to be taught the elements of knowledge, and to receive instruction in spiritual things. Very important facilities may be furnished by the churches already formed in the colonies. Every consideration connected with the subject invests it with a solemnity and interest which language is too feeble to describe.

The Board cannot reflect upon the claims of Africa without regarding themselves as called on to employ every proper available means to send to her the riches of the gospel. Several questions will demand special attention. Among these is one which affects the churches of Liberia. Should they not receive attention? They are ten in number, but nearly all are destitute of pastors, and are actually pining away beneath a famine of the word. Several letters have been received from prominent members of these churches, appealing for aid. Shall we not send them the bread of life? The Methodists have wisely and successfully conducted their missionary operations on the coast by fostering their churches, and through them sending out an influence into the interior. Their example in this respect is worthy of imitation. If suitable vigor be thrown into our operations, we may soon expect, under the Divine blessing, that these infant churches, almost ready to expire, will be revived and thrive and grow, until they shall themselves be able to sound out the word of the Lord in regions beyond. To effect these happy results, we need a number of intelligent, discreet, energetic, godly men, who will consent to become pioneers in the work. Some of these we may find in the colony, already acclimated, but we shall be compelled for sometime to come, to look to our own southern country for laborers to send into this harvest. It is sincerely hoped that the churches of the south will give attention to the subject. We have the natural talent among us. Scores of colored brethren in our churches, with suitable preparation, might become witnesses for God in their father-land, and put into operation a train of influences which would ultimately purify and save the millions of its sable tribes. For such a consummation all should devoutly pray.

#### DEMAND FOR INCREASED EFFICIENCY.

In looking forward to another fiscal year, the question naturally occurs, What is the measure of our obligation to the heathen world? We have been favored thus far beyond our expectations. God has furnished men in

whom we could confide, to become the representatives of the churches in distant lands. We have under favorable auspices, made a commencement in our operations. Our missions are fairly established. What now remains to be done? Having become more familiar with the moral destitution of China and Africa, and the facilities of supplying that destitution, we are forced to the conclusion that our responsibilities are vastly increased. We have called to the work in China, including females and native assistants, a little less than a score of laborers. But what are these compared with the magnitude of the undertaking before us? She has three hundred millions who are to be subjected to the reign of Christ. Employment is given to two or three on the coast of Africa. A greatly increased force ought to be brought into that field, for thousands there are waiting for the law of God. Shall we not, as a people, be recreant to our trust if we do not multiply our preachers among the heathen, and send out much larger supplies of the sacred word during the coming year?

The obligation to engage in a wider diffusion of the gospel is with us more serious and imperative from the fact, that our churches occupy a peculiar position. They profess to "keep the ordinances" as they were delivered to the apostles. In their polity and government, they consider themselves distinctively scriptural. They conscientiously believe also that their rigid adherence to primitive practice is intimately connected with the true prosperity, and ultimate triumph of the Redeemer's kingdom upon earth. How can they then resist the conviction, that they are called upon preëminently to "shine as lights in the world: holding forth the word of life." We do indeed rejoice, yea and will rejoice, in the good accomplished by brethren of other denominations, but this should not change the position from which we survey our own peculiar responsibilities. Standing upon the eminence of scriptural truth, we should look out upon the world's ruin, and rush to its rescue. The last words of the ascending Saviour should ring in our ears, "Go ye therefore teach all nations."

#### CAPABILITIES OF SOUTHERN BAPTISTS.

It may become an inquiry of interest, whether with our avowed conscientiousness in regard to the ordinances of the gospel, and in view of the vast moral necessities of the race, our capabilities will admit of more vigorous and well sustained efforts in the missionary enterprise. Assistance will be rendered in this inquiry by a knowledge of the fact, that we have sent to the heathen only one preacher for every five hundred we retain at home, and that from our pecuniary resources, an average of less than five cents has been contributed, by each member of the southern churches, during the year just closed. Is this the measure of our ability for extending the words of eternal life? In bringing this investigation to an issue, we cannot but determine that we have been imperfectly aware of our resources. When these are properly estimated, we shall look back with surprise at our present scanty appropriation of men and money for the conversion of the world.

Looking seriously at the question of capacity for conducting on a large scale the missionary enterprise, it will be seen that we are able to furnish an increased number of the messengers of salvation. Men of vigorous intellects and sanctified affections are found among our churches, whom we ought to thrust out into the foreign field. *We can* spare, and if we cannot, we ought still to send them. If some of our best men go forth, those who remain will become better. In this we should practice the self-denial so obviously required in the gospel system, as the strongest test of love to Christ, not giving the refuse, or what can be conveniently spared, but presenting upon the altar our most valued sacrifices. *We can* afford a larger

supply of laborers. The foreign field is indeed white unto the harvest,—we can send the reapers. Nor is it true that means necessary to sustain them are deficient. We have more wealth in our southern country than is beneficial, unless it could be appropriated to better uses. If one half the amount saved by the abandonment of intoxicating drinks, were appropriated to the mission, the treasury would be overflowing. Were the unnecessary, foolish, and even pernicious expenditures of our church members applied to the relief of our race, how abundant would be the supplies. Let an average of a cent per week be given by each member of the denomination, and we shall have the sum of two hundred thousand dollars.

The Board beg to press this inquiry upon the attention of their brethren. Even if no sacrifice be made, we are able to accomplish much. Our contributions, however, should be prompted by such fervent love to Christ and the souls of men, as will render them, in the true sense of the word, sacrifices. To excite the churches to an appropriate self-denial, it is only necessary they should be more familiar with the scenes of Gethsemane and Calvary. Let them remember the grace of our Lord Jesus Christ, who though he was rich for their sakes became poor, that they through his poverty might be rich, and they cannot be otherwise than ready to contribute cheerfully and abundantly that his gospel may be published to the ends of the earth. If the *unspeakable gift* shall be surveyed, and prized by them, with ready heart and hand will they come forward to offer their benefactions on behalf of a destitute and perishing world.

#### ABSTRACT OF TREASURER'S REPORT.

*Statement of receipts and disbursements by the Treasurer of the Board of Foreign Missions of the Southern Baptist Convention, from June 1, 1846, to May 1, 1847.*

|                                                        |          |             |
|--------------------------------------------------------|----------|-------------|
| Receipts—From Rhode Island,                            |          | 20 00       |
| “ New York,                                            |          | 118 50      |
| “ Maryland,                                            |          | 1,533 29    |
| “ District of Columbia,                                |          | 130 10      |
| “ Virginia,                                            |          | 4,525 38    |
| “ North Carolina,                                      |          | 838 74      |
| “ South Carolina,                                      |          | 2,591 92    |
| “ Georgia,                                             |          | 2,151 87    |
| “ Alabama,                                             |          | 1,368 60    |
| “ Kentucky,                                            |          | 933 56      |
| “ Tennessee,                                           |          | 765 25      |
| “ Mississippi,                                         |          | 1,039 44    |
| “ Louisiana,                                           |          | 95 00       |
|                                                        |          | <hr/>       |
| “ Interest and other sources,                          |          | 16,111 65   |
| Balance on hand per last report,                       |          | 1,854 04    |
|                                                        |          | 9,504 13    |
|                                                        |          | <hr/>       |
|                                                        |          | 27,469 82   |
| Disbursements—For salaries of agents and missionaries, | 8,185 82 |             |
| “ Passage of missionaries and traveling expenses,      | 2,975 08 |             |
| “ Discount on uncurrent money,                         | 66 20    |             |
| “ Incidental expenses,                                 | 1,212 45 |             |
| “ Outfits for missionaries,                            | 1,670 95 |             |
| “ Mission house and lot, Canton,                       | 1,164 44 | 15,274 94   |
|                                                        |          | <hr/>       |
| 1847                                                   |          |             |
| April 30—Balance on hand,                              |          | \$12,194 88 |
|                                                        |          | <hr/>       |

ARCH'D THOMAS, *Treasurer.*

*Richmond, April 30, 1847.*—I hereby certify, that I have examined the accounts of the Treasurer of the Board of Foreign Missions of the Southern Baptist Convention, and find them correct and supported by proper vouchers, and that there is now in the hands of the Treasurer \$12,194 88, and five shares Virginia Bank stock, valued at \$65 per share.

Signed,

CHAS. T. WORTHAM, *Auditor.*

## Board of Domestic Missions, Marion, Ala.

## SECOND ANNUAL MEETING

OF THE

## BOARD OF DOMESTIC MISSIONS OF SOUTHERN BAPTIST CONVENTION,

HELD IN SAVANNAH, GEORGIA, MAY 15, 1847.

The second annual meeting of the Board of Domestic Missions was held in Savannah, Georgia, May 15th, 1847. Rev. H. D. Duncan, of South Carolina, one of the Vice Presidents of the Board, presided. Rev. W. T. Brantly, of Georgia, was appointed Recording Secretary, pro tem.

Rev. J. S. Law, of Ga., invoked the divine blessing upon the meeting.

An abstract of the Annual Report was then read by the Corresponding Secretary.

On motion of Rev. James B. Taylor, of Va., the report was adopted.

On motion of Rev. T. W. Rambaut, of S. C., accompanied with a few appropriate remarks, the following resolution was adopted:—

*Resolved*, That the Domestic Mission Board has a pressing claim upon our aid.

The following resolution was offered by Rev. J. S. Law and seconded by Rev. E. T. Winkler, both of whom sustained it by animated and forcible addresses:—

*Resolved*, That in consideration of the providential manner in which the colored population of our country have been gathered from a region of idolatrous darkness, into one blessed by christian privileges; and in view of the facility with which they can be reached, and the gladness with which they receive the gospel, and the intimate relations which subsist between us and them; we regard them as presenting a field for missionary effort, second in importance to none other, and one which should be occupied as speedily as possible.

Rev. J. S. Baker, of Ga., presented and sustained in an energetic speech, the following:—

*Resolved*, That the rapid spread of erroneous religious sentiments, in many parts of our country, should awaken the friends of the Redeemer to vigorous action and consecrated effort to spread the truth.

On motion, adjourned.

Owing to hindrances beyond the control of many members of the Board, not as many were in attendance as was desirable, and as we expected. Yet we trust the meeting was not without interest. Having appointed the meeting at the same time and place of the Georgia Baptist Convention, that body cordially gave up a portion of its time to this Board, and many of the delegates participated in the deliberations.

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 SECOND ANNUAL REPORT.

In compliance with a constitutional requisition of the Southern Baptist Convention, the Board of Domestic Missions now present their Annual Report. And first, it becomes us to make grateful acknowledgements to the Father of all mercies for his divine goodness during the year.

None of the members have been removed by death; no change of circumstances has compelled any to resign his seat.

The objects and interests of the Board are gradually becoming the ob-

jects and interests of the churches. The relative importance of domestic missions to all our social, civil and religious institutions, is more generally known and better understood; and by the continued favors of the God of missions, and the increased liberality of the brethren, we have enlarged our sphere of labors and multiplied the number of laborers.

Our agents have been kindly received, and their mission generally entertained. Opposition to benevolent effort is gradually giving way.

At all the mission stations, there is much to encourage hope, and induce the belief that the selection of these fields of labor and of men to occupy them, has met the Divine approbation.

During the year thirty missionaries and agents have been commissioned by the Board, who regularly supply 74 stations, besides performing much itinerant service. The sum of their united labors is as follows, viz: 1,200 sermons and lectures; 145 baptized; 125 received by letter; 6 restored; ten Sabbath schools organized, connected with which there are 85 teachers and superintendants, 418 scholars, two of whom have professed faith in Christ, and 1,110 volumes of Sabbath school books; five bible classes, in which 72 pupils are regularly instructed in the holy scriptures. At six stations there are houses of worship being erected. These messengers of peace have made 3,500 religious visits to private families; and have traveled 35,661 miles.

The Board have not accomplished all designed and desired. The many wants of the destitute and the ability of the denomination to meet these wants, led the Board to expect more than has been realized.

Many have been the applications to supply towns and destitute sections of country. Means have not been sufficient to supply all, and care has been taken to distribute the number of appointments equally between the towns and the country. While it has been the object of the Board to aid the most needy, they have deemed it both the part of wisdom and economy to select the most prominent and important towns, possessing the most commanding influence, presenting the most encouraging hope of success, and which, with the ordinary blessing of God, will contain self-sustaining churches. We have not so much consulted the priority of application and the wishes of the applicants as the general interests of the cause of Christ. We have not been influenced so much by the immediate cost of supplying any particular position, as by the importance of that position.

As it is the policy of an earthly invading power to possess those posts, seize those passes and fortify those eminences best suited to defensive and offensive operation; so in the advancement of that kingdom which is to fill the whole earth; the power of which is to invade and overcome "all other kingdoms;" it is necessary to occupy those points which possess great advantages, and from which a controlling influence emanates. While the establishment of the kingdom of God does not depend upon the wisdom of man, yet God does own and bless benevolent plans devised in his name and executed for his glory.

In New Orleans, La.; Vicksburg, Port Gibson and Grand Gulf, Mi.; Memphis, Tenn.; Galveston, Houston, Montgomery, Matagorda, Wharton, Valesco, and La Grange, Texas; prosperous missions have been established; and most of these places are vastly important—they must exert an influence for good or for evil over a large population. In New Orleans, the great metropolis of the south, we have but one missionary. We need four. One in each municipality. The success which has attended the mission now under the care of the Board, should encourage the churches to make still more vigorous efforts for that great city. During the last quarter, Rev. I. T. Hinton, our missionary, reports an addition of thirty members. A later communication from him, contains this statement: "Last Sabbath I

had the pleasure of baptizing three in our new baptistry. One lady received, was too unwell to be present. Others I hope will follow. We now number one hundred members, and others will join next month. All this is encouraging." The lecture room which they now occupy is becoming too small—they need the main church building, which they are unable to complete for want of funds. If the denomination would contribute a few thousand dollars this season to that object, it would afford the church great relief in their present wants, and be one of the most profitable religious investments the denomination could make at this time.

In Memphis, Tenn., Rev. P. S. Gayle has succeeded in completing a house so far as to occupy the basement story for church services.

The church in Vicksburg will soon be able to worship God in a new temple, which they are rearing to his name.

In Houston, Texas, the small Baptist church under the pastoral care of our missionary, Rev. Wm. M. Tryon, will soon complete a neat brick house of worship. In other places houses of worship are in process of erection.

#### RECEIPTS.

The receipts during the year, though far exceeding those of the preceding, are, we think, far short of the ability of the churches. Several causes have contributed to this partial disappointment. 1. A want of a suitable number of well qualified collecting agents. 2. Inclement weather, and impassable streams during a portion of the season usually most favorable to making collections. 3. The short cotton crop in many regions where some of our most liberal supporters reside. Some portions of the field have been abandoned by our agents at present, for no other reason. 4. The great declension of religion among the churches.

An agent, after traveling quite extensively, remarks, "I have never witnessed a more general dearth." This he attributes to three causes: "The war spirit," which he remarks "is absorbing every other interest. The lack of religious courage among ministers, and the want of individual appreciation of religious responsibility among the churches."

In the absence of devoted piety, religious obligation is not realized—its power is not felt—its legitimate fruits are not seen. As another agent remarks upon this subject: "We need a purer type of piety, a holier, more exemplary living among the members of our churches." These considerations will account in some measure, for the comparatively limited receipts during the past year.

The whole amount of cash collected from April 1st, 1846, to April 1st, 1847, including a legacy of \$212, is \$9,594 60; add to this \$527 35, which was in the treasury April 1st, 1846, gives a sum total of 10,121 95. Besides the cash collections, our agents have secured in pledges, payable in annual instalments, from two to ten years, about \$9,000.

#### AGENTS.

We have not been able to secure a sufficient number of agents. In some States, the interests of the Board have not been represented at all by an agent; in others but partially. In two states only, Mississippi and South Carolina, have agents been regularly employed. Various plans have been proposed for securing funds, with the design of superseding the necessity of agents, some of which this Board has encouraged; not however with a view of dispensing with agencies, unless some other plan, on a fair trial, shall prove better adapted to accomplish the work. All experiments hitherto have been unsuccessful. Where no agents have been employed, but a small amount of funds have been collected, a conclusive evidence that



agents are still necessary; and they should be men of piety, talents, discretion and influence—our best men.

#### FIELD OF LABOR.

The territorial limits of the Southern Baptist Convention, embraces all the slaveholding or southern states. This territory has a sea-coast of about 3,000 miles, and a population of more than eight millions; and one-fourth of this population is strictly *foreign*. The field embraces much of the most fertile soil on the globe. It includes all the sugar, cotton, rice, and nearly all the tobacco growing country of the United States. It abounds in mineral resources, affords every encouragement to industry, every facility to enterprise, and every inducement to emigrants from all lands, and vast is the number availing themselves of the inviting prospects.

#### DESTITUTION.

Many portions of this country are painfully destitute; the heathen can hardly be more so. A few facts may give us some idea of it. Let us commence in the East, where we look for the light, and then go West.

*Maryland*.—A brother writes from this State: "Our real condition is, 2 associations, 22 churches, 14 ministers, 2,000 members. Population 500,00, and of these 7 churches, 7 ministers, and 1,000 members are in Baltimore. The counties lying east of the Chesapeake, an extent of country larger than the State of Delaware, with a population of 130,000, has but one Baptist church and one preacher; on the western shore, there are 4 counties, in which is not to be found a Baptist church or preacher. There are in the State 19 counties, of these 11 do not contain a Baptist church; 6 have but one each. Of the 19 county seats, 16 are destitute of Baptist preaching. Taking the State and the Maryland portion of the District together, there is not one preacher to every 36,000 persons. Talk of destitution—where is it to be found if not here! In Indiana, with 700,000 population, they have 180 Baptist ministers; Illinois, 500,000, 200 preachers; Missouri, 400,000, 144 ministers; Maryland, 500,000, 14 ministers! Nay, even Wisconsin, Iowa and Texas, are in advance of us in this respect, and though Maryland is the 7th in commerce, 8th in manufactures, 10th in education, and 13th in population, she is but 29th, i. e., the lowest and last in Baptist influence. It is worthy of special notice too, that as compared with the great valley, comprising all the western States and territories between the Alleghany and Rocky Mountains, of the destitution of which we hear so much, Maryland has in proportion of Baptist preachers, but as one to ten!"

*Virginia* is highly favored with religious men and religious institutions, and is perhaps better supplied with the gospel than any other State in the south. Much effort is made by the General and District Associations, to supply the remaining destitution. Yet there are many portions of the remote and mountainous parts of the State entirely destitute of the living ministry and other means of grace. Colporteurs of the A. T. Society, both on the coast and in the mountains, report an average of one tenth without the scriptures and other religious books. In some instances whole neighborhoods have not heard a sermon for many years.

*North Carolina* is much more destitute. Bishop Van Vlick, of the Moravian church, writing to the American Bible Society, urges the necessity of sending 1,000 copies of the Bible to one county just entered by a colporteur, and an equal number for the adjoining counties. A brother writing from the western part of the State, says one sixth of the inhabitants are without the Bible and all other religious books. The Executive Board of the State Convention, in their last annual report, after enumerating several

towns presenting strong claims for aid, state: "In the country, destitute and important fields meet us on every hand, calling for help." It is with heavy hearts we survey the destitution around us, and then consider our limited means to supply it.

*South Carolina*, like all other States, has its fruitful and barren fields,—its cultivated and waste places. Many of her citizens enjoy great light; others "sit in the region and shadow of death." A brother describing a dark portion of the State, says: "The destitution is truly lamentable;—situated among the hills and mountains, they are as sheep without a shepherd."

*Georgia*, perhaps, does not differ widely from South Carolina, considering the difference of population and extent of territory. A brother speaking of a destitute portion of this State which he had visited, remarks, that he had heard from this dark corner through the missionary; and adds, "I now know that no one can learn from others, what he can by visiting and seeing for himself."

A minister from *East Florida*, says: "The Baptists in this part of the State are very poor,—most of them are blacks. The section of country that trusts to my own labors as a Baptist minister, is 81 miles long and 20 wide. The same may be said of many other portions of this State."

*Alabama*.—A colporteur, after describing a destitute region, says: "The sight of my eyes has affected my heart. There are grown persons in this section who have never heard a sermon. During the last three days I have supplied 29 families with the Bible,—many of whom had been house-keeping for years."

A missionary of this Board mentions instances of preaching to persons of mature age, who had never heard a sermon before. Having explored the field first assigned him, he was informed that another lay just beyond it, which was more destitute than the one he occupied. He visited that, and found it even as it had been described. And now, he is told that there is one still farther, in a "more deplorable condition."

A brother in the southern part of *Mississippi* says; "We have a scope of country about 150 miles square, with only a solitary missionary Baptist preacher. In this place there are persons who have held their letters six or eight years, for want of a church with which to unite."

*Tennessee* may be regarded as a more destitute State than Mississippi. It contains twice and a half the population, and only once and a half the Baptist membership,—but a much larger proportion are anti-missionary in profession.

*Kentucky*, in point of numbers, is the second in our field of labor. Its fertile lands and flourishing towns are occupied by an enterprising population, and generally supplied with an efficient ministry; while the mountainous and more sterile regions are settled by poor, and in most cases inactive people, and are measurably deprived of the means of grace. One missionary states, of all the families visited, one-fourth were without the Bible. Another says he found a preacher, having charge of two churches, who did not possess a Bible.

A minister writing from *Missouri*, declares the demand for preachers, Bibles and religious books to be very great; and in that region not more than one-third of the population attend preaching of any kind, and that one-fourth were destitute of the Holy Scriptures. In a portion of the State larger than Massachusetts, Connecticut and Rhode Island united, there is not one Bible or Tract Society in active operation. At a meeting in a house not more than 18 feet square, a request was made for such as were destitute of the Bible to make it known: and it appeared that 25 had it not in their houses. Brother Davis, the agent of the Indian Mission Association, recently informed us that in Missouri he found in one county, three preachers who were without the Bible.

In *Arkansas*, says one: "So far as my observation extends, there is not more than one intelligent minister for each sixty miles square; few organized churches, and but few members of all denominations. Nine-tenths of the people hardly ever hear a sermon. There is not a Sabbath school in all the north-east part of the State; and but few day schools. Nearly one-half the adults are unable to read. Many living upon the poor hills, cannot tell me the county they live in. The Sabbath is devoted by many to hunting, fishing, visiting, &c. Intemperance abounds to a fearful extent. In one month I found six distilleries and eight or ten grog-shops."

*Louisiana*.—The present population of Louisiana is supposed to be 464,000. There are 122 professedly evangelical ministers in the State: allowing a congregation of 1,000 to each minister, there are 342,000 souls without an evangelical ministry.

*Texas* is needing a hundred devoted, energetic ministers. It contains a population of 300,000; and a territory of 324,000 square miles, capable of forming seven States as large as Pennsylvania. The Trinity Land Company are making arrangements to introduce by the 1st of January, 1848, 3,000 families into that portion of the State called the Forks of Trinity river. More than 1,500 are now making preparations to settle in that section of the State. To supply this country there are not more than eight or ten Baptist ministers actively employed.

A layman in that State writes: "We go with our heads bowed down. We are like sheep without a shepherd. I never saw so great a field for usefulness. I look around upon the destitution and cry out, Lord look on us in mercy and send us laborers. I think if one hundred preachers should come to Texas, there would be work enough for all."

Brother Hill states, that he is the only preacher in an extent of country 150 miles long and from 30 to 50 miles wide. This is between the Brazos and Colorado rivers.

A minister in the north-west part of the State writes: "In many places there is great destitution,—in others there is anti-effortism in its most melancholy features,—Campbellism, Universalism, &c., &c. There is no preacher of our order, to my knowledge, for more than one hundred miles distant. Neighborhoods removed from ten to seventy miles have said, come and preach to us the gospel."

Were it necessary this report might be swelled to a volume, detailing facts relating to our own country. A few examples have been given to illustrate the condition of a very large portion of our country:

In addition to this amount of destitution, principally confined to the white population, demanding at our hands the gospel, there is a vast number of our fellow-beings within our field of labor who are still more destitute; and for whose moral condition we are more responsible. In the providence of God the moral and religious culture of the slave population of the United States devolves entirely upon those residing within the slave States. If we withhold from them the light of life, they *must* continue in great darkness. If we furnish them not with the bread of heaven, they *must* perish. If *they* perish by our neglect, what will be *our* condemnation? The Board have not formed any distinct mission for them. No one has been appointed to labor exclusively among them, from the fact, that we have been unable to procure men who were qualified in all respects for that department of missionary service. There are many such men in the south, but none within our knowledge have been available. All that we have been able to do in the matter, is to instruct our missionaries to take all judicious measures for the religious improvement of the colored population within their sphere of labor. In many places our missionaries have regular meetings for them.

Correspondence has been held with many prominent ministers and lay-

men in the south, with reference to the best method of prosecuting this enterprise. Whilst they have differed widely in regard to the plan of operations, there is but one sentiment in regard to the importance of the work, and the imperative demand upon us to perform it. And it is earnestly hoped that this subject will receive due attention at this meeting.

The field which we have thus hastily reviewed, especially the western portion of it, is of vast importance to the welfare of our civil and religious institutions. This country is vast in extent, and abundant in its resources,—inviting occupants from all parts of the world. The great valley, with its climate, soil, productions and navigable streams, must soon possess a population sufficient to wield the balance of power. It is capable of sustaining a population of 100,000,000. Its present commerce is estimated at \$200,000,000. What then must it be, when all its fertile fields are possessed and cultivated? Those forests *will be felled*; those prairies *will be cultivated*; villages, and towns and cities will rise; commerce, agriculture and the mechanic arts will progress. As these advance and multiply, outstripping the efforts of moral and religious improvement, in just so far is the country exposed to peril by its own prosperity. Christians have a mighty work to do! A fearful conflict between truth and error is at hand,—the scene of action is the Western Valley. The enemy is gathering his legions with all possible haste, and constructing his fortifications with consummate skill,—in the meantime, opposing some of the most formidable obstacles to the march of the hosts of Israel. It may be well to consider them.

And first, we notice Antinomianism. This upas tree, in whose shade no living thing can exist and thrive, stretches its branches over a large portion of our field. Its spirit is not confined to those who openly set themselves against Bible, Mission, Tract, Temperance and other benevolent societies, but the influence of its unhallowed touch is felt by many who profess to be favorable to the spread of the gospel. Antinomianism is far more extensive in practice than in theory. Many who despise the *name* cherish the *principle*.

Infidelity is another obstacle. It exists in every shape and shade, from stupid indifference to avowed atheism. Infidel lecturers and infidel books are circulated with a zeal and industry worthy of better employment.

Mixture of population is another obstacle in the way of the spread of truth. People from all countries and climes; from every variety of government and religious teaching, are constantly pouring into this field; differing on all points save one,—opposition to the gospel of Jesus Christ. From 1836 to 1846, the immigration from foreign ports to one city in the United States, was 54,000 annually. A recent paper states, that during twelve successive days this season, 10,014 foreigners landed in the same city. Other principal cities have shared largely in this increase. It is supposed that there are from one and a half to two millions of Germans in the United States; nearly 1,000,000 of Irish; 250,000 French; 70,000 Welch; many Jews, Spaniards, Italians; and from other nations not a few.

The great diversity of erroneous religious sentiment is another barrier to the truth. Romanism is one form of error very prevalent, and fast spreading. Of this foreign population, more than one-half are under the influence of the Roman clergy. Within the territorial limits of the Southern Baptist Convention, the Roman Catholics number about 600,000,—more than one-half as many as all evangelical denominations united. They have 600 churches; more than 300 clergymen; 13 literary institutions for young men; 38 female academies; 20 female religious institutions; 14 ecclesiastical institutions; 134 clerical students; and 59 charitable institutions. That it is their intention to take this country, they have repeatedly declared,—that this declaration has been made in sincerity, and with the intention of accomplishing it, their industrious and well devised efforts clearly shew.

To this influence we may add that of Infidelity, Universalism, Unitarianism, Mormonism, Campbellism, and a great variety of other *isms*. But the influence our missionaries seem to dread most, is that exerted by professors of religion who have made shipwreck of their faith. In our new fields of labor this class of persons is found to be quite large, and their influence is very pernicious. Among them not a few are intemperate, gross violators of the Sabbath, having regard neither to truth nor honesty, fearing neither God nor man, and yet claim the christian name. Among such are found some ministers, who make and fill appointments for preaching. The enemy can hardly array a more formidable power against the missionary of the cross, than the influence of such men.

#### THE MEANS OF PERFORMING THE WORK.

This is to be done by sending the devoted and self-denying missionary with his Bibles and religious books, into every solitary place, as the pioneer of the King of kings, "crying in the wilderness, prepare ye the way of the Lord." Men must believe the gospel to be saved,—and "faith cometh by hearing, and hearing by the word of God." "How can they believe on him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?"

#### OUR RESOURCES.

These are abundant in the denomination. There are 400,000 Baptists south,—allowing one-half to be colored, and fifty cents each for the remainder, our treasury might be furnished annually with \$100,000. This would enable us to place a missionary in every destitute neighborhood. How easy this amount might be contributed to the cause of domestic missions, and an equal amount for foreign missions. How soon then would the calls of distress be changed to the sound of praise! How soon the wilderness and solitary place would "bud and blossom as the rose!"

#### TREASURER'S REPORT.

WM. HORNBUCKLE, *Treasurer, In account with*

THE BOARD OF DOMESTIC MISSIONS of the Southern Baptist Convention, *Dr.*

| 1847                                                                                                                 |          |            |
|----------------------------------------------------------------------------------------------------------------------|----------|------------|
| April—To balance in the Treasury, April, 1846,                                                                       |          | 527 35     |
| To receipts from individuals, churches, associations and societies, from April 1st, 1846, to April 1st, 1847, viz :— |          |            |
| Alabama,                                                                                                             |          | 1,971 84   |
| Georgia,                                                                                                             |          | 2,184 33   |
| South Carolina,                                                                                                      |          | 3,498 16   |
| Mississippi,                                                                                                         |          | 1,353 94   |
| Virginia,                                                                                                            |          | 553 33     |
| District of Columbia,                                                                                                |          | 20 00      |
| Florida,                                                                                                             |          | 10 00      |
| North Carolina,                                                                                                      |          | 3 00       |
|                                                                                                                      | Cr.      | 10,121 95  |
| 1847                                                                                                                 |          |            |
| April—By cash paid missionaries, agents and Corresponding Secretary, as per vouchers,                                | 6,872 92 |            |
| By traveling expenses of agents and Secretary,                                                                       | 376 18   |            |
| By purchase of horse, buggy and harness, and horse keeping,                                                          | 253 87   |            |
| By printing, stationery and postage,                                                                                 | 231 46   |            |
| By office rent, furniture and incidental expenses,                                                                   | 158 78   | 7,823 21   |
| Balance in the Treasury, April 1st, 1847,                                                                            |          | \$2,298 74 |

Marion, April 29, 1847.

WM. HORNBUCKLE, *Treasurer.*

I certify, that the above account is correct, and sustained by proper vouchers.

W. N. WYATT, *Auditor.*

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

VOL. II.

JULY, 1847.

NO. 2.

THE EARLY MISSIONS TO CHINA.—NO. III.

ROMISH MISSIONS—CONTINUED.

In two preceding numbers of the Journal, we have given an account of the Apostolic Missions in China, the Nestorian Missions, and the first period of the Romish Missions, extending down as far as the middle of the 14th century; we now come to consider the

SECOND PERIOD of the Romish Missions, which extends from 1552 to 1724.

It is necessary however, before proceeding further, to remark, that we enter upon the remaining part of the history of the Chinese Missions with altered feelings and different purposes. Hitherto we have been contemplating the labors of men, for whose christianity we may entertain a strong hope, and in whose deeds we discover traces of a truly christian zeal, though dimmed of course by imperfections. But in what remains we see very obviously the "mark of the beast." From the commencement and throughout the whole progress we detect the imprint of the cloven foot of Romanism. We behold all the energy, the self-devotion, the completeness of preparation, together with all the wily cunning and unscrupulousness, as to means, which have everywhere been the characteristics of the modern Romish missions. They have spared neither men, nor money, *nor meanness*, when necessary to accomplish their objects; they have assumed every garb, and become by turns, mechanics, soldiers, merchants, philosophers, diplomatists, and jugglers, in order that they might "by all means," proselyte "some." Rome, not Zion,—the church, not its Head,—the pope, not his Master,—the priesthood, not Christ crucified,—subjection to themselves, not obedience to the gospel, has been the subject they have preached, the object they have sought to elevate.

But if this be the case, it may be asked "what is the use of filling the pages of the Journal with accounts of THEIR attempts, successes and failures? Let them alone: let them sink into oblivion. Tell us rather of the struggles and progress of true christianity." This is a fair objection and demands a fair and clear answer. We seriously consider these Romish missions a subject of investigation which ought to excite deep interest, and calculated to convey the most important instruction. Indeed we esteem it much the most important part of the whole subject under consideration, and believe that more real good might result from a proper contemplation of it, than any other portion of the history.

One reason is, that these Chinese missions may furnish us the key to the whole system of the Roman missions. Understanding them thoroughly, we see the whole spirit, and principles, and means, and practical working which everywhere attend their efforts.

It is truly wise that the church should inquire what are the enemies which oppose her progress and prevent the advancement of the Redeemer's kingdom. But, if the stationary obstacles, as they may be called, ought to be considered and understood,

much more should we have an eye to those which are active, which are themselves making progress. The principal of these is Romanism. Infidelity, Judaism, Mohammedanism, and the various forms of heathenism, are either stagnant and putrefying, or act only on the defensive, or else are scattered in fragments, which wage a divided warfare without any hope on their part or fear on ours, of their final triumph. But Romanism is a living, aggressive, united, and almost omnipresent foe. At home we have to contest her encroachments inch by inch. Abroad we must encounter her at every step. At the first turn, we meet with an altar and a crucifix, and hear the murmur of their busy priests. No sooner do our missionaries set foot upon any shore, however distant or desolate, than instantly, as if by magic, side by side with them, a Romish mission is planted, and then heaven and earth are compassed to make one proselyte. Having enough of the truth to claim the name of christian, and plausibly appropriate the promises of the church of Christ, she labors, stimulated by those promises, and cheered by the banner of the cross; and seconded by numbers and resources, proposes to enfold within the embrace of her unity, not only heathenism, but protestantism itself.\* If the church, therefore, would wisely provide against the opposition which she has to encounter, both in her own grounds at home, and in the person of her missionaries abroad, she should understand thoroughly the whole theory and practical working of Roman proselytism.

But another view in which this subject is not unimportant is seen, when we regard this history as unfolding the action and re-action upon the Chinese mind of that corrupted form of christianity which they inculcate. It may and will give us some insight into Chinese character. It may teach us, in planning our campaign against the kingdom of darkness there, to shun the errors which they committed; to suit ourselves more exactly to the peculiarities of that most peculiar of all peculiar people; and above all, to avoid trusting to man or to human means, much less to duplicity or trickery or salving over and concealing the truth, but to rely on the simple doctrine of "Christ lifted up," to draw them unto him. Teach them Jesus, and seek the divine blessing on our teachings.

Another lesson derivable from this investigation, is one of encouragement and hope. With all their energy they have not prospered. Their delusion has not spread much more widely, has not permanently taken hold upon the nations, or made any great advances in China or elsewhere since the time of the reformation. They have civilized no nation—have christianized no people, though they have for centuries numbered their converts by thousands. The withering hand of God has been on their enterprise and forbidden it to bear fruit. And now, after three centuries of immense labor in India and China, it would require only the withdrawal of European missionaries to efface within a single generation every trace of their religion, except it be a gorgeous cathedral, a cross on the hill-top, or an image by the wayside. They have not built their temples nor stamped their crosses in the hearts and minds of the people. They have written their religion on the sand; they have not planted it in the soil. The

\* Some idea may be formed of the extent and energy of their operations, when we consider that during five years, (1841-1845,) the number of missionaries, chatechist brothers and nuns sent forth by the Society De Propaganda Fide, was 718; and this too, be it remembered, is only the increase of their missionaries during five years; (some of whom, however, were of course necessary to fill up the places of those who died, &c;) and from the annual report of that society for 1845, we learn that the "number of missionaries and other persons, who quit Europe each year to proceed to evangelize the far distant nations, is at the present time fourfold what it was five years ago." (Missionary Herald for 1847, p. 28.)

It may be asked, when and how is the immense sum of money raised that is requisite to support all their enormous and multiplied operations? The key to it all is revealed in this simple sentence: "The small donation of a cent a week offered by many millions of persons, creates a fund which supports our missionaries in various parts of the world." If all the mission Baptist churches in our southern States, (as enumerated in the last Baptist Almanac,) would only raise one cent a week, for each of their members, (and what member could not save one cent a week?) it would make a fund for foreign missions — I really fear to tell the amount, for I was so astonished that I could scarcely believe the figures; it would make a fund of more than \$180,000! According to my figures hastily cast up, there are in the southern States, exclusive of Anti-mission Baptists 348,274 members in our churches. At a cent a week for each of these, or 52 cents in the year, we should receive \$181,102 48. Oh the omission Baptists! They are a much more serious difficulty in the way of missions than the anti-mission. There are nearly 80,000 Baptists in Virginia. Cannot each save a cent a week? If they would, and consecrate it to the mission cause, we should have from them alone \$41,600.

wave rolls up and the tracing is gone, and must be renewed by another race of imported missionaries. God has set his mark upon them: and the contrast of their meagre results with their colossal labors, is only another testimony that "except the Lord build the house, they labor in vain that build it."

We might also add that there is no small display of human heroism, and genius, and almost romantic daring. The lover of noble deeds may behold here fearless energy worthy of a better cause; and the humble christian may view instances of self-sacrificing devotion which may well put us to shame, who boast a purer faith and a more enlarged and enlightened philanthropy. But without delaying further let us proceed to the history.

In 1552, Francis Xavier, after having crowded into a few years the successes of many long lives, set out from Malacca, determined to enter China, and propagate his doctrines, or die in the attempt. By the most indomitable perseverance, he reached *Sancian*, an island west of Canton, where the Portuguese had a commercial station. Unable to persuade or to bribe any one to convey him across the channel, and hindered by the opposition of the Portuguese merchants, who feared that his labors might injure their trade, he waited nearly a year in vain. The accounts of him say that "he had ventured into the forest against the tigers which infested it, with no other weapon than a vase of holy water; and the savage beasts, sprinkled with that sacred element, had forever fled the place. But the Mandarines were fiercer still than they, and would avenge the preaching of the saint on the inmates of the factory, though most guiltless of any design but that of adding to their heap of crowns and moidores." (*Edinb. Rev.*, July, 1842.) At last, undeterred by the representations of the certain imprisonment and death which would await his infringement of the law of exclusion, he prevailed on a merchant to transport him across during the night. But he was immediately forced to return, and soon after died of fever on the island, aged 47 years.

Valignani, an Italian Jesuit, the Vicar of India, spent some time in Macao, on his way to Japan, (about 1579,) and his zeal and desire was kindled by the thought of the millions of China, as had been that of Xavier. He attempted in vain to send them teachers, and as he fixed his eyes upon their rock-bound coast, he was heard to exclaim, "Oh rock! rock! when wilt thou open?" Not disheartened, nor resting in fruitless complaints, he caused several of the most talented of the missionaries under his care to be instructed in the Chinese language, that they might avail themselves of the first opportunity; and in about two years his perseverance met with success. The most eminent of these were Ruggiero and Ricci. Ruggiero entered the empire first as chaplain of the Macao fleet to Canton, and "here the missionary gave vent to his vocation, and began converting the people." In 1582, he was joined by Ricci. But they seem to have found "converting the people," not a profitable or popular undertaking, for we are told that "to conceal their real intention, the missionaries recurred unblushingly to a falsehood, affirming that their only wishes were to make themselves masters of the Chinese language, and to become acquainted with the arts and sciences of the country."

They next assumed the disguise of Budhist priests; yet even then they were insulted by the rabble on account of their being foreigners. By instructing the Chinese in the sciences however, and drawing maps, &c. for them, they gained some esteem among the better sort of inhabitants: and found means occasionally to testify their belief in "the God of heaven," by refusing to participate in some of the idolatrous rites to which they were invited, and probably also by more direct instruction. At length in 1589, they received liberty to settle at Chao-chew-foo. A vivid picture is given of their reception at that place. The literati praised their precepts so far as they coincided with those of Confucius. They admitted the propriety of worshiping the Lord of heaven; but they railed at the doctrines of "original sin," of "eternal torments, of the incarnation of the Trinity, and of not being allowed to marry more than one wife. They accused the Europeans of teaching a spurious and pernicious doctrine; of build-



ing churches at the expense of their dupes; of forgetting their parents when dead; of paying respect neither to the departed nor Confucius; but merely to a stranger they called Jesus."

In 1594, after about 12 years residence in the country, during which time, though many persecutions had been undergone, and they had been driven from place to place, some advances had been made, and several new missionaries had entered the kingdom. Ricci and his brethren Jesuits threw off the costume of the priesthood, and adopted the more respected dress of the literati. About 1597, Ricci's zeal was rewarded and stimulated by the dignity of "superior of all the missions in China, present and future," conferred on him by Valignani. After several years, he was enabled to remove to Nan-King, whither the reputation of a "savant" had preceded him. His lectures on the exact sciences were listened to with rapture. They excited in the auditory a sincere desire to become acquainted with the truths of — mathematics.

New laborers, and costly presents having arrived from Europe, he commenced a journey to Peking, as a tribute bearer to the emperor. After a delay of six months, he and his party were permitted to proceed and to see the monarch. And having ingratiated themselves by the present of a picture of the Saviour and the Holy Virgin, together with other valuables, obtained leave in 1601, to reside in the city. Here he lived under the name of Le-ma-ton, concealing at first his real intentions from the court, and by his pleasing manners, extensive acquirements, and especially the profuse distribution of presents, became very popular. He soon began to make numerous converts, mostly from the higher classes; and on every side his doctrine gained ground. Among the most important accessions, was an officer of the highest rank, (Cabinet Minister Gutzlaff calls him,) named Siu, who used all his great influence in behalf of the new religion. But the great patroness of Popery was his daughter Caudida, (as she was christened,) whom all the Romish historians of this period delight to honor. She converted her husband; \* built, at her own expense thirty-nine churches in different provinces, with houses of residence for the priests; and printed one hundred and thirty books prepared by the missionaries. Among these were the *Summa Theologicæ* of Thomas Aquinas; the *Commentaries* of Baradius; *Reflections* on the Evangelists, &c.; but no translations of the Bible. Among other things, Ricci published a set of rules for the better regulation of the missionaries, which allowed the "converts" to continue most of their idolatrous practices, especially the worship of their ancestors, to which they were much wedded, considering them as matters purely civil in their nature, and not at all inconsistent with religion. These rules afterwards occasioned much controversy, and became quite famous.

The success of Ricci induced many other Jesuits to join him, and the splendor of their operations attracted many of the nations to them. So rapidly did they advance that it excited the jealousy of the idolatrous priests, who said to Ricci: "We oppose not your preaching to the people about the reverence due to the Lord of heaven; we consent that your God should reign there; but leave to our divinities the empire of the earth, nor oppose the honors that we render them." They sought, but ineffectually to procure his banishment; and he grew in favor with the court, and the people. It would seem that he opposed Budhism and Polytheism generally, but sought to adopt Confucianism, and gradually engraft christianity upon it.

Ricci died in 1610, aged 80. "All the city," says Mr. Gutzlaff, "was in mourning for him; and the emperor allotted a spacious garden for his burial place. He had only spent 27 years in China, and during that time he had executed an Herculean task. He was the first Catholic missionary who penetrated into the empire; and when he died there were more than three hundred churches in the different provinces. What cannot one zealous man do, if his whole soul be directed to one object? What might Ricci have done, had he dedicated his labors to the blessed Redeemer!"

\* In all these accounts, we hear very little of conversion by Almighty God. They are mostly the work of men. "My converts," and "my christians," are the phrases used by the priests.

If now any are disposed to ask, what all this amounts to, or to inquire into the means by which it was accomplished, we may best answer in the words of a Roman Catholic writer: "Being more a politician than a theologian, he found the secret of remaining peacefully in China. The kings found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the Mandarins, a politic courtier, skilled in all the trickery of courts; and the devil, a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the christians. He preached in China, the religion of Christ according to his own fancy; that is to say, he disfigured it by a plentiful mixture of pagan superstitions, adopting the sacrifices offered to Confucius, and to ancestors, and teaching the christians to assist and to cooperate at the worship of idols provided they only addressed their devotions to a cross covered with flowers, or secretly attached to one of the candles, which were lighted in the temples of the false gods."

After the death of Ricci, they made considerable progress, though amid various persecutions, from which they were as much as possible, protected by their zealous adherent Siu, until his death, in 1632.

As this forms a convenient resting place, and as the remaining history of the missions is somewhat altered by the introduction of other orders of Catholics besides the Jesuits, who have hitherto had undivided sway, we will pause here for the present; only adding this single observation, that this great apparent success is entirely nullified by the consideration that the religion of Ricci, and "his converts" was not christianity, nor even Popery, nor even Confucianism christianized—but Popery Confucianized.

B. M. J.

## Other Societies.

### AMERICAN BAPTIST MISSIONARY UNION.

The annual meeting of the Union occurred in Cincinnati, on Thursday, the 20th of May. Comparatively few members were present. Some discussion occurred on the expediency of changing the life-membership peculiarity of the Constitution,—not a few of the Baptists of the north preferring the platform occupied by the Triennial Convention. The whole subject was referred to a committee of nine, to report at the next meeting. The following allusion to the financial condition of the Union is from a correspondent of the New York Recorder:—

The financial condition of the Union is very encouraging. The receipts of the last year, more than \$85,000, exceed by some \$14,000 the receipts of any preceding year, except the one immediately preceding. There is still a balance against the treasury of some \$33,000. This

sum is not now due, but bills of exchange to that amount have been remitted to the missionaries, and will become due at some future day. As the treasury accounts were kept heretofore, this would not be reckoned as a debt, because not actually due. The \$40,000 assumed by the Union was the sum actually due from the Convention; while the liabilities of the Convention were some \$80,000, or nearly double the sum named. This \$33,000 covers the entire liabilities of the Union, to be met as it becomes due, by the contributions of the churches.

We append the following summary of the operations of the Union:—

Number of missions 16, stations 50, outstations 93, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. Baptized 1,783; over ten thousand members, and about 1,500 pupils in the schools.

## BURMAN MISSION.

By a letter recently received from Maulmain, we regret to learn that a severe loss has been sustained by several of the missionaries at that place, by the burning of the house occupied by brother Stephens. Various valuable manuscripts, the work of years of arduous labor, have been consumed. The same letter communicates the fact, that Mr. Judson has removed to Rangoon, with the expectation of commencing operations at that place. The writer remarks:—

Dr. Judson has removed to Rangoon, but there is no opening there for missionary work, the present king being a bigoted Boodhist, who goes so far even as to himself submit to the menial work of pounding rice to feed the priests, as an example to his people. The ruling power at Rangoon is glad to have Dr. J. reside there as a minister to the English, and has offered to build him a church for that purpose, but will admit of no proselyting. However, Dr. J. has hopes of doing good in a quiet way, by oral instruction, to such as may gain access to him, and in the mean time prosecute his work in preparing the dictionary for the press.

A communication more recently received from Mrs. Judson, containing a few lines from her beloved companion then in Rangoon, furnishes additional reference to this subject. She says:—

Boats were engaged this morning to take our few goods on board the ship which is to convey us to Rangoon, but we received a note from the captain which gives us a couple of days more. Mr. J. has been over—was gone nearly three weeks, and returned this day week. I cannot give you so correct an idea of things there in any other way as to quote from his letter, received during his absence. He writes, "The governor received me remarkably well," &c., "approved my prosecuting the dictionary, and spoke favorably of my going up to Amerapore and seeking royal patronage. I have engaged

the brick house mentioned in my last, but I am afraid your spirits will sink to zero when you see it. Living here is much more expensive than at Maulmain," &c., &c. "The police is well administered, and I think it nearly as safe living here as in Maulmain. As to missionary effort, nothing can be done openly. The system of intolerance is enforced more rigidly than ever. It is not as a missionary or 'propagator of religion,' but as a minister of a foreign religion ministering to the foreigners in the place, that I am well received and patronized by the government. The new king and his younger brother, who is premier and heir apparent, are rigid Boodhists, particularly the latter. Boodhism is in full feather throughout the empire. The prospects of a missionary were never darker; but let us aim to obtain the praise bestowed upon Mary, 'She hath done what she could.'" He adds, "I have been to little Roger's grave. There is room for the other two children, and for either of us, and I fancy that he sleeps just as quietly here as beneath the British flag."

In another letter, speaking of the house, he says:—"It contains six or eight rooms, and some quite large; but there are but few lights, and the place looks as gloomy as a prison. It is situated in a street of Mussulmans—not a foot of ground belonging to the upper story, (we have only the upper story,) except a path to a spacious cook-house and a shabby horse-stable. I shrink at taking you and the children into such a den, and fear you would pine and die in it."

So much for the letters, but things look much brighter since he has returned and told me about them. I think we shall manage to get plenty of sunlight into the "gloomy prison." Our religious prospects, however, I cannot brighten, except by remembering that God is able to bring light out of darkness.

**AMERICAN INDIAN MISSION ASSOCIATION.**

We are grateful to the God of missions to learn that the prospects of this Association are brightening. The Indians of our country have a claim upon the sympathies of God's people, not surpassed by any other portion of the heathen world. From the semi-annual meeting which was held at Madison, Indiana, on the 13th of May, we hope an influence, far-reaching and blessed will result. The report of the Board speaks in very encouraging terms of the probabilities of increased success. Respecting the finances, it is said:—

The monetary affairs of the Association are in a better condition than during any former year of its history, and from the present manifestations of liberality by the friends of the Indians, we may reasonably expect that at the close of the present year, though we are largely increasing our expenses, we shall be able to meet all of our liabilities. The present solvent condition of our treasury is mainly to be attributed to the influence exerted upon the churches through the agency of our monthly paper.

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PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

From the annual report of this Board, it appears that the receipts have been larger than usual, and that more extended operations are contemplated. The extract below, from the Presbyterian, presents a summary of their labors the past year:—

The receipts from all sources during the year, have been \$95,628, less \$1,929 balance on hand from last year. The donations of the churches, which must ever be the main pecuniary support of the work, have been considerably larger than during any preceding year. The expenditures have been \$95,458.

Ten ministers, two licentiate preachers, one of whom is a physician,—a teacher, a steward, a carpenter, and ten females, wives of the

missionaries, have been sent to different fields of labor during the past year. The state of the missions is as follows:—

Among the Chippewa, Iowa, Omaha, Choctaw, and Creek Indians, six ministers, five teachers, one farmer, one mechanic, one steward, one carpenter; boarding schools among the Iowas, Choctaws, and Creeks, with 140 scholars; day scholars, about 90; church members, 34. In Western Africa, two ministers, one teacher, and one native assistant at three stations among the Kroo people; two ministers at Monrovia; church at Monrovia; schools at the Kroo stations. In North India, three missions—the Lodiana, Allahabad, and Furrukhabad, with seven stations; nineteen American and two native ministers, two licentiate preachers, twelve native assistants reported, besides others not enumerated; two printing establishments, from which over thirteen millions of pages were issued in four languages; schools at most of the stations, with 1,000 scholars, of whom 145 are supported by the missions, and about 300 are in the schools of a high grade; churches at four stations, into three of which converts were received during the year. In Siam, one minister, and one licentiate preacher, who is also a physician. In China, three missions—the Canton, Amoy and Ningpo, with as many stations; ten ministers, one physician, one printer; two boarding schools, with about 60 pupils; printing press at Ningpo, with metallic types, from which 1,210,000 pages were issued; two converts admitted to the church. For the Jews, one minister, at present in the city of New York. In Papal Europe, through the agency of the Evangelical Societies of France and Geneva, moneys remitted for the support of evangelists or colporteurs.

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**METHODIST LIBERIAN MISSION.**

The twenty-eighth annual meeting of the Missionary Society of the Methodist

Episcopal church, was held in the city of New York, on Monday, the 17th of May. This body has missions in Africa, Oregon, South America, and recently two preachers have been sent to Fu-Chow-Fu, China. The following from their report refers to the Liberian mission :—

This mission continues to maintain its hold upon the sympathies and affections of our people; and while it imperatively demands the increased exertions of the church for its support and extension, it promises to our faithful and persevering efforts an abundant spiritual harvest. The past year has been one of encouraging prosperity. There are connected with the various mission stations in Western Africa 14 week-day schools, with 444 pupils. There are also 15 Sunday schools in operation, having under moral and religious training 657 scholars. The number of regular missionaries employed in this mission is 16; and that of assistant missionaries, including teachers, interpreters and printers, 22; making in all 38.

#### AMERICAN SUNDAY SCHOOL UNION.

Intimately allied as the Sunday school system is with the spread of evangelical truth, our readers will no doubt contemplate with interest the operations of the above named society during the past year. The report states :—

The contributions to the Society's donation fund during the year have amounted to twenty-four thousand five hundred dollars. With this sum the society has employed twenty-nine missionaries, whose services have cost \$7,911.

They have put in circulation the publications of the society to the value of ten thousand two hundred and sixteen dollars, of which a little more than half has been contributed by the schools themselves and the balance has been the society's donation. These missionaries, in the progress of their labor, have traveled upwards of thirty-three thousand miles, mostly in new and rough sections of the country. They have

delivered twelve hundred and thirteen sermons and addresses to Sunday school assemblies, on subjects connected with their mission. They have established five hundred and twenty-nine new Sunday schools in places where none existed, and where there was no prospect of one, except by such a Union agency. In these schools have been gathered fifteen thousand children, (or an average of thirty pupils to each school,) a majority of whom are incapable of reading and without other means of instruction. By the same process, two thousand persons have been set to work as teachers and doers of good, who were before unemployed in this or any other like form. In the course of these labors they have been brought into personal intercourse with four hundred schools, embracing nearly or quite seven thousand teachers and fifty thousand scholars. They have also distributed with care and discrimination, upwards of six thousand copies of the Bible or New Testament.

*Eighty-two* new publications have been added to the society's catalogue during the year. They make eight thousand pages of unexceptionable religious reading for children and youth, which is equal to forty volumes of two hundred pages each.

#### SPREAD OF TRUTH.

From various quarters we learn that God is smiling upon the labors of his servants, who are employed as missionaries. In Hamburg, Germany, seventy-three have been baptized during the past year, and at Berlin twelve have been recently received. In a missionary tour through parts of Germany and Switzerland, Mr. Steinhoff baptized 35 joyful believers. In India 58 persons were baptized at one time and place. From Madagascar, we learn that a happy change has taken place in the spirit of the government. Persecution has ceased, and one hundred persons have professed conversion.

## Board of Foreign Missions, Richmond, Va.

## AFRICAN MISSION.

*Journal of Mr. Day.*

We are encouraged to hope that the mission to Africa, under the auspices of the Southern Board will be carried on with vigor and success. The services of brother Day having been secured, and other arrangements being made for the increase of laborers in that field, it will not be too much to expect, with the blessing of God, that his people will be cheered by the tidings of his mercy realized in the salvation of sinners. The following journal contains a reference to the first journey of our missionary. As he may continue these evangelistic labors among the native towns of Liberia, shall he not be followed by the supplications of his brethren in this country? Will not all pray that his life and health may be preserved, and that the gospel he preaches may come to the heathen, "not in word only, but in power, and in the Holy Ghost, and in much assurance." We hasten to lay before our readers portions of the journal to which allusion has just been made. Being authorized by the Liberian government to enter into treaty with the petty tribes of the coast, Mr. Day thus refers to his visit to one of the towns:—

Jan'y 1st, 1847.—Went to Tatton's town, he having requested to be taken, together with his people, under the protection of the colony. Drew up an instrument in which the old king, in behalf of his people, agreed to relinquish the superstitions, manners and customs of the Bassa people; to have the Sabbath strictly observed, and in all particulars to conform to the laws, manners and customs of the colonists. I, in the name and in behalf of his excellency, J. J. Robert, agree that his people shall be protected and enjoy all the rights and privileges of colonists.

When the old king took the pen in hand to sign the instrument, he said, if I put my mark here, must I give up my women? I said, king, the instrument implies that, but it shall

not at present be so construed. There is much preparation necessary before this instrument in all its bearings can be carried out. A school must be established here; your children and people instructed, &c. Then your people will be prepared for citizenship,—one wife,—the service of God,—and even for heaven, if they seek it. The old king signed the paper, but said he would decline taking the oath of allegiance until many of his people were present, whom he said it was necessary should take the oath with him, and who were then absent burying one of his subjects.

Edina is the principal town of the Maryland colony, and the residence of brother Clarke, the missionary of the Baptist Missionary Union. Referring to his visit to this place, brother Day remarks:

Jan'y 2nd.—Went to Edina to attend a quarterly meeting of that church. Conference in the forenoon; church in a very interesting state. Mr. Clarke preached in the afternoon a most impressive sermon from the words, "Unto you therefore which believe, he is precious." Mr. Cheeseman preached at night.

Jan'y 3rd.—Preached in the forenoon an expository sermon from the nine first verses of the 8th chapter of Romans. Brother Davis preached in the afternoon. I administered the communion to the Baptists then present from three churches. We had a truly solemn time. Bro. Cheeseman preached at night.

Jan'y 7th.—Left home after breakfast; was carried in my boat to the falls of the St. John's river, seven miles above Bexley, where I was put ashore; and while my little sons were pulling back the boat along the rapid stream, I stood beholding the grandeur of the foaming waters, dashing and murmuring among the rocks below. Two hundred yards would stride this river, and reach the region in which I have spent six years of arduous labor; traveling, teaching

and preaching to the dark inhabitants. What have I accomplished among these midnight sons of Adam, to reward the toil and expense of these six by-gone years? Three I have baptized, and many taught to read the word of God. To thousands I have shewn that they are dead,—that they cannot help themselves; but help in the living God alone is found. I preached to them of Jesus,—his most endearing love,—his righteousness,—his atoning blood,—his resurrection,—his ascension into heaven,—his intercessions there. Some wept,—many said they prayed. Some said their hearts were good. Their goodness, like the morning cloud and early dew, soon passed away. I now stand on a new field of labor,—under new patronage,—going forth to proclaim to men in darkness, the Star of Bethlehem: Unknown—perhaps not thought of—not prayed for by christian man on earth, only the few in Bexley. An arm omnipotent surrounds me. The God of grace goes with me. Go, he commands, behold I am with you. His promise he makes good,—His presence I now feel, softening, sweetening every thought,—inspiring joy, working energy into my soul.

Passed John Gentleman's village; stopped to take a meal; talked to his people of the things of God.

Preached at Bodua's town; stopped at Barbua's, and proposed to preach. He said it was but a little way to young Bob's large town,—he and his people would go there. I preached from the words, "Oh Israel, thou hast destroyed thyself," &c. Arrived at Gay's town, where I preached and remained all night:

Jan'y 8th.—Had a bad night's rest; feel quite unwell this morning. The people going early to their farms, I took breakfast and resumed my tour. Arrived at Friend's town; told him if he would assemble his people I would preach to them. He said, not until I have some dinner for you. After dinner, he called the people together, and I preached from the words, "Prepare to meet thy God, Oh Israel." I said to him, after

preaching, there are good men in America who are likely to come to this country, and I hoped some would go back, live among, teach and preach to the people; asked how he would like to have one near him. He said, preaching is new to me, but I am glad my people are thought of and cared for. If a good man comes here, I will be his friend. Friend's town is new; is planned for a large one. He is a young man, possessed it seems of a very kind, generous spirit.

Left Friend's on my way to Neo's town; passed a small village; the man of the place begged I would stop and preach to them. A number of traders just at that time came up and stopped, making a congregation. I preached from the words, "Except ye repent, ye shall all likewise perish." I spoke of repentance as originating in a firm belief of God: his goodness, his forbearance, his love, and mercy.—Its nature: sorrow for sin, shame of sin, hatred of sin, turning from sin.—Its effects: softens the heart; humbles the mind; produces prayer; submission to God; brings peace to the soul.—The consequence of not repenting: the heart is hardened; the affections turned from God; God offended; conscience troubled; death made dreadful; and in another world leads to death that never dies—misery that never ends. Closed by begging them to repent and turn to God. He is now willing, ready and waiting to save you. The poor man sat and stared me in the face, as if he thought me deranged. I looked him calmly in the face and said, I speak the words of soberness and truth. He continued starring me in the face, with the muscles of his face twitching; at length he said, are these things so? They are, I replied, and the half has not been told you.

Left this village, and soon ascended a hill, which raised me above the tops of the trees, giving me a view of Junk Point, about 45 or 50 miles off. This hill, in a state of cultivation, shoots up *cassa* stalks to the height of 12 or 14 feet. This coun-

try is beautified with hills and vales—towering trees, flowing fountains of most transparent, most delightful water,—a rich productive soil; everything to charm the imagination, and lead to the contemplation of God.

Passed several towns; too much fatigued to preach. Arrived at Troa's town, a celebrated trader. They appeared glad to see me, and to express their joy, stunned me with discharge of guns. They soon gave me a meal, and I retired to rest.

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#### MISSIONARIES FOR AFRICA.

At a recent meeting of the Board, A. P. Davis and Frederick James, ministering brethren of color, were appointed to labor in preaching the word on the coast of Africa. Having been for sometime residents of Liberia, they are acclimated, and in a measure prepared to commence efficient operations as missionaries of the cross. Arrangements have also been made for the organization of a manual labor school, and the publication of suitable books and tracts for circulation among the people. It is the design of the Board to extend as fast, and far as possible, the blessings of the gospel among the tribes of the coast.

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#### CHINA MISSION.

*Ship Ashburton spoken.*

It will be an occasion of thanksgiving to all, that our beloved missionary friends who sailed in the Ashburton, March 12th, had been so safely borne on their course, when heard from, a little more than a month from the time of their embarkation. The Ashburton was spoken, April 17th, by the ship Russell, in latitude 20° 46' south, longitude 34° 25' west, having made more

than one-third of her voyage. At time of passing, the sea was smooth, and all her sails were set. The ladies were seen standing upon deck; all were well. Let all God's people among our churches remember them in prayer, that they may be permitted to reach the field of their labor, and long live to honor God, in the proclamation of his truth.

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#### VIRGINIA ANNIVERSARIES.

The annual assemblage of the Virginia brethren has been one of no ordinary interest. A large delegation was present. Various topics of vital importance were discussed in a spirit and manner which indicated the presence and influence of the Divine Spirit. These sacred solemnities were introduced on Thursday evening, June 3, by a discourse from bro. John N. Brown, of Lexington, on the subject of prayer. All present seemed to sympathize with the speaker in the desire to hold nearer, and more "effectual fervent" intercourse with the Father of Spirits.

On Friday morning, the *Virginia and Foreign Baptist Bible Society* convened at Grace Street church. The annual sermon, by bro. Wm. A. Baynham, was replete with sound, practical thoughts, and made a good impression. From the report of the Board, which was well written, and well read by the Corresponding Secretary, it appeared that through the indefatigable labors of Rev. R. N. Herndon, their general agent, the contributions have more than doubled those of the preceding year. An appropriation of \$1,000 had been made, to be equally divided between



the Foreign and Domestic Mission Boards, while effective measures were adopted to supply the destitution of our own State. Addresses were delivered by brethren Bacon, Hendrickson and others. The influence of the meeting will doubtless be felt by all who were present.

The *Virginia Baptist Foreign Mission Society* was called to order by the venerable President, Elder Philip Montague, at 4 o'clock of the same day. By the report of the Board, read by brother Shaver, it appeared that the receipts exceeded by more than \$1,000 those of the preceding year. Animated appeals were made by brethren Reynolds, Bacon, Brown and Crane. The annual sermon, founded upon the commission, was delivered by brother I. S. Tinsley at night, before an attentive congregation.

On Saturday, 9 o'clock A. M., the *General Association* was called to order, at the First Baptist church. After some preliminary business, an hour was spent in prayer; when a large and deeply interested audience was addressed by brother J. L. Reynolds, who has just been cordially welcomed among us, as pastor of the Second Baptist church of this city. The whole day was spent in the business of the Association. Elder Jesse Witt, the former general agent, being about to remove to Texas, bro. James Remley was appointed to this office.

At night, the Education sermon was delivered by brother John Newton Brown, of Lexington. It was a well sustained argument on the object and importance of ministerial education. Though transcending the ordinary limits of a pulpit address, it was

heard with attention, and left an influence on many minds, which cannot but result favorably to the cause of truth. We are happy to say, it has been requested for publication in the Baptist Preacher.

The *Virginia Baptist Education Society* held its seventeenth anniversary at the Second Baptist church, on Monday morning. The President of Richmond College read the annual report; after which, brethren Reynolds, Bacon, Ryland, Prichard, Clopton and others, addressed the meeting. We are mistaken, if the cause of ministerial education has not received a new impulse. A proposition was carried to attempt the collection of \$1,000, in shares of \$100 each, for the support of beneficiaries. Several shares were taken, and a committee appointed to secure the remainder. The whole amount will we trust, soon be collected.

The afternoon of Monday was appropriated, by previous appointment, to the interests of the *Sunday School and Publication Society*. Though last in order, the large attendance, and marked attention of those present, indicated that it was not least in the regards of God's people. The speakers on the occasion were brethren Reynolds, Fuller, Furman and Crane. Resolutions were adopted approving the initial proceedings of the recent meeting in Savannah, and expressing a readiness to cooperate in any scheme which may be adopted by the whole southern country. The Board were instructed to appoint delegates to attend the annual meeting of the provisional society, which will be held at some accessible point next spring. It is believed, with respect to our operations in Virginia,

that more decided measures will be adopted in the formation of Sunday schools, and the circulation of religious books,—especially, as the valuable services of brother Ball, in the general agency, have been secured.

A large congregation convened on Monday evening, at the Second church, to attend the monthly concert of prayer for missions; when addresses were delivered by brethren Poindexter and Smith. The spirit of prayer seemed to prevail. May it not be hoped, that the influence of this occasion will be felt in distant lands. At the close, an appeal was made by the Corresponding Secretary of the Foreign Mission Board, urging upon ministering brethren the general observance of the monthly concert.

On Tuesday, the annual meeting of the Trustees of Richmond College was held. The annual report of the President represented the number of matriculates the past year to be seventy-six. The prospects of the institution are encouraging.

Portions of Tuesday and Wednesday were occupied in closing the business of the various Societies and Boards. The anniversary sermon before the Publication Society on Tuesday evening, by brother Shaver, was a chaste and appropriate production, and will, we trust, induce an increased interest in the dissemination of religious truth.

This series of meetings have closed. Our beloved brethren have returned to their respective fields of labor. May they share abundantly in those spiritual influences, which shall render them efficient workmen in their Redeemer's service.

THE MISSIONARY SPIRIT, THE SPIRIT OF THE GOSPEL.

That desire for the salvation of sinners is identical with true religion, will be denied by none who have been brought under its influence. "Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." This may be regarded as the strongest test of our relationship to God. If we are born of him, we shall delight in his law after the inward man—that law which requires us to love him supremely, and our neighbor as ourselves. It will become our desire and purpose to do good unto *all men as we have opportunity*, in precise proportion as the transforming power of the gospel is felt. The gospel itself is essentially missionary in its character. Its great announcement is, that "*the Father sent the Son to be the Saviour of the world.*" It looks to the race, as guilty, polluted, helpless, and proposes salvation. Through it repentance and remission of sins are to be preached to all nations. "Go ye, (said the ascending Saviour,) into all the world, and preach the gospel to every creature."

We have been led to this train of thought by a letter from a beloved brother, who writes in regard to the interests of our Board. An extract will be furnished below. Our readers will be prepared to sympathise with him in the sentiment, that compassion for the heathen, and desire for their salvation, will be cherished only so far as we breathe the spirit of Christ, and enjoy the influence of his love. We need more of the elevating, sanctifying power of the gospel among our churches, to prepare them

for that spontaneous, cheerful and united benevolence, which shall give the words of life to every creature. We give place to the words of our correspondent :—

“ I long to see the whole church baptized into the spirit of missions. Then will the heathen be speedily converted, and every nation will know the Lord. I do not know how it is, but I think and feel more on missions, than any other subject. I seldom ever try to pray, either in private or public, without finding my desires mainly engaged in behalf of the heathen. Whenever I enjoy, as I sometimes am persuaded I do, the revelations of God’s love in my soul, I feel a strong desire to speak of it directly to the deluded idolater. Indeed, I know not that I ever have the enjoyments of religion, unconnected with desires for the salvation of the benighted. I sometimes try to preach about the spread of the gospel, and what I consider the genius of christianity, in its adaptation to the whole world; and I am not sure that I feel on any other occasion, so much enlargement of spirit. The thought that the gospel has power to loose the most benighted and deluded devotee, from the galling bonds of idolatry, and inspire his soul with love to God, is enrapturing to my mind.”

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THE JOURNAL.

We respectfully and earnestly call attention to the claims of the Journal. The Board in Boston have 4,000 copies of the Magazine, and 20,000 of the Macedonian, in circulation. Can we not *greatly* increase our list? Our brethren, we trust, will

take pains to secure subscribers, and forward their names *immediately*.

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 The Board will thankfully receive donations of books, historical, geographical, biographical, &c., &c., for the mission room.

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 COLLECTIONS FOR CANTON CHAPEL.

We give place to the following list of sums which have not been before *particularly* referred to in the Journal. The remittances made by brother Shuck were duly acknowledged by the Treasurer, without specification. Whenever the sources of contribution were named, they were always given.

*Dear Brother* :—I now commence the acknowledgments of moneys received by me for the chapel, nearly all of which I have paid over at various times, in round sums, to our Mission Treasurer. The whole list being published, the amount placed in my hands will be compared with the amount I have paid over.

Faithfully, J. LEWIS SHUCK.

*Missouri.*

St. Louis 26, Independence 25.

*Kentucky.*

Princeton 12,50, Bowling Green 68, Elkton 20,50, Russellville 80, Mrs Rivers 5, Salem 30, Miss Leache’s card (Salem) 33, Hopkinsville 110, Col Harrison and others 100.

*Mississippi.*

Columbus 47,75, Vicksburg 51, Antioch 50, Holly Springs 9,20, Pontobar 8,41, Steamer “ J M White ” 6,50, pledges at Antioch 25.

*Louisiana.*

New Orleans 15,95.

*Alabama.*

Elim 19,05, Big Creek 41,20, Mobile 69,05, Montgomery (through Mr Brame) 30, J L S Foster, for chapel Bible, 2,50, Montgomery 47,75, Ash Creek 30,12, Benton 42,50, Tuscaloosa 85,73, Grant’s Creek church 71, Ean 51,50, So-Car church 19,50, Marion 70, Greensborough 51,40, Livingston 9,95, Benton (per Dr Lyons) 8, Selma 9,50, Oakmulgee 17,50, Brush Creek 7, Pickenessville 6,20, Choctaw Association 33,50, Gainesville 21,60, colored folks of Montgomery 8,40, Mr Cleveland 5, Mrs Eddin’s card 9, Mrs Howell 20,12, Mrs Dr Manly 10, Mrs Ware 10, Rob’t Fleming 5, Miss L Sewall’s paper 11, Alabama Association 29,50, collected by Mrs P P

Lyde 13, collected by Mrs Louisa Elizabeth Lyde 25,50.

*Georgia.*

Forsyth 21,62, New Providence 15,92, Hopewell 12,85, Fellowship 7,30, Madison 50,50, Eatonton 11, Macon 67,45, J C Mason 5, Concord 8,05, Columbus 28, Mrs Milledge 5, Savannah (drafts) 270, Talbotton 15,16, Thomaston 18, Augusta 67,75, Mrs Harper 1, from Mr Davis 4, Mrs Winckler's card 32,75.

*South Carolina.*

Cheraw 22, Columbia (including Dr Hooper's 10) 34, Camden 21,62, Rev Mr Cuthbert 15, Wentworth H church 61,66, Beach Island church 20, Rev Mr Mason and family 2,50, J B Miller 5, Pendleton (per Rev Mr Pease) 5, 1st church Charleston 40,50, Hon Mr Bailey 20, Rev Mr Brooks 10, Society Hill 55,15.

*North Carolina.*

Raleigh 49,60, Fayetteville 13,35, Wilmington 31,81.

*Virginia.*

Fredericksburg 100, James City church 15,78, Williamsburg 27,50, Bruington 61,31, Sharon 40,47, Aquinton 5, Charlottesville (including 40 from young ladies) 100, Salem (including Bowling Green and Sparta,) 61,31, Taylorsville 26,70, Cone 22,13, Northumberland CH 3,71, Lebanon 8,12, Coratoman 7, Urbanna 8,70, Hermitage 40, Mattaponi 26,25, St. Stephen's 50,38, Shoulder's Hill 39,30, Portsmouth 40, Norfolk 34, Petersburg 54, Bethlehem 26,79, Rev Addison Hall 10, Mr Butler 5, Capt Smith 5, Mrs Temple 5, Mrs Little 5, Rev Mr Kirk 5, T W Sydnor 5, Rev Mr Poindexter 5, J P 5, a friend 5, Miss P Pollard 5, Miss Sally Smith 5, Mr Breckenridge (in the cars) 5, Mrs Wyche 2,50, Miss B Phillips 1, Mrs Crittenden 1, Mrs Saunders 1, Miss Crittenden 1, Mr Holmes 1, Col Allen 5, Mrs Allen 5, Col Ward 3, from hands of Rev Mr Herndon 20, Mr Woodfolk 1, Mrs L A Gwathmey 5, W C Graves 1, sundry small sums 2,50, Mrs Kingsford 10.

*District of Columbia.*

Washington, Rev Mr Brown's, 21, ditto, Rev Mr Samson's, 20,12.

*Maryland.*

Baltimore, James Wilson 100, Franklin Wilson 100, Dr Hayden 50, 7th Baptist church (per Mr Lewis) 60, Miss Wilson 25, E S Frey 20, Mrs Chase 10, Mr Slingluff 5, Female For. Miss. Soc'y 1st Bapt. church, per Mrs James Wilson, 19, 1st church 19,55, High Street church 11,50, Rev Mr Hamner's 9,27.

*Delaware.*

Wilmington 102,10.

*New Jersey.*

Burlington, Mrs Aiken 4.

*Pennsylvania.*

Philadelphia, Dr Jewell and others 25.

*New York.*

Deacon G Townsend, Oneida co., 25, Sixteenth Street Baptist church 40.

*Rhode Island.*

Providence 35,85, G. Baily 5.

*Various Sources.*

Mrs Strother 1, Mrs M C Crawford 1, Mrs E J Bestor 1, C A Walthall 1, Sarah Craig 1.

Robert P Blount 1, James Wallace 1, Agnes Hamilton 1, Thos B E Slade 1, Ann G Slade 3, Nelly Walker 50c, Fanny Slade 50c, Harriet Slade 50c, Mr Williamson 1, Mrs Grimes 50c.

Ann M Curling 1, G Curling 1, Caroline E Curling 1, Sarah R Curling 1, Martha E Curling 1, Louisa S Curling 1, Catharine H Curling 1, Margaret S Curling 1, Rachel A Curling 1, Josephine Johnson 1, Adeline Cribbs 1, Maria L Clark 1, Eliza. Tempest 1—M S Curling, collector.

Sarah J Lane 3,20, Winifred A Lane 1, Jane Torbet 1, Ann M Sledge 1, Mrs Ann Palmer 1, Mrs Nancy Lane 1, Mary W Sledge 1, Martha Harold 1, E C Sledge 1, J Y Mauldin 1, Mary Burnes 1, J Torbert 1, Thos Galoway 1—S J Lane, collector.

M E King 1, O R Moorer 1, Elizabeth King 1, Mrs Jordan 1, N C Deupree 1, S H Spencer 1, E H Harrison 1, — Gladney 1, J Warren 1, — Maxwell 1, M E McInnis 1, S J Phillips 1, — Manning 1—M E King, collector.

Mrs Jane E Powell 1, Cornelia Baker 1, M D J Slade 1, Sarah V Caldwell 1, Mrs Margaret A E Furman 1, Benj'n F Porter 1, Mrs Maria Vaughan 1, Maria L Williams 1, Elizabeth E O Neal 1, Mrs Mary H Moody 1—Mrs Powell, collector.

M L King 1, A Blewett 1, E H Lockhart 1,50, M L Bruce 1, A A Burton 1, S A Evans 1, M A Wiley 1, M A Evans 1, Eliza Saffold 1—M L King, collector.

Mrs Jewett 1, Mrs D Lockhart 1, Mrs Sherman 1, Miss S S Kingsbury 1, Miss L E Smith 1, Miss M E Everts 1, Miss L M Atkinson 1, Mrs Chase 1, Mrs Palmer 1, Mrs Hagy 1—Mrs Jewett, collector.

Susan R Jonett 1, S M Bernard 1, J B Whobey 1, E M Buckner 1, J G Young 1, John M Ellis 1, Joseph Weil 1, James S Tarin 1, D H Perkins 1, C A McCarroll 1.

Miss Ellinore C Hartwell 1, Miss Cornelia Fleming 1, Miss Mary F Brodie 1, Ann Judson Alison 1, Miss Regina Alison 1, Mrs Louisa Watts 1, Mrs Margaret T Hartwell 1, Mrs Mary C Blunt 1, Rev J Hartwell 1, Octavia G Hinton 1—E C Hartwell, collector.

Mrs Sarah E Watson 1, Mrs Sarah Love 1, Mrs Elizabeth Farrant 1, Mrs Pamela C Leone 1, Miss Mary W Garrot 1, Mrs

Penelope Fagan 1, Miss Emily Oliver 1, Mrs Catharine Oliver 1, Miss Althea Hendrix 1—Mrs L Y Farrant, collector.

Miss Isabel J Pratt 2, Thomas Maxwell 1, Mrs Stafford 1. Miss H Brumby 1, Mrs Hopkins 1, Miss S Manly 1, Mrs J Pratt 2, Master C Manly 1—Miss Pratt, collector.

Mrs W A Strong 1, Mrs Patience Chestnut 1, Mrs Rebecca Curry 1, Mrs Townes 1, Mrs Frances Huntington 1, Mrs Mary Ann Hodges 1, Mrs M Garrot 1, Mrs P B Lawson 1, Mrs S H Fowlkes 1, Mrs A Graham 1—Mrs N A King, collector.

Miss J Cummings 1, Miss Ann S McIver 1, Mrs F J Rumph 1, W M Rumph 1, Miss Mary E Lide 1, Miss E C Fountain 1, Miss M F Lide 1, S J Cook 1, cash 1—Miss Lide, collector.

Miss Charlotte Drysdale 3, Miss Mary Drysdale 3, Mrs Sarah Martin 1, Mrs Mary Collier 1, Mrs Pratt 1, Mr Moody 1—Miss Drysdale, collector.

Miss N Goree 1, Mrs Mary Moore 1—N Goree, collector.

Benjn F Eddins 5, Mr McGuire 3, S W Eddins 5, C F Sturgis 5, Mrs Kinah 5, John W Dodson 1, Mrs A Woolley 1, Diana C Hubbard 1, M E Roberts 1, W V Bernard 50c, E R Sampson 1, M R Shorts 1, Elizabeth Webber 1, collected by Miss Howard 5.

**Donations.**

FROM 15 APRIL TO 1 JUNE.

*Virginia.*

Va. Baptist For. Miss. Society, cash by Dr Wortham, Treasurer, 107,25  
 Cash col. at colored ch. Petersburg, 3,00  
 Va. Baptist For. Miss Society, by Dr. Wortham, Treasurer, 120,81  
 ----- 231,06

*North Carolina.*

Cash from Rev. J. Dupree for African mission, 12,67

*South Carolina.*

Cash from L. Boykin, Edgefield District, Mrs. Elizabeth Mims 5, Deacon Holstun 5, Martha Rambo 5, 15,00  
 Cash rec'd of T. F. Marshall, from Columbia church, 50,00  
 ----- 75,00

*Georgia.*

Cash from Rev. J. L. Dagg 50, Mary Dagg 50, Darien church 30, Miss Lydia Elkins 5, Rev. V. Thornton 20, Dr. Wm.

C. Stewart 10, by Rev. J. B. Taylor, 165,00  
 Ga. Baptist State Convention, for foreign miss. 607,23, for China miss. 221,65, for Mr. Shuck's family 10, for Mr. Roberts 5, for African mission 6,10, by Hon. Thomas Stocks, 849,98  
 Cash from J. Terrell, 5,00  
 -----

1019,98

*Alabama.*

Cash from Antioch church, by Rev. M. Handy, 5,00

*Mississippi.*

Cash collected by Rev. J. W. Sexton, 160,25  
 Mrs Sarah Winston, 1,00  
 Baptist State Convention, cash remitted as follows: Antioch Baptist church, for China mission 60, Vicksburg Baptist Juvenile Missionary Society, tuition for a Chinese girl under Mr. Shuck, 2d payment, 7,50 Vicksburg church, monthly concert 5,50, by W. Bond 73,00  
 Cash collected by Rev. W. M. Farrar, agent of this Board, 114,75  
 ----- 349,00

*Kentucky.*

Cash of Rev. W. Goodman, 98,41  
 ----- 1791,12

**BIBLE FUND.**

*North Carolina.*

Cash from Rev. J. Dupree, 37,29

*South Carolina.*

Baptist church, Beaufort, by Rev. J. B. Taylor, 64,00

*Mississippi.*

Cash of Mrs. S. Winston, 1,00  
 ----- 1893,41

**ARCH'D THOMAS,**

*Treas'r.*

From the above acknowledgment it will be seen that as yet funds are slowly contributed for the distribution of the scriptures in foreign lands. This has arisen, to some extent, from the fact that we were unprepared to engage in this work on an enlarged scale. As our missionaries are now in the field, and while learning the language, may be employed in giving copies of the word, we hope that contributions will be more frequent and liberal for this specific object.

## Board of Domestic Missions, Marion, Ala.

## From our Missionaries.

## TEXAS.

*Houston.—Rev. Wm. M. Tryon's Report.*

He reports two baptized and received by letter; a Sabbath school which numbers 70 scholars, 9 teachers, a Bible class of six pupils, and a library of 100 volumes. He writes:

"There are indications of seriousness in our congregation, which are quite encouraging. During the time embraced in this report, bro. Creath made a short stay with us, and preached with much acceptance to the church and people. Also, brother R. Taliaferro, from Kentucky, under commission from the A. B. H. M. S. He is a young man of fine talents and ardent piety. He labors at Austin, on the Colorado river; for which place I think he is admirably qualified."

During this quarter brother T. has visited the Baylor University. He states that Rev. Henry Graves had entered upon his duties as President, under flattering prospects. The citizens at Lynchburg, on the Bayou to Galveston Bay, twenty-five miles below Houston, are building a house of worship, to be occupied by four denominations, Baptists, Presbyterians, Methodists and Roman Catholics, (the last the most numerous.) Brother Tryon and brother Huckins expect to occupy the time allotted to the Baptists. The new meeting-house in Houston will soon be completed.

*Galveston.—Rev. Jas. Huckins' Report.*

Received by letter 11; restored 1; monthly concert observed; contributions to various objects of benevolence; new meeting-house in process of building; a Sabbath school of 40 scholars, 7 teachers, and 150 vols. in the library; a Bible class of 35 pupils; regular course of religious instruction to the blacks.

Brother H., speaking of the extreme difficulty to awaken the idea of personal responsibility among church members, and

to produce the conviction that Jesus Christ requires their prompt, regular and conscientious coöperation with the pastor in all his labors of love, dwells at length, and with energy, upon one of the most fruitful causes of this difficulty. We give his remarks entire, because we know this to be a general evil:—the example of that class of brethren and sisters who, when they took letters from their own churches put them in their pockets, and have said since, by their actions, that their duty to Jesus Christ was done, and that they owed nothing more to his church.—

We have suffered much from such christians, but I am thankful that their number in this city is diminishing monthly. I make it a point to seek such out, and not to give them up until they fill their place in the church. Several of this number are now rejoicing in the possession of a religious home with us, which they begin to love; while others of them are beginning to loiter around the fold of Christ, awaiting the opportunity of entering.

One case has deeply affected my own heart, that of a man about sixty years of age, who for the last fourteen years has been a wanderer from God. The demon intemperance had well nigh prostrated his mind. I had long looked upon him as a lost man. I saw him in the house of God, for the first time, sometime in December last. I took him by the hand; spoke to him of former days, and introduced him to several of the brethren. He heard language of kindness and sentiments of love; his heart was moved; I saw the tears trickling down his furrowed cheek. I saw him again, and soon found that an arrow from the quiver of the Almighty had entered his soul. He joined the temperance society, but that could not ease the anguish of his soul. In a few weeks he came forward to confess his sins,—not for the purpose of uniting with the church,—no, but to unburden a heart pressed down

with guilt. Satan assailed him; the fear of having sinned the sin unto death awakened; but at length, a poor trembling sinner, he was enabled to throw himself at the feet of the bleeding Lamb, and last Sabbath I received him into the church.

There are two or three other cases of backsliding, in which I begin to discover a softness of feeling, and a disposition to return to the Lord. But there are others who have abandoned the sanctuary entirely, and all the duties of religion. Oh if our pastors and churches in the older States would impress upon their members, when they give them letters of dismissal, the importance of attaching themselves at once to some sister church, how many cases of apostasy might be saved, and our young and feeble churches in the new States would be relieved of a most grievous embarrassment.

The Roman Catholic, on landing, goes at once to his bishop, then to his church. This is the first thing, before eating or drinking. And I am happy to say, that some of our Baptist brethren take this course.

The members of this church are making vigorous efforts to suppress the evil of intemperance. He says:—

All our members are strictly temperate, and I know of no one who is not heartily engaged in the promotion of that good cause. I feel it my duty to take a more determined stand than I ever have done in this cause. For I am convinced that it is the most powerful obstacle which stands in the way of the success of the gospel in this city. We have very little open drunkenness in this city, but the habit of drinking prevails to an alarming extent. I hesitate not to say, that this habit, directly or indirectly, excludes from the house of God a number twice as large as that which ordinarily attend on the means of grace. But the friends of temperance are wisely and successfully at work. One society numbers about four hundred. Several most excellent men

have, by its influence, been snatched from the jaws of premature death.

The condition of the church is quite encouraging. Brother H. farther states:—

In comparing the state of our infant church now, with that which existed at my last quarterly report, I am encouraged. The church has increased in numbers, and improved in every respect. The congregations are good; Sabbath school and Bible class increasing. The colored congregation is very large, and that branch of the church we find a blessing to the city.

*La Grange and vicinity.—Rev. P. B. Chandler's Report.*

I reached my field of labor on the 12th of January. After providing for the comforts of my family, my first work has been to ascertain the religious prospects of this portion of the country, and to look out the most important places for preaching. I have traveled over the country between La Grange and Austin, visiting most of the settlements on both sides the river. There are many important points for preaching. In nearly every neighborhood I found some Baptists; but hitherto they have been as sheep without a shepherd. I am of opinion that a majority of them are anti-missionary in sentiment. They have a few preachers of their sort.

I expect to labor a portion of my time in La Grange. I have visited and conversed with the few scattered members of the little church which formerly worshiped here. They have not met as a church for about two years. Though their prospects appear gloomy, they have agreed to make another effort, in the strength of the Lord, to build the waste places of Zion. About ten miles above this is a small church of our order, without a preacher, and surrounded with a church-going people. Here I thought proper to make regular appointments.

Ten miles below Austin we have another small church, with only occasional preaching; which church I

expected to attend regularly. But to my great satisfaction, a few days since I formed an acquaintance with bro. Taliaferro, a missionary from Kentucky, sent out by the A. B. H. M. S., who was on his way to Austin. Hence it will not be necessary for me to go further up the river than to Bastrop.

I learn there is a church about 40 miles from La Grange, on the waters of the La Baca, destitute of preaching, which I design visiting shortly; then I can make further permanent arrangements. It is true there is sufficient field without this church, but doubtless it is better to build up churches already constituted, than to establish new ones at present.

This is an interesting field of labor, and I trust, by the blessing of God, to be able soon to communicate something more cheering from this section of country.

*Montgomery, &c.—Rev. J. W. D. Creath's Report.*

My field of labor embraces what was formerly called old Montgomery county,—now divided into Montgomery, Grimes and Walker counties. I regularly supply Fautharps, the county seat of Grimes; Huntsville, the county seat of Walker; Montgomery, Montgomery county, and the little church at Post Oak Grove, Shannon's prairie, or settlement.

There is a small church in Fautharps, also in Huntsville, but none in Montgomery town. I have baptized two, and received three by letter.

This report is for the first quarter of brother C.'s labor. Soon after entering his field he stated, that he was without houses of worship, and nearly without congregations. It is gratifying to see how soon a change for the better has taken place. Now he writes:—

Our congregations are good on the Sabbath; they appear solemn and anxious to hear the gospel. A gentleman who is not a professor of religion, a few days since gave the church at Post Oak Grove a deed for three acres of land; upon which we

have commenced a log-house, 20 by 30 feet. It is our purpose to erect a framed house so soon as the Lord opens the way.

The war with Mexico greatly agitates the public mind here, and is a great obstacle in the way of the gospel. My consolation is, the God of the whole earth will overrule all things for his own glory.

*Matagorda.—Rev. Noah Hill's Report.*

This brother hails from quite an unexpected point. He was commissioned to labor in Colorado county, where we supposed he was laboring until the reception of the document before us. He assigns no reason for changing his field. We had selected another man for that place. He writes:—

My field of labor is Matagorda, Brazoria and Wharton counties. My regular stations are the towns Matagorda, Wharton and Velasco. Baptized one, traveled 684 miles.

The country lying between the Colorado and the Brazos rivers is extensive and destitute. It is 150 miles in length and 50 wide, and there is not a Baptist preacher, except myself, in this vast section, and not a Baptist church organized. In my travels I find many Baptists.

Without doubt, this is the richest part of Texas. This is a most important field to us. I find many favorable to Baptist principles. I have not yet been able to constitute churches. I have been traveling to survey the field; and shall soon constitute a church in Matagorda. The only church now in the place is the Episcopal, which has regular service. The town contains about 600 inhabitants, and is in a growing condition. My labors will be confined mostly to the coast country, from Matagorda to Velasco, which is but a small portion of the field above described. Send us more laborers. What can one man do in such a vast harvest field? We need men of intelligence, piety and zeal, who are willing to give themselves wholly to the work.



Rev. Jesse Witt, of Virginia, is designated to this field, who expects to go out this summer.

Two young men of piety, education and promising talents have made application for appointments to Texas. We trust the state of the treasury will enable us to appoint them by the time they are prepared to go.

## LOUISIANA.

*New Orleans.—Rev. I. T. Hinton's Report.*

During the quarter one has been baptized; 20 received by letter; Sabbath school increasing in number and interest; regular attendance seventy pupils. He writes:—

We should be culpable in the highest degree did we not inscribe on our banner, "Gratitude to God for the past,—trust in God for the future." Since the commencement of the year the Lord has added nearly one-third (30) to our number. I have been permitted the hallowed pleasure of baptizing one; two others have been received for baptism; others will come forward, I fully expect, at our next church meeting.

The increased interest in our Sunday school, also affords me much encouragement. I cannot but believe that many of the dear youth will listen to the voice of love divine, which says, "give me thine heart."

You who know the peculiar difficulty of procuring a suitable place to celebrate the ordinance of baptism any where near this city, will rejoice to hear that the congregation have commenced the erection of a baptistery, with appropriate dressing rooms. Hitherto I have been obliged to take the candidates to the lake, six miles. This has effectually hid this glorious ordinance from the community,—but henceforth it will make its own lovely and powerful appeal to the citizens of New Orleans. The prompt and cheerful liberality of the congregation in this matter has perfectly delighted me.

I expect to baptize on the fourth Sunday of this month, and shall take the opportunity of proving from the Divine word, that our's is the "old

way," and the *only* way that Christ has commanded.

Our lecture room is full. Where are the additional hearers next winter to be accommodated? Would to God that we had, like our Mobile friends, some brother able and willing to give five thousand dollars, and then the question would not remain in doubt. But the "Lord reigneth," and all will be well.

We trust the pleasing intelligence that the present place of worship is now *full*, will stimulate the friends of missions to provide a suitable place for the coming winter.

## TENNESSEE.

*Memphis.—Rev. P. S. Gayle's Report.*

This brother commenced his labors under great disadvantages; having no house of worship, prayer meetings and Sabbath school exercises have been interrupted. Vigorous efforts have been made recently to erect a house, and the laborers have not toiled in vain. The building is so far advanced as to allow them to occupy the basement story, a neat and commodious room, 60 by 50 feet. They now number about 90, being an increase of 70 since brother G. commenced his labors there. Twenty-four have been added by letter during the last quarter. This may be placed among the most important posts on the Mississippi river. It contains a population of 12,000, and is rapidly increasing. From present indications, it is destined to be one of the great centres of influence in the Valley. Several efforts have been made to rear a Baptist church in this place, but up to the present they have proved unfortunate. The effort now being made seems to be highly favored of the Lord.

## ALABAMA.

*Florence and Tuscumbia.—Rev. R. B. Burleson's Report.*

This brother has just closed his first quarter's service, under the appointment of this Board. He writes:—

I think I have an important field to labor in, and I pray that the good Lord may fully equip me with gospel armor for my labors of love. O that I may see the work of the Lord pros-

per in my hands. I feel that you all are praying for my success in Tusculumbia and Florence. I am animated to my arduous work by this thought.

*Bibb County.—Rev. Noah Haggard's Report.*

One baptized; monthly concert for prayer observed at one station; one temperance society; one Sabbath school. At one of the stations which I supplied during my former appointment, a church has been constituted, with between 20 and 30 members. At all my regular stations there are pleasing indications of good,—not a place where I have not been requested by trembling sinners to call upon God in their behalf.

Sometime since I was informed that there was a still more destitute region in a neighborhood further east, and whose population seemed to be abandoned to wickedness. All efforts to benefit them had proved unavailing, and these efforts were relinquished in consequence of the bad conduct of those who attended. I sent an appointment, and went to it with much trembling and prayer. On my arrival I found the place crowded. It appeared to be the Lord's time to work, and none could hinder,—none manifested a desire to hinder. I preached four times in the neighborhood, and never to more attentive, orderly and solemn congregations. At a night meeting, the whole neighborhood would assemble.

Among the anxious came an old man, who had gained for himself the credit of being "a ring-leader," in all kinds of wickedness,—cursing, fighting, drinking, &c. The following anecdote will illustrate his character, and the power of sin. Once, while he was in a state of intoxication, he was driving an ox-wagon down a steep and very rocky place, and discovering before him a drunken man, who was his enemy, reeling and stumbling down the hill, he started his oxen into a trot, intending to run over the man on foot; but fortunately he staggered out of the road. The oxen became disengaged from the

wagon, the driver was thrown with violence upon the rocks, and his face cut in a most shocking manner. He seemed to forget his enemy, and poured his wrath upon his own face—cursing it with great bitterness, because it was not harder than a flint rock.

When the gospel becomes the "power of God," the most hopeless cases are made the most conspicuous monuments of his mercy. At the meeting noticed above, this man was humbled; wept bitterly; begged for mercy; plead in earnest with the friends of Jesus to intercede for him. Most of his family are anxiously enquiring what they "shall do to be saved."

There is another matter I wish to present before I close my report. There is a large scope of country east of this, which is said to be very destitute. I have not visited it. If the accounts I have of it make a near approach to the truth, it is deplorable enough. My information was obtained from a Methodist brother, who is acquainted with the country. He states that the people are generally inclined to the Baptists. The extent of this region is about 20 miles wide and 30 miles long, lying in Shelby and Autauga counties. So far as my acquaintance extends, the anti-mission spirit prevails. The definition of a missionary in this up-country is, "one who preaches for money." This spirit recedes as fast as information on the subject advances. In most cases prejudice gives way when the nature and operations of missionary societies are explained.

#### FLORIDA.

Rev. John Tucker, our missionary in Florida, has recovered his health, and entered upon his labors with his usual zeal. A Convention has been called to consider the expediency of organizing an Association, which will embrace his field of labor. From present prospects, it will contain four ordained, and four licensed ministers.

port the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers.

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THE CONTRAST.

We know a pastor who settled a few years ago with a young church, too poor to support him without help from the Missionary Convention of the State. He had seen a cordial willingness in the little church, however, to give what they could for the cause of missions; and this was, in his estimation, a sort of bond for the growth of the church. It was his aim to foster this spirit, even if it cost him some sacrifices. A neighboring pastor who knew all about the poverty of the infant church, said one day to his brother pastor, "Your church must keep back what they pay for missions and let it go toward your salary, for it is more than is paid by any other church in the association." The advice was not deemed good at the time, and certainly nothing has occurred in the subsequent history of the two churches to make it look better. The little church has been growing in its liberality and in strength. They have added something every year to their pastor's salary, and have given more than one-fourth of the same sum every year to the missionary cause. The other church, which was taught to keep all for the pastor, has been diminishing his salary every year; and now, though worth three or four times as much money, it pays the pastor less than one-half as much as does the church which sought a blessing for itself in blessing others.—*Macedonian.*

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**GOOD DONE BY A BIBLE.**

A Roman Catholic priest lived in Yucatan about the end of the last century, and near to the British settlement, who was in the practice of reading and preaching from a Spanish Bible, which somehow had fallen into his possession. He was forbidden to do so, but persevered, and was cast into prison, where he was left to

die. His old house-keeper got his Bible, read from it to the villagers and young people, who assembled around her on the feast days of the church. She not only instructed them, but was often sent for by the dying. The Bible was left to a young woman who was the pupil of this house-keeper, and who with others, when advanced in life, came seeking books from Mr. Henderson in Belize. Discovering an instructed mind and unusual regard for the scriptures, inquiry was made, and the preceding facts came out in explanation. Here was a Bible passing through three generations, and blessing each; and yet for fifty years the good it had done was unknown beyond its immediate hearers.—*Rep. Lond. Bap. Miss. Soc.*

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Donations.

FROM APRIL 1 TO MAY 1.

Alabama.

Dr. W. C. Stewart,	10,00	
L. Oliver,	50,00	
Dr. R. W. Washington,	25,00	
		85,00

Mississippi.

Mrs. D. G. Goddin 34, J. C.		
Keeny 25, E. L. Bramblet 5, C. McGehee 2,50,		
W. C. Henry 5, a bro. 5,		
Wm. Mattox 4,85, J. C. Pace 5, T. Goode 3,50,	89,85	
A. McKowm 2,50, Mary Walker 2, Wm. Townsend 1, J. J. Moore 50c,		
S. Tompson 65c, M. E. Goddin 50c, Catharine S. B. Harrell 50c, Nancy Lea 25, William K. Hamilton 1, Rebecca Wall 1, E. M. Davis 5,	17,15	
O. W. Canfield 4,85, E. G. Wicker 2,50, E. Dupree 25, Wm. Hadson 2,50,		
John A. Daily 12,50, S. Miller, jr. 5, Edgar K. Potts 10, R. Cross 10,		
Thomas Pleasant 2,50, John E. Palmer 25, W. R. Coleman 5,	104,85	
De Kalb Sewing Society,	5,00	
		216,85

BIBLE FUND.

South Carolina.

Newbury Bible Society,	30,00	
		331,85

WM. HORNBUCKLE, Treas'r.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

AUGUST, 1847.

NO. 3.

A SUMMARY OF THE FACILITIES AND DIFFICULTIES
IN THE WAY OF MISSIONARY LABOR.

As the leading article of the present number, we introduce a chapter from a London work, entitled, "The Chinese as they are, in their Moral, Social and Literary Character, by G. Tradescant Lay, Esq., Naturalist in Beechey's Expedition, and late resident at Canton." The book before us is rare in this country, and will probably be seen by none of our readers. In attempting the conversion of the Chinese people, it will be important to survey all the peculiar obstructions which lie in the way, in common with the circumstances which encourage us to prosecute the work. All success is indeed of God. Without his agency, no skill or effort will avail. Of this we cannot be too thoroughly convinced. This, however, will not obviate the propriety of a wise adaptation of means to ends. The chapter before us furnishes suggestions, from an eye-witness of Chinese life, and a candid observer of Chinese character. We think our readers will not fail to be interested in its perusal.—

When I left China, there were at least half a million of natives living within the range of our daily excursions with whom a missionary might have as many interviews as he pleased. No other form of introduction was required than what the customary modes of salutation would supply: indeed, a remark made, or a question asked, in the tone with which we address a neighbor, was more than sufficient. In one of my walks I stopped to look at a festive pageant, which consisted of a large circular plane set over with many groups of figures in a curious kind of relief. While thus occupied, the company from the adjoining market-place came up and stood in mute suspense, wondering, perhaps, why I should bestow so much attention upon things which foreigners are very apt to slight. "What a multitude of Chinese are gazing at this *fan kwei*," was the soliloquy of the stranger, uttered just loud enough to be heard by the bystanders. This unexpected sentence was caught by those who were near, and by a sort of living echo conveyed to the rest; and in a moment silence was exchanged for accents of applause, and every countenance beamed with a good-natured smile. Had I praised the skill displayed in the contrivance of this idolatrous emblem, or the people for being so devoted to the worship of unknown deities, these plausible sounds and kind regards would have appeared only as matters of course: but all they could infer amounted to this, that I did not despise a Chinaman, and could bear to have him gaze at me without being offended. It mattered little what was said, so long as the words had no unfriendly accompaniment in the tone or air of the speaker. The rulers of the country have always affected to despise us, and the people have imitated their affectation, while their common sense and natural sagacity—gifts in which they are by no means deficient—inwardly assured them that this was altogether a mistake, and that the balance was in our favor. Measuring us by themselves, they felt that we might easily pay them back their disdain with usury; and hence the scoffs, sneers, and abuse, our usual entertainment at first, seemed to be in the way of self-defence,—a kind of ruse to ward off what they had good reason to expect from us. My authority for this view of the subject was derived from experiments which never failed to produce the same results. The preliminaries of our work consisted merely in going about and seeking for opportunities to convince the natives that we bore them no ill-will, but, on the con-

trary, were ready to enter upon all the reciprocities of sympathy and good-fellowship. When we first began to thread the narrow streets in the suburbs of Canton, every nook and corner rang with the offensive sounds of *fan kwai*, or foreign devil; but after a while these began to die away, and in many places they were seldom heard; while every visit to the distant villages seemed to make a change in the moral atmosphere of the inhabitants: the fashion of their countenance was altered for the better, at least so far as we were concerned. These observations apply to the neighborhood of Canton and Macao, for the natives from the other parts of the empire, who visit the provincial city for gain or curiosity, are unlessoned in the customary terms and feelings of contempt, and exhibit a willingness at once to esteem the notice and acquaintance of a foreigner. On my return to this country, I lost no time in conveying my impressions to our Bible, missionary, and tract societies, and entreated that, as they had done many great and noble things for other parts of the world, they would extend their care in some decided form to China itself. It has pleased God since then to change the aspect of things, and to allow the wickedness of man full license to expand itself for a time. I am ashamed that any who bear the name of christian should be the abettors of evil men and evil things, especially in a heathen country; but I am not sorry that the madness of the Tartar government is hurrying towards a consummation. I regard it as the prelude of a mighty change. At sea, the wind for several days veers by turns from foul to fair—now it breaks in the violence of a squall, anon it is lulled into a calm; at sometimes the sky is black and lowering, at others it smiles with an illusive sunshine, as if presaging fine weather. But these are merely the forerunners of the gale, which at length comes on in all its fury. With this we buffet awhile, and then with its sequel, a tossing sea, without a breeze to stay the vessel. At last the wind springs up from the desired quarter,—the ship proceeds gaily on her course,—and we say, with grateful astonishment, “what a change has taken place!” Thus will it fare with China. Perplexities have brewed a storm; when it has overblown we shall have our fair wind, and may then make all sail. But without dealing in enigmas, which is not a useful practice, by this fair wind I mean toleration, or a free, hearty, and unbounded leave to pursue our plans for the moral and spiritual welfare of mankind in whatever way we please, consistent with the precepts of the gospel and the good order of society. This is what we enjoy in our own happy land, this is what the missionaries enjoy in the islands of the South Seas, and this is what we must have in China. The effect of a temporary toleration is finely described in the Acts of the Apostles, ix: 31. The conversion of so great a champion as Saul, paralysed for a time the spirit of persecution, and “Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” The great opponents of christianity are generally “the powers that be;” for this opposition, many of them God has turned out of their office, and the rest will share the same fate unless they repent.

In the few remarks I have to make as to the advantages and disadvantages a missionary would meet with in China, I will antedate the time when all political embargoes and restrictions shall have been repealed.

1. The hearts of all men are wrought upon by kind offices,—“Thou shalt heap coals of fire upon his head,”—but the Chinese seem to be peculiarly susceptible in this, either from nature or education, or perhaps from both. To present a little child with a *tseem*, or cash, about the twentieth part of a penny, to allow a native to look into my collecting case, or to examine the texture of my coat, were favors which never missed a large recognition, not only from the parties indulged, but also from all the bystanders. Popularity is of very easy purchase in China;—a courteous smile, a look of complacency, and so forth, will seldom fail to inspire a large stock of it. If a stranger enter one of their public assemblies, take a seat and appear happy in his situation, every eye is directed towards him. “Here is a man from afar,” they seem to say, “who is pleased with us, and therefore we will overwhelm him with our admiration.” Of this

I have seen many examples, and trust that I shall live long enough to see many more when the way is clear. A few of the outward garnitures of kindness and good-will would be not only a passport, but enable a man to travel up and down China in a blaze of reputation. A missionary, therefore, if he understood his business, would hardly fail of earning that applause which would put him upon a sort of vantage-ground, and give his reproofs and counsels a two-fold weight and emphasis. Among educated persons, this native kindliness of disposition, being ripened into what looks like a principle, prepares them for sympathizing with the foreigner, and, as a consequence, for holding a companionship with him. As I lay upon my couch one day, suffering from pain and debility, I said to a Chinese who was looking at me with an air of concern, "When I think of my wife and children, and then of my health, I am unhappy." "Fear not," said he; "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and lived and died so, I am sorry to add. In my judgment, it is a matter of the first importance, that we should admit natives whose salvation we are seeking, to terms of friendship with us. If, in visiting a spot where missionaries have been laboring for a competent length of time, we see some of the natives sharing a meal at the same table as equals, we might expect to witness many tokens of success in the neighborhood without fear of disappointment. If, on the contrary, the natives were only seen in the capacity of pupils, servants, workmen, &c., we should not find much to gratify our christian philosophy.

2. Among the Chinese there is a great readiness to admire everything of a literary kind, and to honor those who are in possession of such attainments, whether they happen to be natives or foreigners. A knowledge of the written character, with an insight into the antiquarian lore of the country, will always bespeak their good opinion: and as foreigners, from a better training, will be able not only to impart foreign discoveries, but to explain many things in native books which are now but imperfectly understood, they will easily gain an ascendancy and an opinion which must be of great use in commending christianity to their notice. A native who had seen much of us thought us too well-informed to be mistaken in a point of faith, and therefore concluded that there must have been such a person as Jesus Christ. And to shew the sincerity of his belief, he put the fact of Christ's having laid down his life to save his people in four pretty lines of poetry. A Chinese not only admires whatever bears the stamp of learning, but is inclined, by the force of association, to regard virtuous conduct with a kind of veneration. This respect for whatever is benign and generous in human conduct is prompt and ever ready to shew itself. He makes haste, as if to do a piece of justice to his own understanding, to let you see how well he can appreciate what is excellent. While I was standing by the table of one of the native soothsayers, who are always learned men, the crowd made some queries as to what I knew, when he, to shew his good opinion, invited me to a seat beside him, and wrote the praises of "a good man" in my memorandum-book, by way of testimonial. A bookseller told me I was a good man, because I did not attempt to depreciate the value of his books to favor my bargain, but acknowledged that they were beautifully printed. If there be any country where, by his conversation, a missionary may hold forth and commend the Word of Life to the understandings of men more successfully than in any other, that country is China.

3. Priests are common, as all the larger temples are provided with one or more of these functionaries; but they seem to be held in little estimation by the multitude. If the common people are in perplexity, they visit the temple, and induce the priests to ask the will of the gods concerning them by a stipulated payment. If they want to have their poor relatives soothed in Hades, or sung and prayed out of purgatory, they send for a company of priests, and, at the conclusion, reward them for their services. As these priests spend their time in an idle fatuity, something between a day-dream and reality, they are very ignorant, and for that reason would be disqualified for exer-

cising any influence prejudicial to the interests of christianity: and as the most stupid among the Chinese has a lively perception of his own interest, they would be apt to declare in favor of the new religion if they foresaw it was likely to take hold of the people, and to tell the inquirers that the gods had given way, and were prepared to bow to the great God of the West. When Dr. Parker opened our hospital at Macao, some of the natives hesitated till they had been to the temple, where they were told that the gods would pass their word for the Doctor's skill, and that all who entered the hospital sick should leave it in a state of health. At the first dawn of the gospel, every oracle was hushed; and so now, if it were to unfold its fair and authentic lineaments, in China, the whole host of imaginary deities would be discomfited in one general overthrow. Their temples would form admirable abodes for the teachers of religion, as they are often spacious, pleasingly situated, and have a variety of buildings which would serve for school-room, chapel, dwelling-house, printing-office, &c. Nothing would be required in the way of preparation or fitting up but the removal of those unwieldy monsters in human shape which now cumber the shrines and altars. I was once asked by the crowd in one of these temples, whether we had images in our country,—I said, "No; our God is in heaven; we worship him with our hearts: is not that right?" "Yes," was the reply. Little is to be inferred from a verdict like this; but, perchance, the populace would regard these changes with very little concern, especially if they perceived that they were likely to be profited in their temporal interests by them: for whenever missionaries are successful, the improvement of the poorer classes in their worldly condition is soon apparent.

4. In China, castes are unknown, promotion is open to all. In their dramatic spectacles, the natives are fond of exhibiting the history of some poor youth, who, by his merits, has ascended from the lowest depths of poverty and contempt to a station of honor and affluence. This abomination, which thwarts the path of the missionary at every turn in India, has no existence in China.

In attempting to give a brief summary of what I conceive to be the chief difficulties in the way of missionary success, I need scarcely say that I am aware that the human heart is impregnable to everything short of the grace of God; but in the operations of this divine principle there is a great deal of philosophy, which it might be useful for us to study in dealing with others. In the spread of the gospel, the concatenation of causes and effects may be traced wherever we turn an eye of investigation: God has joined them after his own pleasure, and we cannot put them asunder. I will shew the difficulties under the three following categories:—1. The Chinese are lovers of pleasure, from the greatest to the least. They study ease and comfort in a way that leaves them, as a nation, without a rival in the art of ministering to sensual gratification. The man who knows that to-morrow he shall smart under the lash of reproof, and cry like a penitent child for pardon, cannot resist the soft syrens of voluptuousness to-day, but pawns his character, interest, and future peace, for a little present enjoyment; and then, to palliate or excuse his delinquency, he will tell a hundred falsehoods, so palpable that you resolve never to believe him again. 2. At a very early age, the love of money is implanted in his nature: indeed, one of the first lessons a mother teaches a child is to hold out its hand for a bit of coin. Nothing is proof against a valuable consideration in China, if it be offered in due form, and at the right season. Many an officer has gained credit for being an honest man, because, forsooth, the bribe came too late, or he could make more by refusing it. I do not pass a general censure upon the love of money by these remarks,—I am as far from doing that as I am from commending asceticism. The moral character of a nation is generally some function, as mathematicians say of the love of money: where this does not exist, I have scarcely seen anything else that was worthy of praise. 3. But the greatest impediment will be found, if I mistake not, in a peculiar imbecility of mind,—the genuine result of absolute obedience to the will of one man. To be a christian, indeed, requires resolution, for a man must take upon himself the hazard of deciding against the unanimous vote

of the many. This is a practice to which a Chinese has never been accustomed. The authority of his ancestors and the concurrent voices of his neighbors are law with him, absolute and incontrovertible. The missionary will at first have a hard task to persuade him to act upon the decision of his own mind. He will say, perhaps, "Your arguments, enforced by your wise and philanthropic life, I cannot gainsay; for my country's gods, which we sometimes honor and sometimes despise, with all their childish rites, I will not plead a single apology; but what can a solitary individual do against the united sense of his kinsmen and friends? I believe that yours is the true religion, but I dare not embrace it." Most things have two handles or two sides; and thus a want of mental daring and independence of thought, the source of so much hindrance at first, will in the sequel turn out to be a powerful means of success. Let there be a few shocks, with here and there the heavings, of an earthquake in public opinion, and the pulsations will spread far and wide, till the whole nation begins to tremble. Idolatry, which rests upon the entire or partial stagnation of the human intellect, will begin to totter, and christianity be seen advancing to take its place, as if by some mighty, but unseen movement. The Chinese will believe by tribes, by families, and by provinces; and the victory, so far as a formal evidence goes, will be now on a sudden. "Eleven Chinese were lately baptized at Malacca," said an intelligent friend; "and this has created so great a sensation among the rest, that they are flocking to the chapel in great numbers." A sheep, from its natural imbecility, is loth to venture upon a new course, but as soon as the example is set, the whole flock will follow without hesitation. When we look at India and Afghanistan, with their one hundred and ten millions, and then at China, with its three hundred and sixty-five millions, we say, who is sufficient for these things? But let our missionaries advance boldly to the assault; and though it may be difficult to dislodge the stones at first, as it was when men began to use the battering-ram, the work of demolition will go on with increasing rapidity, till, in some measure, it will take thought for itself. In the West, we become christians one by one: in the East, "a nation will be born in a day." This has been the case in Polynesia, and will, I doubt not, be the case also in India and China.

Other Societies.

ENGLISH BAP. MISSIONARY SOCIETY.

The general meeting of the subscribers to this society was held on Tuesday, April 27th, 1847, in the city of London. From the annual report it appeared that several valuable missionaries had been removed by death, and that the society was still burdened with debt. The Divine blessing, notwithstanding these adverse circumstances, had been realized at various mission stations, affording encouragement to prosecute with renewed diligence their labors of love. The following furnishes a reference to their missions in India:—

Though it will be seen that numerically "our strength has been weakened by the way," the missions of the society in India are in a pros-

perous state. A larger number of volumes of scriptures have been printed than for several previous years. Three thousand volumes in Sanscrit, 69,000 in Bengali, and 12,000 volumes in Hindi have been issued from the press. At eleven stations alone 79,549 tracts were distributed by our brethren, and 40,000 volumes of parts of the word of God. A large number, but small compared with the population. Tracts and Bibles combined are not sufficient to have supplied half the people that our missionaries met in the months of June and July at some festivals in the neighborhood of Serampore.—Two hundred and fifty thousand persons wholly given to idolatry were

assembled at that time. Fifteen thousand tracts were distributed among them.

In the work of conversion the signs of the times are cheering. At one station 173 persons were baptized last year, and a cautious observer states that there is every reason to regard the whole movement as truly the work of God. In all India the baptisms have amounted to 331; a larger number in one year than our mission has ever known. The state of the people, the extensive diffusion of truth, the weakness of the old superstition, the rapid prevalence of the gospel in all ages when once it has gained a footing, and has begun to prevail, all combine with the promises of the Bible, that these successes are the drops that precede the shower, the dawnings of a light that is to shine brighter and brighter, even in India, to the perfect day.

The total number of members in India at the close of the year was 1,842; a clear increase over last year of about 200.

The day-schools are in number 102; the children in attendance 4390, being an increase of 431.

Financially our Indian churches are not less encouraging. Three of them entirely support their own pastors. They have raised besides, in aid of the general objects of the society, upwards of £1,500. A considerable part of this sum has indeed been given by the friends of missions generally, £500 of it being a contribution towards the debt of the society. But this gift speaks as favorably for the character of our brethren and their churches as if they had given it themselves. The churches have also raised about £750 to meet incidental expenses connected with their worship. This sum is, of course, not reckoned among the receipts of the society.

The report on the foreign department closes by a summary of their operations, as follows:—

The total number of members added to all the churches during the

past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463.—There are also 249 stations and sub-stations, 233 agents, not including Jamaica. The total number of day schools is 156, of children taught in day schools 8,696, and of children taught in sabbath schools 12,481. The total receipts, for all purposes, are £28,223 11s 7d.

It will be remembered that this society had its origin in the prayerful solicitude of men whose memory will ever be fragrant to the churches of Christ,—such men as Carey, Sutcliffe, Pearce, Ryland and Fuller. The contribution of £13 2 6 became the stream which, flowing on, widening and deepening, has refreshed and rendered verdant many waste places of the earth. Alluding to its history, the chairman of the meeting uses the following language:—

It would be unnecessary for me, seeing this is the *fifty-fifth* annual meeting of the society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far, is the best and most efficient exponent of these; an advocate, whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honorable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connection with it, have diffused in heathen lands the savor of the knowledge of Christ, and have set forth in all its simple purity, the faith once delivered to the saints. By preaching, by translating, and by living the gospel, their's has been an influence most beneficial to mankind; and who shall question its acceptableness to God."

ENGLISH BIBLE TRANSLATION SOCIETY.

The seventh annual meeting of this society met in London, April 28, 1847. The institution is under the control of the Eng-

lish Baptists, and occupies the same position with the American and Foreign Bible Society.—It proposes to give pure and literal translations of the word of God to the heathen. During the last year they have issued from the press,—

In Sanscrit,	3,000	volumes,
In Bengali,	69,000	“
In Hindi,	12,000	“

Making a total of 84,000 volumes; being for the most part single gospels.

From the commencement of the society's operations 387,127 copies, in whole or in part, have been sent out from the Baptist mission presses. The total amount of moneys received during the year was £2,125 16s 1d; of which, nearly one-fifth was appropriated by the American and Foreign Bible Society.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

The receipts of this society for the year ending December 31, were £116,762 3s 2d. The following is a summary of missions:

Central, or principal stations,	294
Chapels, and other preaching places,	2,597
Missionaries, and assistant missionaries,	417
Catechists, interpreters and school teachers,	771
Unpaid agents, as Sabbath school teachers, &c.,	7,074
Scholars,	72,000
Full and accredited ch. members,	102,330
On trial for membership,	4,115
Printing establishments,	8

ENGLISH RELIGIOUS TRACT SOCIETY.

The forty-eighth anniversary of this important institution was held at Exeter Hall, London, the 7th of May. From the report it appears that tracts and books have been distributed during the past year in China, Siam, Burmah, India, Australasia, Africa, and the African Isles, Spanish America, West Indies, British North America, France, Switzerland, Belgium, Holland, Spain, Italy, Germany, Hungary, Saxony, Sweden, Russia, the Mediterranean and adjoining countries, Greece, Persia, England, Scotland, Wales and Ireland. The total circulation, at home and abroad, has been 440,000,000 copies, in 100 differ-

ent languages. Total receipts for the year were £59,416 3s 9d.

London Missionary Society.—The stations and out stations of this society are 460; churches 150; European missionaries 165, with 700 European and native assistants. Fifteen printing establishments are in operation. Receipts, £79,724 6s 11d.

British and Foreign Bible Society.—The receipts of the year amounted to £117,440 9s 3d. The issues of the society, 1,419,283 volumes. Total issues from the commencement, 19,741,770 volumes.

English Church Missionary Society.—During the year ending May 4, the income of this society was £116,827 18s 11d.

CONVERSION OF A JEW.

A missionary writing from India to a brother missionary in England, says:—

A most interesting case lately occurred of a Jew's conversion. Mr. Tucker preached a sermon on behalf of the Jews on Trinity Sunday. It being quite a new thing in Madras, attention was excited on the subject, and some one put an article in the paper announcing when the sermon was to be preached. A Jew attended. The word reached his heart. He confessed the faith of Christ crucified, and has put himself under instruction, both public and private.

He attends the Church Missionary Chapel, and comes twice a-week to me, and twice a-week to Mr. T. for instruction. I have never met any thing like the rapidity of his growth in knowledge, and grasping of heavenly things. The bursting forth of a Russian summer, or the rising of an Indian sun, may give some natural illustration of the rapidity with which he has embraced the high and the deep things of God.

He is of a highly respectable family, living in Regent-square, London, quite a gentleman in his habits and feelings, well educated, and has seen a good deal of the world.

INTERESTING ADDRESS.

We insert a deeply interesting extract from an address of Rev. G. Smith, missionary to China, delivered at Exeter Hall, London, at the anniversary of the Church Missionary Society. As Mr. Smith has traveled extensively along the Chinese coast, he may be regarded as a competent witness. The time is not distant, we trust, when from our brethren in the region to which he refers, we shall receive tidings which shall cheer all hearts, and cause all to glorify God.

During my stay in the north of China, I had frequent opportunities of residing, for different periods, in the great monasteries of the Budhists of the Taou sect; and though on one occasion I remained for several days in one of them, which is situated about twenty miles from Ningpo, neither the priests nor the laymen showed to my observation the faintest sign of religious bigotry or intolerance. They received my christian tracts and books containing the word of God with thanks, and those who were able to do so diligently perused their contents. On these occasions I have always experienced the kindest treatment and attention; and I feel assured, from what I have myself seen, that there is in China, especially in her northern cities, a magnificent field for the missionary enterprise of this and kindred societies. On the occasion of one of those visits I was introduced to the abbots of this Buddhist monastery, about 20 miles from Ningpo. I found no difficulty in obtaining gratuitous and welcome lodgings in one of the quadrangles of this temple; and though I had to share my dormitory with an idol, and was occasionally interrupted by the visits of the priests, I received from them all the kindest treatment. The abbot and some one hundred monks, who reside at the monastery, cultivated with me the most friendly intercourse during my stay; they received the religious tracts which I offered them, and sometimes gave me in return some of their Buddhist tracts. But while mingling amongst these

priests, and often while seeking those peaceful slumbers which I might have hoped for, under more favorable circumstances, my attention would be disturbed by the sound of gongs and the tinkling of bells, by the idolatrous ceremonies of the late vesper, and the early matin of the priests of this heathen temple. And it was on these occasions that I could more effectually realize in my own mind the blessedness of the gospel, and of that divine grace which makes the christian differ from the heathen. When, however, I was thus compelled to observe the details of these idolatrous ceremonies, I could not fail to be impressed with the striking similarity of the rites of Budh with those of popery. No unsophisticated mind, no mere ordinary observer, could mingle in those scenes which I witnessed in those temples, no one could be transferred from this country to be an eye-witness of those Buddhist ceremonies and superstitions, without being for the moment impressed with the idea, that what he saw was nothing else than Roman Catholicism in China. Would that those who show an unhappy zeal in the maintenance of the ceremonies of the church of Rome could be transferred to this heathen land, and there see how closely paganism assimilates with Romanism, and how intimately Romanism assimilates with paganism! There are the same institutions, the same ceremonies, the same rites in the one as in the other. There is the monastery, celibacy, the dress and caps of the priests, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same intonation in the service, the same idea of purgatory, the praying in an unknown tongue, the offerings to departed spirits in the temple, the same in the Budh temples of China as in the Roman Catholic churches of England. And, what is still more remarkable, and, at the same time, shews a melancholy resemblance between the two religions, the principal female god of the Chinese, the Goddess of Mercy, has also the title of

Shing Moo, meaning holy mother, and Teen How, which means queen of heaven; and, what is still more remarkable, she is always represented by the image of a woman bearing a male child in her arms! In fact, the whole system of Buddhist worship, as carried on in China, presents such a strong resemblance to that of the church of Rome, that an early Jesuit missionary, who visited China, declared that Buddhism must have been the invention of Satan himself, to retard the progress of christianity by showing its striking similarity with the Buddhist worship.

The missionary work in China is obviously and confessedly still in its infancy. At the same time I am happy to say that missionary labor is not without proofs of God's blessing; and though the present number of converts may be counted by twos and threes and fours only, in each of the cities along the coast much progress has been achieved in the general moral influence which has been already acquired by the missionaries over the minds of both rulers and people. In Amoy, especially, I found this influence to prevail. For though I was a stranger there, and unable to speak the local dialect of the place, the fact of my being a newly-arrived religious teacher was everywhere a sufficient introduction, and procured for me numerous invitations from several of the highest officers; and before I left Amoy the five chief mandarins of the place gave a joint entertainment to the missionaries in order to testify their respect for us, at which the highest seats in the apartment were allotted to us. On that occasion we received the most polite attention from our entertainers, and many compliments were paid to us on the tendency of our religion to produce harmony and peace among mankind; and the work in which we were engaged was applauded as kind and benevolent. One mandarin actually went so far as to request from us an assortment of christian tracts, which he promised, after he

had read them, that he would distribute amongst the people. The incidents of my last Sabbath at Amoy were to my mind peculiarly affecting. An American missionary, at the close of his sermon, asked me to address a few words of parting exhortation to his Chinese congregation, so far as my limited knowledge of the language would permit. While I did so a native scholar stood by my side and interpreted my words into the Amoy dialect, accompanying the interpretation with long comments and explanations of his own. I told them afterwards the reasons which compelled me to return to my native land; and that the worshippers of Jesus in my own country loved and prayed for the souls of Chinese, and that they would send out to them, no doubt, other missionaries to teach them the word; and I asked them when such missionaries came, whether they would welcome them and treat them with kindness? They replied that they would; and, on rising to depart, fifty Chinese crowded round me to shake me by the hand. My missionary friend, on resuming his address, asked them, at my request, why they were so anxious that other missionaries should come to them? Some answered, "Because you talk kindly to us;" and others said, "Because you love us." Some of them then inquired of me at what hour I was going next day, as they wished, according to oriental custom, to do me the honor of accompanying me some distance out of their city. At the appointed hour next morning, they came and bade me a friendly and an affectionate farewell; they accompanied me to the landing-place; and when I entered the boat to proceed to the ship, I found that several of them had hired another boat to accompany me from their shores. These rowed with me about two miles into the harbor, and not till I mounted the gangway of a British man-of-war, did my Chinese friends leave me.

Board of Foreign Missions, Richmond, Va.

**"IT IS MORE BLESSED TO GIVE
THAN TO RECEIVE."**

We have been reminded of the words of the Lord Jesus, in perceiving the notice of a generous donation to the Missionary Union of \$1,000, by some unknown contributor. In addition to this sum, \$2,000 were sent in the same envelope, for the Newton Theological Institution. Instances of this sort are exceedingly rare. Though multitudes of professing christians have been permitted to increase in riches, how few have in proportion increased their benefactions. The blessedness of giving is seldom enjoyed by the more wealthy members of our churches. Those who give as the Lord prospers them, and who realize the true luxury of doing good, are chiefly of the class who are dependent on their own exertions for support. They give more frequently, liberally and cheerfully. The accumulation of property tends to benumb the benevolent affections, and to give strength to that root of all evil, the love of money.

We have scores of brethren in the southern country, whose annual income is from five to twenty thousand dollars. Why should they not appropriate to benevolent purposes, at least one-fifth of these avails? Hundreds are receiving from one to five thousand dollars per annum. Would it be too much to return to the Great Giver, in the spread of his cause, one-tenth of these resources? Without this readiness to communicate, the accumulation of property can be no other than a source of inquietude,

and while responsibility is increased it must involve in serious guilt and prepare for fearful retribution.

It is gratifying to know that among the wealthier classes some are to be found who believe the words of the Lord Jesus, when he said, "*it is more blessed to give than to receive.*" We rejoice that this number is increasing. Light is beginning to be shed on this whole subject, and the facilities of benevolent effort are multiplying. The spirit of benevolence will continue to advance. In ten-fold proportions the lovers of Christ will contribute of their substance when they shall duly understand and contemplate their obligations. Looking at the world's wretchedness, and the immeasurable love of their divine Redeemer, they will rejoice at the privilege of giving to the gospel message a universal dissemination.

BIBLE DISTRIBUTION.

By reference to the Treasurer's acknowledgments, it will be seen that the sum of *one thousand dollars* has been received from the Virginia and Foreign Bible Society. This amount, we are happy to say, will relieve in some measure the solicitude of the Board, as they have been able partially to respond to the appeals of our brethren, for the means of distributing the word of life among the Chinese. The example of the Virginia Society will, we trust, be imitated by the other States, that thus our missionaries may be enabled to continue their work. As illustrative of the necessity of vigorous efforts in this

labor of love, we append a few lines from the pen of the Corresponding Secretary of the American and Foreign Bible Society. He observes:—

At the anniversary, May 11, 1847, when the Secretary read the annual report, brother Abbott was observed to listen with profound attention. Brother Lathrop moved the acceptance of the report, and sustained his motion by the deeply interesting address published with that document. Brother Abbott, from the severe affection of the throat, under which he had a long time suffered, was supposed not to be able to do more than to second the resolution. But he surprised and delighted the audience by an extemporaneous speech of thrilling power and uncommon appropriateness.

Taking for his text, as he called it, a clause of the report to which he had on that occasion for the first time listened: "Paganism has sustained blow upon blow, until its systems of delusion totter to the fall," he showed us wherein this had been exemplified in heathen lands under his own observation.

He briefly described the theological system of Buddhism, shewing that in reality it was a theory of Atheism. The immense portion of the population of the globe, who have embraced this delusion, worshipping a being that, according to their views, has attained to the blissful condition of *annihilation*, and looking forward themselves to the same state as the high reward of virtue, have no conception of God. When an attempt is made to instruct them, their inquiry is, "What did your God do, to become God?" Patiently and perseveringly and prayerfully does the missionary labor to impart the truths of the Bible, and when the idea of the eternal Jehovah has once taken possession of the mind, paganism sustains a *blow*.

He drew similar illustrations from other religious systems of the heathen, and shewed how paganism has sustained, and is still sustaining, blow

upon blow—blow upon blow—until its systems of delusion totter to the fall.

The speaker then, by a most simple but graphic description, led his audience in imagination to a Karen village, as it was when he first visited it. He cautioned them to be on their guard as they treaded the crooked, miry path through the jungle, and to take care where they stepped as they attempted to pass among the rude huts. The squalid filth and wild disorder of the place, found their counterpart in the beastly conduct, the drunken carousals, the poverty and wretchedness of the inhabitants.

But let us visit the spot once more. Eight years have passed since we first saw it. Do you notice the good road by which you approach through the jungle? The place itself has changed. This is a street, with neat houses and cottages on each side, and the walks clean. No more mud, nor lazy sluggish animals obstructing the way and endangering the safety of the passengers. The inhabitants, as you meet them, are dressed and orderly. As evening approaches, you hear the voice of prayer and praise ascending from abodes of comfort and happiness on every side.

Let us step into one. There sits, in an attentive circle, a group of Karens, listening to one of their number as he reads the words of divine life. That book which he holds in his lap, has under God, been the means of this great change. Go up and examine it. It is a large and handsome volume, neatly printed, with four golden characters upon the back. They are the only English letters on the book. Read them. A. F. B. S. AMERICAN AND FOREIGN BIBLE SOCIETY.

That is the book, Mr. President, which has dealt the "blow upon blow,"—the revelation of God Most High, to the heathen world,—the words of the Holy Spirit to man. But oh! let it be given to them in its purity. Let there be no concealment of the truth—no hiding of God's purposes and commands from the poor

Karen under barbarous Greek words, to him unintelligible.

I wish to go forth again to labor among the Karens. I hope that others will go. We depend upon you, who profess to know and believe the truth, to send us. Send us forth we beseech you—but oh!—send us not *without the Bible*. Accompany us with that blessed book wherever we go, and send it where we cannot go. But let us have it in its purity. Let it tell the heathen the whole truth. Then can we labor cheerfully, and hope for the salvation and sanctification of those to whom we minister.

What has been said respecting the blessed results of distributing the scriptures in Burmah, may be anticipated also in regard to China. Millions of her tribes are now accessible. These millions are able to read the Bible. Having commenced operations among them,—our brethren being prepared themselves, and through their colporteurs, to circulate the pages of truth to an almost indefinite extent,—the obligation to furnish the means is peculiarly serious and weighty. As illustrative of the opportunity of doing good in this way, we may quote from Dr. Devan, who, writing from Canton to the American and Foreign Bible Society, says:—

Since the generous aid of your society has been substantially felt by this mission, I have most freely indulged myself in the circulation of the scriptures. Many thousands have been distributed, and many persons appear to be more anxious to receive, than I am to give. The fact is, there is *absolutely no limit to even a judicious and careful circulation of the word in China*, other than that which the mere physical weakness of the circulators necessarily imposes. *Hundreds and thousands are now reading the word,*

whereas a year ago, there were but scores who saw it.

A letter from brother Clopton to the Bible Society, indicates the same sentiment as to the opportunity of scattering the leaves of God's book. Addressing the Secretary of that society, he thus writes:—

Soon after our arrival here, we received from Dr. Devan, about 1,910 copies of the gospels published in Chinese, which very valuable and timely present, we were requested to acknowledge as a grant from the American and Foreign Bible Society. Having enjoyed the luxury of already distributing more than one-half of them to this heathen, idolatrous people, we are prepared to return heartfelt thanks for the same; and we do now, through you, acknowledge the gift, not only as very valuable, but, in our present circumstances, as *timely* in the first degree. They are just what we need. We give away from thirty to fifty at every preaching we have in our chapel, which occurs twice a-week, to as many individuals ready to receive them, and also able to read them. We often have a little business with Chinamen personally, to whom it affords us no little pleasure to give a copy of the gospels. We also make a little tour occasionally, along the streets of this populous city, and distribute a few copies of this precious treasure, as judiciously as we can. I said we make a *little tour occasionally*. This is true, for we feel obliged to do it; our treasure is now become so small, that when I go to it, I feel almost as did the widow of Zarephath, the morning before she went to gather two sticks to bake the last handful of meal she had. When I go to it, I feel as though there was but one more handful. However we pray to God continually, and trust that that handful will remain a handful, whilst we withal use it judiciously.

It ought to be stated, moreover,

that our missionaries on the coast of Africa, are laboring among a people understanding and speaking the same language, and who number one hundred and fifty thousand. With these facts before them, the Board cannot but feel deeply affected. They have appropriated all their funds in hand for Bible distribution, and now look with solicitude to the southern churches for the means of continuing the supply. Shall they look in vain?

It will be remembered, that the Convention recommended the churches to send their funds for Bible distribution to the Foreign and Domestic Mission Boards. We are now dependent, not on any national society for supplies, but on the churches. This subject will, we hope, receive prompt and serious attention.

AFRICA—A SUGGESTION.

That Africa is to share largely in the regards of the Great Head of the church, is the cherished hope of thousands of our brethren in these southern States. Her shores, it is believed, will be made to resound with the acclamations of praise to God, while far into the interior, upon her hills, and through her vales, the feet of those who bear glad tidings will tread. Ethiopia will stretch out her hands to the Lord. Let this hope animate all hearts.

It will be gratifying to our readers to know, that many of our colored brethren are manifesting a lively interest in the work of sending the gospel to their father-land. In all cases, where their pastors have presented the subject, a ready response has been given. From one of our

colored churches nearly one hundred dollars was received last year. Several are now arranging to secure contributions during the summer. It has just been our privilege to witness, in three or four cases, the ready, and even joyous manner in which our colored brethren came forward, "of their own accord," to contribute to the mission cause.

We respectfully make the following suggestion.—Let the pastor of each church, at some suitable time, call together the colored members, and explain to them our operations with regard to the African mission. The journal of brother Day, in this and the previous number, may also be read. Let each one then be requested to give according to his ability. The result, we need not predict.

AFRICAN MISSION.

Journal of Mr. Day.

The reference, in the following journal of brother Day, to the willingness of the king to receive a teacher, and to give encouragement to the proclamation of the gospel among his people, cannot be regarded with other than lively interest by our readers. May we not hope soon to hear that the spirit of inquiry is at work among this people, and that their hearts, renewed by the Spirit of God, are throbbing with holy delight in the reception of the truth as it is in Jesus. For this, all should earnestly pray. The extracts which follow, are a continuance of the journal in our last number:

January 9th.—After breakfast preached to quite a large congregation at Troas town, from the words, "Why halt ye between two opinions," &c. After preaching, I asked the people what they thought of these things. Troas said "Mr. Day, that time I live Gov. Buchanan, I mind this palaver proper. I

never have gree gree. I pray plenty time—no mo, I no pray all time. Sometime I plenty bisness—then prayer forget me. That time I think again, then I pray." Afterwards I went to Neo's town. He had gone to the king's town, (Black Wills.) I preached, and returned to Troas—thinking as I was unwell I would return home. Preached at night.

January 10th.—Rested better last night than the night before, but still unwell. Had prayers with all Troas' people, who behaved well. After breakfast, preached to his people, and others from surrounding villages. Left my trunk at Troas' and went to an old man's town, whom they call king Dyawa. Preached from the words: "Repent and turn yourselves from your idols, and turn away your faces from all your abominations." They were very attentive. After preaching, I conversed long with them on the immortality of the soul, &c.; and asked them to be free, and tell me plainly what they thought of these things. Several said in substance, "on these subjects our minds are dark; we wish to learn. We thank you for preaching to us. We think man lives, but cannot tell where he goes, or anything about it. Sometimes we almost think a man dies like a goat. Sometimes these things trouble us, and then we forget all and play." Returned to Troas', preached to his people, and went to bed.

Jan'y 11th.—Still unwell. Waiting for an answer from Neo to the question, "will you let me have your son Dambus?" a very fine boy, who has been to school to me, while under the patronage of the Northern Board. Preached to Troas' people. Went to Ben's town and preached to his people. While there, about a dozen men from Black Wills came with a message from their sovereign, requesting me to go to his place—saying, if you are not able to walk, we are commanded to take you on our backs, and Black

Will will send you home too. I concluded to go, as I wished to see the country and their king. Returned to Troas' and packed up my things.

Jan'y 12th.—Quite unwell. Started to Black Wills, after having prayers with Troas' people. Passed some baricaded towns; too fatigued to preach. Reached Black Wills town after 10 o'clock at night; found him ready to receive me. He invited me to sup. His plates, dishes and tea pot, of the best Liverpool China; his knives and forks good, and his glass ware of superior quality, reminded me of civilization. After supper, I asked the king to allow me to retire. He said, O no, I cannot yet. He ordered a bed to be made on the floor of the large house where we were sitting, and said lay down sir, and rest—and while you rest, we talk. He asked me how his people behaved toward me? Very politely, king—very kindly. He said, I am glad. After much pleasant conversation, he ordered my bedroom to be put in order—and I retired.

Jan'y 13th.—Was waked up by the king's messenger, informing me the king wished to see me. Before my clothes were on, the firing a salute commenced. The king in a scarlet surtout coat, with gold lace around the collar and cuffs, thickly studded with gold-like buttons, a black fir hat on, barefooted, sat in a Windsor chair, with another by his side, waiting to receive me. As I approached him, he said, I am a country king; you are an American gentleman; I am very glad to see you—and on your account is this firing. I am sorry king you waste so much powder on my account; I think very little of such honors, though I thank you very much for the cordial welcome and kind treatment you give me. About twenty men, with muskets, formed in sections, advanced to a certain place, and by sections fired. When the last section had fired, a 4lb. brass cannon was fired off, when all

returned to loading. Three rounds of muskets, and three cannons were fired by order of the king. The cannon was once fired out of time, and without the king's command, which he did not like.

The king was building a new town, and I was struck with the silence and order attending everything. The quantity of work done while I was there, throws into the shade everything I have seen in Africa, and reminded me of America, where all find something to do. Black Will has a great many slaves, whom he treats so kindly as to secure their love. They appear cheerful and contented; and his free men and women work. His whole dominion, rich in fertile lands, needs religion only to make it bud and blossom like the rose. For the law of God this people wait. The most teachable, the kindest, the most amiable Bassas I have seen. Oh! will not the man of God come here!—come to teach these thousand children!—come and point them the way to happiness and heaven.

After breakfast, the king called his council, and said to me, we are now ready to hear you sir. I then rose and addressed myself to them to this effect: "May it please your majesty and these honorable gentlemen, I have received intelligence of God-men now in America, who are likely to come to this country—I am looking for a place suitable, and a king friendly to the object—and there I wish them to live." "Do you wish to buy land for them?" the king enquired. "No sir; the God-man will come to teach your children; to preach God's word to you and your people. The God-man, sir, will be here for your benefit and the good of your people. I shall expect your friendship and your protection for him. But, sir, he will not be chargeable to you; the people who send him, will find him food and clothing. The land and God-man will all be yours sir. Now may it please your majesty, and your council, I wish to know if he will be pro-

tected and encouraged." After some consultation, the king said: "I am afraid to say anything; the news is too good; I fear being deceived." "No sir, I shall not deceive you. I shall recommend your place, believing it the most suitable I have seen in this country for a man of God. If he does not come, do not blame me; I have no control, I can only recommend." "Send him," said the king, "I will do all I can to make him comfortable. He shall have a hundred children for his school, and more if he wants them. But my own son, and three of my brothers' sons, I wish you to take with you."

I then told the king I had arranged to be at home Saturday, and the walk to Neo's town was too long for one day; I must sleep at your town on the Po river, to-night sir. Please collect your people together, and I will preach to them. Preached an expository sermon from the nine first verses of the thirteenth chapter of Hosea. They were very attentive, and appeared much interested.

A LIBERAL GIFT.

We are happy to acknowledge, from an esteemed brother in South Carolina, whose name we are not permitted to mention, the donation of a piece of land, the proceeds of which are to be appropriated to the spread of the gospel in China and Africa. This property it is supposed will sell for *three or four hundred dollars*. Such thoughtful and expensive interest in the spiritual welfare of the race, cannot but command the admiration of all who love our Lord Jesus Christ. Nor can it fail, as an example to others, to exert a good influence. The facilities of accumulating property in this country are so numerous, that an undue desire for gain becomes a serious temptation, even to a good man. Effic-

tually to resist this tendency, it will be found important to exercise the habit of benevolence. The apostle, in charging them that are rich in this world, not to be high-minded or trust in uncertain riches, enjoins, "that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Our South Carolina brother, in this act, will, we are sure, provoke others to think of the perishing heathen. He will enjoy also, in return for the land deeded to the Board, "a hundred fold in this present time." The consciousness of doing good will be an ample reward.

LEGACY.

By a legacy, the Board have received during the past month, from Mr. McClanahan, executor of D. Campbell, the sum of \$331 50. Inquiries having been recently made on this subject, we have determined to keep the form of bequest permanently before our readers in some part of the Journal, or on the cover. For the present, we insert it in this place.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 27, 1843, (here insert the amount, if in money, or subject, if other property, either real or personal, as also the object, either foreign or domestic missions.)"

DONATIONS.

FROM JUNE 1 TO JULY 1.

Virginia.

Va. Bap. For. Miss. Society, per Dr. A. G. Worthington, treas'r, of which 27,60 is for African mission, and 2,50 for Canton chapel, 2488,98

Mt. Hawley ch., Fauquier co., per Rev. Thornton Stringfellow, 10,00
 Sappony ch., per Rev. J. L. Gwaltney, 10,00
 Taylorsville church, per R. Gwathmey, \$2,10
 Miss. Society, Portsmouth church, for support of a Chinese assistant, under Rev. J. L. Shuck, 100,00

Legacy.

Cash from Mr. McClanahan, ex'or of D. Campbell, of Botetourt co., a legacy to foreign miss., 331,50
 2972,58

North Carolina.

Bap. State Convention, per A. A. Pattillo, 50,00

South Carolina.

Charleston Bap. Association: Beulah church 13, Congaree ch. 7, per Dr. Mendenhall, 20,00
 Philadelphia ch., Barnwell district, per Rev. James B. Taylor, 50,00
 Black Swamp Miss. Soc'y, per Dr. Mendenhall, 46,00
 Cypress Creek ch., per Dr. Mendenhall, 2,12
 Welch Neck ch., per E. L. Adams, 28,50
 146,62

Georgia.

Augusta Bap. ch., per Rev. J. B. Taylor, 154,00

Alabama.

F. F. Westbrook, 5,00
 Col'd breth'n, Spring Hill church, 1,15
 Rev. A. A. Connella, 12,00
 18,15

Mississippi.

Collections by Rev. W. M. Farrar, 235,25

Tennessee.

Rev. Whitfield Dupuy, for China mission, 5,00
 Mrs. Dupuy, for do. do., 5,00
 A friend, 5,00
 Memphis Bap. church, per Rev. J. B. Taylor, 10,00
 25,00

3601,60

BIBLE FUND.

Virginia.

Va. and For. Bap. Bible Society, per T. D. Toy, treasurer, 1000,00

Alabama.

T. Sharp 1, A. Sledge 90c, 1 90
 1001,90
 4603,50

ARCH'D THOMAS, Treas.

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

GEORGIA.

Rev. James E. Sharpe labors in three counties—Jones, Jasper and Baldwin—regularly supplying seven stations. He writes, “my field is large and alarmingly destitute; three entire counties, with contiguous portions of other counties, in which I am the only minister of our order, engaged in the work of the ministry. There are, perhaps, two anti-missionary preachers in the bounds of my field.

“Strange as it may appear, it is no less true, that in this field the cause of religion once flourished; gospel light and blessings were enjoyed to an extent equal to any other portion of the State. Amid the many discouragements here, there are many things to encourage the mission. The Lord has evidently prepared and opened this field for missionary culture. The people receive me kindly as a *missionary*. My congregations are large and attentive; and some manifest much anxiety on the subject of religion.”

MISSISSIPPI.

For Grand Gulf and Port Gibson, the services of Rev. J. A. Bullard have been secured. These are two flourishing towns, situated eight miles apart. Brother Bullard devotes one half of his time with each place. At the former, there is a small Baptist church; at the latter, none. He remarks: “I am truly glad that brethren at a distance feel an interest in the two interesting towns assigned me as the field of my

labor; and cannot but regret that these places have been so long unoccupied. It will now require much labor, patience and faith, to regain what is lost by neglect; but I hope success will attend our efforts. I think our prospects are more encouraging, though everything we have we have to make, and it is slow making when the tide is against us. But I have never indulged fears as to the results, when continued, well directed efforts are made to build up God's house. Just now we are suffering from high water. Grand Gulf is nearly half submerged in water; and the church edifice cannot be reached from any point except in boats or some floating apparatus. I fear it will be sickly when the water subsides.”

CORRESPONDENTS.

A brother from Clarksville, Texas, in a late communication, gives some account of the physical and moral condition of that portion of the State. He states that the country in many parts is not susceptible of a dense population, on account of the extensive prairies. Though many think these will be mostly settled in a few years. The rapidity of settlements now going on, is almost without a parallel. The number of voters in this county, (Red River,) is about eight hundred. The number in Lamar and Fannin counties, a little less.

Of the destitution he says: “In a recent tour, I looked around me, and saw large fields ready for the

harvest; but when I turned, and looked for the laborers, my heart sickened within me; and this conviction alone supports me: God does not require of me more than I can perform. I met a few brethren of the right stamp, who earnestly solicited me to preach for them once a month. Methodists and Presbyterians were urgent in their appeals for me to come among them. A pure and prudent zeal will ensure most happy results in this field. The recent emigration to this country, is of a respectable and intelligent character."

Rev. James Huckins writes: "We shall be ready in about six weeks to dedicate our new church. I baptized four individuals a few days since. Several conversions have taken place. My brethren are becoming active. My heart and hands are full of labor."

In a communication just received from Rev. I. T. Hinton, he makes the following remarks in relation to a new field for domestic mission labor: "Last week I paid a very pleasant visit to Madisonville and Covington. I was surprised to find the latter the most flourishing town in the State that I have visited. There are four male and four female members residing in the town, and a dozen others within a few miles. A council will be called to meet Friday before the third Lord's day in July, for the purpose of organizing a church. I believe, if you can find a minister, and help to sustain him, that a good building would be immediately put up; and under the blessing of God, a flourishing church raised. There are 1,200 or 1,400 inhabitants in the place."

The above towns are situated in St. Tammany Parish, La. The former, on Lake Pontchartrain, thirty-five miles from New Orleans; the latter, on Bayou Fallia, about ten miles from the former, and is the capital of the Parish. It is a healthy place, and is selected by many citizens of New Orleans for a summer retreat. A man of energy and abilities would find a pleasant field, affording ample scope for both.

In relation to the church in New Orleans, brother H. remarks: "I had the pleasure of using our baptistry again last Sabbath morning. This makes fifty-three united this season; six of them by baptism."

After stating some fears about securing a new house of worship this year, he gives a few considerations why it should be erected. We trust they will be weighed by the denomination, and the brother's fears removed by the necessary aid being furnished.

1. If we have anything like the increase next season that we have had the past, we shall not have pews for the families, nor room for the hearers.

2. Then, and not till then, shall we be able to do without the appropriation from the Domestic Mission Board.

3. Immediately thereafter, we shall be able to make a good commencement in Lafayette. Several of our members reside there, and as we shall need all our strength to build, I should deem it inadvisable to subtract any till after that has been effected.

APPOINTMENTS BY THE BOARD.

Rev. I. T. Hinton, re-appointed to New Orleans.

Rev. Wm. M. Tryon, re-appointed to Houston.

Rev. Noah Haggard, re-appointed to Bibb county.

NEW APPOINTMENTS.

Rev. W. H. Parmly, to Jackson county, La.

Rev. — Castilo, to Florida, to labor in conjunction with Rev. John Tucker.



THE MORMONS.

The forlorn and destitute condition of these deluded persons, renders them the objects of sympathy and interest to thousands of this country, who would gladly see them won back to the paths of peace, from which they have been led astray by deceived and deceiving leaders.

From the St. Louis Republican, we learn that for sometime past they have held their head-quarters at the camp of the "twelve," near Council Bluffs, in the Indian Territory. At this point, about 4,000 remained during the past winter. Some 10,000 or 12,000 more are scattered along a line due west, from Nauvoo to the Missouri River. The main body of them are about 40 miles east of the Bluffs. Their intention is to assemble at the Bluffs—from thence depart for California, in companies, as fast as preparations can be made for the journey. They design farming largely this season, that provisions may be in store for a large company in the spring. In April, the leaders, with a pioneer corps of three hundred men, well provided

with seeds and farming utensils, started for the Pacific, designing to reach Bear River Valley in time to plant. Here the pioneers will tarry, while the leaders will join the "Mormon battalion," whose time of service in the Mexican war terminates July 1st, and proceed to select a location in California as the focus of immigration.

The Republican remarks: "About the first of next month, between one and two hundred families, carrying with them eighteen months provisions, &c., with a train of over four hundred waggons, will start to cross the mountains; some to overtake and remain with the pioneers, and others to proceed to the end of their journey as they may severally be able. They will send at least one thousand souls west of the mountains this season, destined to centre in California. These, with some hundreds who have reached by sea, together with near five hundred of their "battalion," will, within a few months, make them quite an integral portion of the limited population of California. Not more than three or four years will elapse, if they continue the emigrating system, (and they will be sure to do that,) before these people will treble, if not quadruple the entire present population of that territory. At this time they are making strenuous exertions in England; and from thence they have reason to expect, this season, not only considerable pecuniary aid, but a large number of families. That their social and political characteristics will be stamped upon the future condition and history of California, we believe to be certain; and we fear in such colors as will not cause

the bosom of philanthropy to rejoice, or show a progress in the moral elevation of the present era. Industry they undoubtedly have, and possess within themselves all the elements to make a community prosperous; but they are imbued with dogmas which deeply affect the social and domestic condition. In whatever light we view them, their intended position will give them an enlarged influence on the Pacific, visible to the world at large, and they are to become a people of more or less interest."

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POVERTY AND GRATITUDE.

The following extract from a communication from a poor missionary, illustrates the wants of many such families, and the gratitude with which they receive aid from their brethren. This brother had occupied his present field sometime previous to his appointment by this Board; but the sources from whence he expected to derive his support, failed to supply his wants. At the close of his first quarter's labor, his salary was remitted. On the reception of which, he writes: "Your letter with my quarter's salary inclosed, was duly received. Allow me to say that I never received the same sum more thankfully and in a time of greater need. Having received but a small amount of my last year's salary, my family have had to economize rigidly. Indeed, had it not been for the kindness of our friends, who have furnished us gratuitously with small supplies occasionally, together with the little private funds we have made use of, my family must have suffered. We can say,

however, that 'hitherto the Lord hath helped us.'"

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VIEWS OF THE WEST.

I have been in what we call the great west. I have seen our fathers' children there; and I have charged my soul, before God, never to forget them. Better that "this right hand forget her cunning, or this tongue cleave to the roof of my mouth." It is another picture that meets the eye there—and in many of its shades and lineaments, a sad picture too—and not the charming one we have been accustomed to gaze upon among ourselves. The friends of God and a thorough christian education, are comparatively few and scattered. The population is outgrowing their means, and they look to us for help. And as "bone of our bone, and flesh of our flesh," they shall not look in vain. If the west is "destroyed for lack of knowledge," while we have in our hands the power of averting that doom, God will by-and-by say to us, "The voice of thy brother's blood crieth unto me from the ground." And it will be a fearful cry, if it shall go up to heaven amidst the convulsions of this republic, the sacrifice of our liberties and the wreck of our homes!

Its capabilities.

We have all heard of its vast extent. After crossing the great river which divides into eastern and western sections, you may trace one stream, the Missouri, from its source along a most beautiful and fertile valley, for three thousand miles; and where it mingles its turbid waters with the clear crystal wave of the Mississippi, it is more than twelve

hundred miles, by the channel it travels, from the ocean. The whole area of the valley may be set down at one million one hundred thousand square miles; and with the population of China upon each square mile, we shall have one hundred and sixty-five millions of immortal beings growing up for eternity. Nor are we to forget, that the country is as rich in its resources, as it is broad and boundless. Never did mortal eye rest in silent rapture upon a finer soil, or upon more luxuriant productions.

It must have help.

Without foreign aid, this population in its rapid increase, must soon fall under the influence of incurable ignorance, or receive its training from those whose principles and policy are adverse to our religious and political institutions. If christians sleep on as they have been sleeping, Roman barbarism will have the valley. There is danger, and the sooner the note of alarm is given the better.

The West is our Brother-land.

Our position, geographical and political, and our relationship by blood and religious ties, clearly indicate our duty, and urge us forward to its performance. And we must not be disobedient to this hardly less than "heavenly vision." The hand of God is in these arrangements. He has placed us where we stand, surrounded with our capabilities, and our kindred where they are, borne down with their necessities—and he has bound us together by the cords of country and consanguinity, that we may bless and be blessed. I can almost hear his voice, in providence,

saying, "Where is thy brother," thy western brother? And if any one, in the spirit of Cain, should answer, or the beatings of his selfish heart should seem to indicate the response, "Am I my brother's keeper?" I am constrained to reply, Yes you are your "brother's keeper." God has invested you with this oversight, and there is no escape from it. Nor should any man wish any. In taking care of the west, whatever of anxiety, time or money it may cost us, we are only carrying out the dictates of nature, and giving freedom to the spontaneous actings of a living christianity. It is all home-work that we are called to do. And in the whole range of benevolence, I am frank in saying, there is no work like this. No public enterprise, so far as we are concerned, whether we consult duty or interest—whether we listen to the voice of piety or sympathy—whether we lift the eye to heaven in hope, or cast its gaze abroad over the earth's surface, in the joyous anticipation of the bright and triumphant scenes yet to be made real,—can stand by its side. None can impose equal claims on us—and enforce those claims with equal power and pathos. That benevolence that goes abroad to do good; that would expend its means across the seas, and on unfrequented shores, *while the home field is left uncultivated and waste*—mark the qualification; **WHILE THE HOME FIELD IS LEFT UNCULTIVATED AND WASTE**—is romantic and impracticable; and its efforts will be ultimately inefficient and fruitless. Foreign missions, sublime and Christ-like as are their objects, must fail, so far as we are concerned—for our energies and

co-operations will be powerless, if we let our own country become a bleak moral desert. We should soon have nothing at home to expend abroad; or what is still worse, no heart to appropriate it, and give it a sanctified direction.—*Beman.*

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THE QUALIFICATIONS AND WORK OF  
A WESTERN MISSIONARY.

We give below some extracts from an address by Rev. H. W. Beecher, delivered at the twenty-first Anniversary of the American Home Mission Society, in support of the following resolution:

*Resolved,* That the circumstances of the West, require its ministers to be men of apostolic stamp, and to labor on apostolic principles.

It is hardly possible, said Mr. B., to convey to an eastern audience, any correct ideas of the structure of western society. One must live in it, see it, feel it. If one simply travels through the vast field, by the northern lakes, down the Mississippi, and up the Ohio, he will learn much, and may impart much valuable information. But his knowledge will chiefly respect the physical greatness of the west, with but a face view of its moral and social condition. And one who has lived for years in the field, will find it difficult to convey a true and vivid impression of the material and interior structure of western society. It is unlike any other, I believe, that ever existed. I shall attempt the representation only so far as it is necessary to show what kind of men we need to labor in that field.

Although the truth which the apostles taught and the principles upon which they acted, must be essentially the basis of ministerial work everywhere, there may be fields, which more than others, throw men back upon such support. Such is the case with the west. The work there requires almost the exact reproduction of apostolic missionary work.

\* \* \* \* \*

I propose to consider what is required at the minister's hand in the west, and the character of the ministry required for such a work. In many of the older portions of the west, the representations which I shall make, are but partially true, and generally, the labor to be performed in towns and cities, varies somewhat from that in rural districts, yet not so much as to require a special exception or anything more than this general allusion.

The work required for the west, above all others, is *organization work*. Everything is to be *begun*. Very little is ready to our hand. Comparatively speaking, the great business of the ministry should be to gather, fashion and establish churches. \* \* \* And what does *gathering* mean? Who are the people? They come together from the four quarters of the globe, and every intermediate point of the compass. Here is a Carolinian, his neighbor is from Tennessee; this man came from Maryland, and that from Pennsylvania; there is a group of Kentuckians, and over against them, a neighborhood of New Englanders. All came to the west in an adult state, with their local prejudices and social customs—with their education or their ignorance—their enterprise or indolence—their refinement or rudeness. They came to the west to get out of the cramp of a populous State, where land was dear and enterprise crowded and exhausting. For the most part, every man has a head, a pair of hands, and sturdy feet, sturdy and growing family at his back; this is his capital. Every man is pushing for his maintenance first; then for competence; and then for wealth. Here are the materials. Among such a discordant mass, brought into juxtaposition, but not yet amalgamated, the minister must live; feel the sympathies of life with them; take no side; be of no sectional interest; live for them, with them, like them, that by any and all means he may bring them to Christ. \* \* \* \*

Geologists account for the fertility of the Mississippi valley, by proving that its soil has been washed together from the great mountain chains, on every side of this vast basin. And the geology of the soil is also the geology of the people. They, too, have been washed together from the east, west, north and south. And as this process makes the best soil, so, when the heterogeneous mixture of races in the population shall be mingled into one by the spirit of the gospel, the result will be, the best cross-breed that the human race can afford. Here (in N. Y.,) the streets are so well paved, you can scarcely wet your feet; the houses are palaces, and abound with all the luxuries of refined life; but if one of your ministers wishes to labor among us, he must change his patterns. These learned dignitaries would be very much out of their latitude in one of our villages.

Here Mr. B. gave a specimen of the right kind of missionaries:

I met brother S. at the Lane Seminary once, and told him that he must come to Noblesville, for it was a soil so hard that nobody could work it, and I wished him to try. He started, and at every house he paid for his meals and lodging, by preaching to them about their soul's salvation. He reached Indianapolis, poor in everything but faith. There was no public conveyance to Noblesville. I could not borrow him a horse, and had none of my own to lend, so he went a-foot without knowing or having an introduction to a single individual in the place. He went around to every house—told them he was a Presbyterian missionary, and what he came for. Talked, read the Bible, prayed with them; visited every house in the county, except two; and in one year, organized in that county no less than three churches. I visited him then, and never saw a man so happy in my life. He was continually praising God for all his mercies. He was poor, to be sure, and had no horse to

ride on, but he thanked the Lord he had no rheumatism nor gout to hinder him from walking.

Mr. B. maintains that this is the class of ministers, and this the method by which the gospel is to be spread through the west: Men who go west should go "resolved to grapple with things as they are." They must be men possessing a "victorious faith in the power of the gospel," men of apostolic courage and energy, who will oppose, against all difficulty and discouragement, the immoveable conviction, that Christ is the wisdom of God, and the power of God—that is the very word, the power of God—unto salvation. There is to be no calculation about it. The gospel must be pushed full into the midst of every neighborhood, by men who will not take defeat. The high, calm, abiding purpose of their soul must be, not victory or death—but victory at any rate. It is this that must support a missionary ministry.

Another qualification is: He must be willing to sow and let others reap. This is a hard test of his fitness for the work, but a true one. He must ask himself, "Am I willing—without sympathy, without help, unknown, uncared for—am I willing to try and heave at root and rock, and to have here no reward for my labors?" If he can say yea, and then *do* it, happy is that man! Great shall be his reward.

He must also be able to endure sufferings with all cheerfulness. Some men go out with high romantic ideas with what a western missionary must be, but fly in surprise from the first pain. Yet hear Christ's words to his apostles: "In this world ye shall have tribulation." The apostle also writes to his disciples: "Count it all joy when ye fall into divers trials," &c. Such was their faith; while we pigmies, boasting of descent from the apostles, our apostolic succession—why one tear, one heart-pang, one year's hardship, sends us dodging back over the Alleghanies, to sneak away into some comfortable village at the east.

Not so with apostles of old. They blessed God that they were counted worthy to suffer for his sake. I must mention one peculiar suffering in the missionary's family. Men cannot suffer—they do not know what suffering is. It is the missionary's wife on whom the sorrows fall—fall first, fall heaviest. Enervated by the unhealthy climate, deprived of nine of ten of the comforts of life—yet it is they who inspire courage into their husband's weaker souls. They are willing gradually to wither away—to sleep on the prairies, and after years of hardship and suffering, lie down till they shall be waked by the last trump—patiently living, patiently dying, and all to hold up their husband's hands in the work of the sanctuary. When Dr. Grant was last in this country, returning with him from a tour in the west, he acknowledged to me that there was no comparison between the sufferings and hardships of the foreign missionary and the home missionary; that those of the latter were to those of the former in the proportion of ten to one.

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Donations from South Carolina will be acknowledged in the next number.

WM. HORNBUCKLE, *Treas.*

# SOUTHERN BAPTIST MISSIONARY JOURNAL.

VOL. II. *Sept.* ~~AUGUST~~, 1847.

NO. 3.

## THE EARLIER MISSIONS TO CHINA—No. IV.

### ROMISH MISSIONS—CONTINUED.

We closed our last number with the death of the eminent Chinese convert and protector of the missionaries—Siu. It was remarked, that until this time, (1631,) the Jesuits had been alone in China. Repeated efforts were made by the Dominicans and Franciscans, to enter the empire; but all were frustrated, more by the jealous cunning of the Jesuits, than the animosity of the Chinese. About this time however, a few evaded their precautions, and gained admission. The Jesuits immediately pretended to welcome them heartily, and circumstances prevented any direct contest or collision between the rival orders for many years.

Troublous times now arose. The Tartars, who finally gained possession of the country, began their attacks, and the operations of the missionaries were much embarrassed in consequence of the war. With their usual serpent-like sagacity, however, they managed to attach themselves to both sides. Schaal, a German Jesuit of great shrewdness and talent, joined himself to the court of the Invader, and became very popular with that party. Indeed, in consideration of his astronomical abilities and services, he received from the emperor, (the founder of the present, or *Ta-tsing* Dynasty of Chinese monarchs,) the office of president of the Tribunal of Mathematics, with the title and authority of an officer of the first rank. On the other hand, others of them remained with the old party, and the progress of the invaders was stayed by the skill of two christian generals, so that the old family retained possession of the south of the empire. The empress herself, the heir-apparent and his wife, and large numbers of persons of rank, were converted, and the empress Helena, wrote a letter to the Pope, (Alexander VII,) which is preserved, and which the Pope most graciously answered. It is quite a curiosity. But their new converts soon lost their dominion, and the whole empire came under the sway of the Tartar Dynasty, which is still on the throne.

In the mean time, Schaal had so much gained the favor of the Tartar emperor, that he was able to afford all his fellow-laborers ample protection. "The prince was so much attached to him," says Gutzlaff, "that he spent whole days with him in his own house. On a cold winter day, the emperor saw Schaal thinly clothed, and pulled off his own waistcoat to make a present to him. He called him *Ma-fa*, a very honorable title among the Tartars, signifying 'ancient father;' and remarked, 'the Mandarins love and serve me only from selfish views, and are every day begging some favor or other; but though *Ma-fa* knows that I love him, he always refuses the favors I press upon him, being satisfied with my friendship.'

We cannot resist the temptation to copy from "The Land of Sinim," the following extracts from a most glowing account of the labors of a Father Faber during this

period, given by his successor, Father Le Comte, which may illustrate the general character of the best of the Romish legends of the saints.

It seems that the town of Hang-Ching, "was overrun with a prodigious multitude of locusts, which ate up all the leaves of the trees, and gnawed the grass to the very roots." The inhabitants, after exhausting all the resources of their own superstitions and charms, applied to the Father, who promised that he would deliver them from the plague, provided they would become christians. When they consented "he marched in ceremony into the highways with his stole and surplice, and sprinkled up and down the holy water, accompanying this action with the prayers of the church, but especially with a lively faith. God heard the voice of his servant, and the next day all the insects disappeared." But the people refused to perform their promise, and then "the plague grew worse than before." With much contrition they came to the holy Father, confessing their fault, and entreating his renewed interposition. Again he sprinkled the holy water, and the insects again disappeared. Thereupon the whole borough was converted, and many years afterwards "it was reckoned one of the devoutest missions in China." This same Father Faber "was carried over rivers, through the air;" he "foretold his own death, and did divers other such wonders; but the greatest miracle of all, was his life, which he spent in the continual exercise of all the apostolic virtues, and a tender devotion to the Mother of God." It is not a little singular, that in all this eulogy on Faber, by his devout successor and admirer, the name of Jesus Christ, the Alpha and Omega of the christian religion, is not once mentioned. (*Land of Sini-m, p. 56.*)

We have now delineated, perhaps with even too great minuteness, the planting and earlier progress of Romanism in China. The remainder of this history must be dispatched in few words, and without much detail of facts and names.

They first passed through a succession of vibrations between favor and persecution, and endured, with manly firmness, some severe ordeals. Their troubles arose generally from attempts on the part of many, (which were however opposed by others,) to convert the Chinese "converts" from the scarcely modified Confucianism which they had adopted, to something a little nearer approximating to christianity. Such attempts were considered as infringing fundamentally on the hallowed and unchangeable customs of the empire, and were punished accordingly. On one occasion, when they had been thus persecuted, some of them who were in favor with the emperor, applied to him, and received this truly Chinese answer: "I am surprised to see you so infatuated with your religion, and so busied with the world in which you have not yet been. My advice is, that you enjoy the present life. Your God is surely uneasy about the pains you give yourselves; and he is powerful enough to do himself justice, although you do not concern yourselves in his matters." Whether there are not some professing christians whose conduct, if expressed in words, would tally exactly with the views of this idolatrous prince, is a question which each may answer.

Another difficulty arose from their violent dissensions among themselves, so that the Dominicans and Jesuits hated each other almost as cordially as both were despised by the proud disciples of Confucius. Another source of trouble, was the continual scheming, and plotting, and aspiring after political power, which has everywhere characterized that terrible body, the order of Jesuits; of course also the envy and ire of the idolatrous priests, who saw themselves supplanted, and of the literati, who saw themselves outdone in their own trade by these active, driving, educated foreigners, acted powerfully in rousing against them the storm of persecution.\*

\* Their anxiety to baptize infants often brought them into trouble. The Council of Trent had decreed that children baptized at the point of death, are saved; and they considered it a most meritorious action to save those little ones from eternal perdition by baptism, and to "fill heaven with millions of unpolluted souls." Indeed their zeal in this respect is such, that they are not at all scrupulous about using deception if necessary to effect their object. One of their missionaries in describing the manner in which so many baptisms are performed, wrote in 1835: "It is done by women of a certain age, who have experience in the treatment of infantile diseases. Furnished with innocent pills, and a bottle of holy water, whose virtues they extol, they introduce themselves into the houses where there are sick infants, and discover whether they are in

On the other hand, if it is inquired, how they met and escaped their troubles, the answer must be, sometimes by standing their ground, and appealing manfully to the results of their labors as the best evidence of their peaceable disposition, and useful influence; but frequently by subserviently yielding their point for the time, till they could stealthily and by degrees, resume their efforts. But the great shield which they possessed, consisted in their skill in mathematics, and especially astronomy, which being in high repute with the emperor, and the nation generally, made them, as it were, necessary to the glory of the emperor. It would be wrong to omit mentioning in this connection also, the survey of the empire, which they performed under the direction of the monarch, and which, to this day, affords the most accurate and reliable geographical information as to China. It was commenced in 1708, and finished in 1718. Among the missionaries who figured most as scientific men, and were consequently most influential with the emperor, after Ricci and Schaal, the names of Ferdinand, Verbiest and Gerbillon, are most prominent.

After passing through many dangers, banishments, imprisonments and other persecutions, they arrived, towards the close of the 17th century, at their highest state of elevation. Of their condition at this period, we may give the best account in the words of Mr. Lowrie. (Land of Sinim, p. 62.)

"It is difficult to conceive, how any body of missionaries could be more favorably situated than the Jesuits were in the latter part of the seventeenth century. Louis XIV sat upon the throne of France, and both himself and his able ministers, Colbert and Louvois, were zealous to extend the dominion of the pope to China. They selected and sent men of the first talents, and most varied acquirements and spared no expense in providing all they needed; and they, on their arrival, were received with distinguished favor by the best monarch that ever sat upon the Chinese throne. Under such auspices, it is not wonderful that they prospered. Several missionaries baptized one thousand or fifteen hundred persons annually, and the favor of the emperor knew no bounds. In 1703 they numbered 100 churches, and 100,000 converts in the province of Nan-king alone." A church was even erected within the precincts of the palace, at the royal expense, and under the direction of a royal officer. "It was a master piece of architecture," says Mr. Gutzlaff, (vol. 2, p. 65,) "adorned with the finest paintings descriptive of the Bible history. The censors of the empire grudged the foreign priests so handsome a building, and therefore complained to the emperor, signifying their wish that an edifice, which by far exceeded any other in the empire, yea, the palace itself, in magnificence and chastity of architecture, should be razed to the ground. But the monarch informed them that their duty consisted in attending to the business of their profession, leaving to him the management of public affairs." Such is the picture of the most prosperous condition of Romanism in China, as given by our protestant historians.

In 1724, an emperor named Yung-ching, ascended the throne, and immediately a decree was issued, retaining in Peking those missionaries who were there already, for the service of the emperor, but sending all the rest to Macao, and forbidding strictly every effort to propagate their religion. This prohibition has never been withdrawn until recently, (1844,) and at this time begins the third period of the Romish Missions, which we propose to treat separately in a subsequent number. We shall now proceed to notice, briefly, some questions connected with that portion of the history which we have already sketched. The first point which calls for more particular explanation, is:

*The controversy as to the Chinese idolatrous rites.* It was remarked in a preceding number, when treating of Ricci, that he issued a set of rules for the government of the

danger of death; in this case, they inform the parents, and tell them that before administering other remedies, they must wash their foreheads with the purifying waters of their bottle. The parents, not suspecting this "pious ruse," readily consent; and by these innocent frauds, we procure in our mission the baptism of seven or eight thousand infants every year. Oh what a conquest! What glory is this to our Divine Master! It really seems incredible how any sane man can believe that a little water applied by a female, in the act of deceiving, can ensure salvation to a speechless infant, who would, according to them, have infallibly gone to hell without it.

missionaries, which afterwards occasioned great trouble. It was about this time, and especially during this season of greatest prosperity, that the controversy on this subject waxed hottest.

"When Ricci entered China, he thought it prudent to ingratiate himself by joining in the praises of the most popular, the Confucian system. He viewed the superstitions with too favorable an eye. In his opinion, the Confucian creed contained the grand traits of the christian doctrines; it only wanted some additions, and would then form an excellent foundation on which the edifice of the christian church could be erected. He permitted his followers to worship their ancestors, and had no objection that the literati who became christians, should perform prostrations in honor of their patron sage Confucius. These, and many idolatrous rites, he considered as mere political institutions in which new converts might be indulged without injury to their consciences as christians." Finding no word in the Chinese language to express the name of God, they adopted *T'ien*, a word which, to the Chinese, conveyed scarcely any idea save that of the visible heavens, or else such as were connected with their own superstitious worship. These rules gave rise to the strife.

And now ensued a curious exemplification of the fallibility of the infallible church; of the contradictions of that "changeless" church, who boasts of having everywhere and at all times taught the same doctrines; and the still more curious fact was exhibited of two popes contradicting each other flatly—infallibility arrayed against infallibility—nay more, of the same pope within 12 years reversing his own decisions. Which of all these conflicting infallibilities is the genuine one, the real voice of the church, which is to be heard and obeyed on peril of salvation?

These Chinese rites were condemned by the Propaganda, which condemnation was confirmed by Pope Innocent X, in 1645. But in 1656, the Tribunal of the Inquisition was persuaded that these rites were merely of a civil nature, and might be very properly performed, which opinion was approved by Pope Alexander VII, in 1656. Thus the two opposite opinions were both sanctioned by papal authority; and the missionaries of the "holy Catholic Church, one and indivisible," fought on with as much vigor as before. About this time, the emperor banished them all to Canton on account of their quarrelling, (like naughty children sent out of the room till they learn how to behave,) and in the involuntary conjunction caused by their banishment, they met and concocted 42 articles of agreement, one of the principal of which was, "In respect to the customs by which the Chinese worship Confucius and the deceased, the answer of the Congregation of the Universal Inquisition, sanctioned 1656, by his holiness Pope Alexander VII, shall be invariably followed; for it is founded on the most probable opinion, without any evident proof to the contrary; and this probability being admitted, the door of salvation must not be shut against innumerable Chinese, who would abandon our [yes, *our*, truly!] christian religion, were they forbidden to attend to those things." But when allowed to return to their charges, they did not abide by their agreement. After years of bitter contest, Pope Clement XI, decided it against the Jesuits, in 1703, and declared that the rites were by no means allowable. In 1715, however, the same pontiff mitigated the severity of his decree, by "allowing the word *T'ien* to be used with the character *chu* after it, (*t'ien chu*, which has ever since been used by the Roman Catholics in China as the name of God,) and permitting the converts to practice their ancient rites, provided they did so as marks of civil honor merely." \* As this is the conclusion on which the jarring infallibilities seem to have last settled down, it is binding on all the faithful. Another question which arises, is as to the

*Real character and effect of their labors.* Are they in any degree to be rejoiced in, or

\* Mr. Gutzlaff's opinion seems very decided that whatever may have been the opinions of the ancient Chinese respecting "*t'ien chu*," "the present generation understand by it simply the material heaven. The worship they render to their ancestors, is the same with the rites which they use in the service of their idols. Confucius is considered also as a deified sage, for the Chinese as well as the Roman Catholics, understand how to canonize their saints." (Gutzlaff, 2, 62.)

mourned over as productive of evil only. In relation to this, we shall simply present, (in addition to what may be gathered from the general tone of the previous history,) an extract which gives the opinion of one better qualified to form an opinion than any one not a resident of China.

"It is difficult," says Mr. Lowrie, (p. 72, 73,) "to form a correct and impartial estimate of the success of the Jesuits in China. If their own accounts be received, it would seem that triumphs of the gospel have seldom been witnessed equal to those seen in China. The people were made willing in the day of *their* power, and their converts, in number and sincerity, were like the drops of the morning dew. We are told of honor among the people, of overflowing churches, of thousands of converts, of baptisms innumerable. We are told of self-denial and zeal, which the apostles might have been proud to record; and of miracles than which no greater are related in the scriptures of truth. Moses, with his rod, brought locusts over the land of Egypt; but Faber drove them away from Shensi, with holy water. Elijah divided the Jordan, that he might pass over; but Faber, (more celestial,) was carried over rivers, through the air. When Peter was confined in prison, expecting death on the morrow, an angel quietly led him out; so Schaal was condemned 'to be cut in ten thousand pieces, but as often as the princes of the blood attempted to read his sentence, a dreadful earthquake dispersed the assembly.'

"Knowing as we do the character of the Jesuits, which has made their name synonymous with deception, ambition and selfishness, and which led not only to their expulsion from Japan and China, but to their suppression by every monarch in Europe, and by the pope himself, though they were the firmest support of his throne, we receive all their statements with large allowances, and reject all their miracles. That good was done by their means in China, we rejoice to believe. That souls were converted to the true God by their instructions, we should be sorry to deny, little as we admire their practice or their principles. If they preached Christ at all, 'whether in pretence, or in truth, therein do we rejoice, yea, and will rejoice.' The praise of perseverance, the praise of untiring zeal, and of steady devotion to their object, prejudice herself would not deny them. The truth may be held in unrighteousness, but it is the truth still, and it is pleasant to suppose that the truth dispersed by them in the time of their outward prosperity in China, fell occasionally into hearts where it took root, and produced fruit unto eternal life. But with these limitations, and with the exception of their valuable contributions to science, we find little in the history of their missions to approve."

B. M. J.

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### Miscellanies.

#### ENTHUSIASM IN THE WORK OF MISSIONS.

Doubtless the reason why so little is attempted for the salvation of the world is because the magnitude of the work is not allowed to engross the thoughts; the interest the christian has in the service is not realized, and a skepticism, chilling and blighting, has seized upon many minds, as to its complete success. The servants of the Most High incorporate not themselves sufficiently with the system they have embraced; its high pur-

poses possess not their souls; they are not identified with its interests; its success is not *their own*; nor do they mourn its defeat as their failure. Instead of feeling that they are employed in accomplishing that toward which every desire is directed, around which every hope clusters, and in the failure of which every wish would be disappointed; professors of religion are prone to consider the service foreign to their welfare and to regard its demands as a tax levied upon their prized possessions. Thus instead of



using their means and influence, acquired for no other purpose, in the cause of Christ, that in its triumph shall crown them with everlasting glory, they reluctantly dole out the stinted supply they cannot refuse yet have no heart to bestow. Such a course not only retards the progress of christianity, as it withholds its own consecrated stores from the fulfilment of its designs, but in the endeavor to contract a plan of godlike benevolence within the narrow limits of a worldly selfishness, the soul is deprived of one of its purest sources of joy. Many seem to pass their lives searching for reasons to exempt them from the requirements of a service they voluntarily assumed; but failing in their object, they are compelled ungraciously to yield to, or morosely to deny, claims which rest on the same foundation with their hope. No sophistry can destroy the appeal that the dying love of Christ urges for untiring fidelity in his cause. The command of our ascended Lord, "Go teach all nations," cannot be blotted out—the cry of the perishing cannot be stifled—the judgment of God's

word cannot be changed. All these impel to service. But sad must be that heart before which a work so mighty is presented, and yet no enthusiasm impels to a corresponding zeal. Far better when christianity is embraced, to embrace it entire. Cherish not merely its hopes and promises—dwell not exclusively upon the crown of rejoicing and the song of the redeemed—feel not that in heaven only its interests and our own will be identical, but adopt its *present* encouragements, conflicts, and aims. Seek a sympathy with that benevolence that prompted the Saviour, who was rich, for our sakes to become poor: and in *its spirit* spread the blessing of his religion among the lost. The service of the Redeemer is the only appropriate work of the christian. Make all else bend to its claims. Enter upon it with an enthusiasm kindled by the Holy Spirit, that no opposition can daunt, no success satisfy; live, labor, suffer, be crucified with Christ on earth, and you possess the surest evidence of reigning with him in glory.

## Other Societies.

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

#### *Abstract of Annual Report.*

The Presbyterian Board have established missions among the Indians of our country, on the coast of Africa, in India, Siam, and the Chinese empire. From the report we extract the following items:

*Finances.*—The receipts from all sources have been \$95,628, less \$1,949, balance on hand from last year. It is peculiarly gratifying that the donations of the churches, which must ever be the main pecuniary support of the work, have been considerably larger than during any preceding year. From the Bible

and Tract Societies, and from legacies, on the other hand, smaller sums have been received; but the whole amount is larger than the receipts of any former year. The expenditures of the year have been \$95,458.

*Publications.*—Of the *Missionary Chronicle* upwards of 8,000 copies are published, and of the *Foreign Missionary* nearly 13,000 copies. Besides these, 3,500 copies of the *Annual Report* of 1846 were published, 7,000 copies of *Letters to Children*, by the Rev. W. S. Rogers, and 2,000 copies of an *Address* before the synod of New-York, by the Rev. W. W. Phillips, D.D.

*New Missionaries.*—Ten ministers,

two licentiate preachers—one of whom is a physician—a teacher, a steward, a carpenter, and ten females, the wives of missionaries, have been sent to different fields of labor. Their names will appear in connection with their missions.

*China: Canton Mission.*—The Rev. Messrs. A. P. Happer, M.D., J. W. French, and W. Speer and his wife, are connected with this mission, and stationed for the present at Macao,—Messrs. French and Speer having arrived at that place on the 26th of December. A boarding-school of nineteen boys, under Mr. Happer's care, has given much encouragement to its superintendent. The city of Canton is regarded as the proper seat of this mission; but considerable difficulty has been found in procuring suitable houses, owing to the prejudices and violence of the people of that city against foreigners.

#### *Amoy Mission.*

Rev. Messrs. J. Lloyd and H. A. Brown are stationed at Amoy. An affection of the eyes has hindered their progress in learning the language, which is still the chief occupation of the missionaries of the Board in China; but the brethren enjoyed excellent opportunities of intercourse with the people of this city and the neighboring villages, and of distributing religious publications among them. In a house rented for a chapel, they have commenced religious services, which were well attended.

#### *Ningpo Mission.*

Rev. Messrs. W. M. Lowrie, M. S. Culbertson, A. W. Loomis, R. Q. Way, and J. W. Quarterman; D. B. McCartee, M.D.; Mr. R. Cole, printer; and Mrs. Culbertson, Mrs. Loomis, Mrs. Way, and Mrs. Cole, are stationed at Ningpo, Mr. Quarterman having joined the mission during the last year. The temporary station at Tinghai, Chusan, was necessarily relinquished when that island was restored by the British to the Chinese. The missionaries, though not yet per-

fectly at home in the native language, have been able to impart much religious instruction to the people in their daily intercourse with them; and three stated religious services are conducted on the Lord's day, in a city where a few years ago no one was permitted to publish salvation. Two persons have been admitted to the church, which now consists of twelve members. The school contains thirty boys, who are supported chiefly at the expense of the mission, and efforts are in progress to form a school for girls. Numerous opportunities occur for medical practice among the natives, which is a valuable auxiliary to the missionaries in their main work, the gift of healing for their spiritual maladies. The printing press is efficiently at work. Of twelve publications, 1,210,000 pages were printed. The educated Chinese express much admiration at the beauty of the work printed with the metallic types, which only are used at this press. The missionaries make an urgent appeal for six more missionaries.

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#### EPISCOPAL BOARD OF MISSIONS OF U. STATES.

From the annual report of the Foreign Committee, it appears that the receipts, ending June 15, 1847, were \$30,691 37; expenditures, \$33,059 33. Missions have been established at Athens, Constantino-ple, on the western coast of Africa, and in China. The only station occupied in the Chinese empire, is Shanghai. From the report of Bishop Boon, at that place, we extract two or three paragraphs:

In the month of February, 1846, we were enabled to commence our school, which has steadily progressed and increased ever since. At first, the boys lived in my house, but their numbers becoming too large to be accommodated there any longer, I hired in the neighborhood, a house, to serve for school and chapel *pro tempore*. Miss Jones, with the true spirit of devotion to her work, which

induced her to leave her friends and country, offered at once to leave my house to go and live with the boys. I hesitated for some time, thinking it too great a trial for a lone female to live in the heart of a heathen city, with none but Chinese boys, and a single female servant in the house with her. But at length, finding she was fully persuaded in her own mind to make the sacrifice, commending her to God, in whose strength and protection I knew was all her confidence, consented. The result has been most happy in every respect. The number of the school at present is twenty-six, which we hope to increase after the New-Year holidays to thirty-five, being all we can accommodate until we get mission houses. The school is at present under my superintendence. I open its exercises with religious instruction and prayer every morning, and spend half an hour in the instruction of the first class; Mr. Syle gives them half an hour's instruction in music during the recess, between the English and Chinese school hours; in all other respects, they are entirely under the control and guidance of Miss Jones and Miss Morse. The ladies have been most indefatigable in the discharge of their duties, and are reaping a rich reward for their labors. The improvement of the boys under their maternal, watchful, pains-taking culture, in their whole appearance, manners and conduct, strikes the most casual observer, so that you may almost judge of the length of time a boy has been in the school, by his very aspect.

These ladies are a happy illustration of what true-hearted, single christian women can do for the benefit of a heathen people, and of the essential aid which such females, and such alone, can render to a mission. I trust the Foreign Committee will as occasion offers, add two more thoroughly educated and well-qualified single ladies to the two we are now so happy as to possess; then and not till then, shall we be able to commence the efforts we are pledged

to make for the education of the females of China.

On Sunday, the 29th November, we held our first public service in Chinese; present about one hundred and fifty persons, of whom fifty were women. From that time to this, we have had service regularly every Sunday, without a single interruption. Our service has been uniformly well attended, and there has been already a great improvement in the orderly behavior and attention of those present. They listen to me with all the attention that could be desired, when preaching and addressing myself directly to them; but they seem as yet not to know what to make of us, or to conjecture what we are at, when addressing ourselves to an *unseen* being. The Lord alone can open the eyes of their minds, by faith to see Him who is invisible.

These services are much the most important and encouraging department of our labor at present. After what I have witnessed at other stations, and in former years, of the difficulty of getting even a few tens together for Divine worship, it is matter of great astonishment and of devout gratitude to me, to see the number who constantly attend upon the preaching of the gospel at this place. It is estimated that more than one thousand persons hear the gospel preached from the lips of the various missionaries in Shanghai, every Sunday; I believe this number could be easily trebled by even the present number of missionaries, if they had large and commodious places of worship. I am making an effort to hire a hall in some central part of the city, that I may have two services each Sunday, and bring a large number under my instructions. I have not yet been able to succeed, and cannot say whether I shall be successful or not. I desire to get a hall in the part of the city where we should like to build a church as soon as funds can be procured, so that the congregation there collected may form a nucleus for that of the church,

when built. Our present chapel is in the suburbs.

I have written to the Committee requesting them to send me \$5000 to build a church in a commanding position in the city. I regard the proclamation of the gospel by the living preacher as much the most important means that can be employed for evangelizing the heathen. With a good large church and frequent services, one or two missionaries (and this alas! seems to be the number to which we are to be limited,) can declare their message to a greater number of hearers, than half a dozen missionaries could, preaching in small private houses. A good large church, therefore, is the cheapest way of multiplying our efficiency. Besides this, a solemn stately edifice, dedicated to, and used exclusively for, the worship of the true God, standing in the midst of a heathen city, is, though a silent, yet still a powerful witness for God. It awakens and arrests the attention of even the most careless passer-by. Such a temple in Shanghai would be thronged by thousands of hearers, and your missionaries would be able to do more in a day, in bringing the sound of the gospel to the ears of this people, with such facilities, than, without them, they could do in weeks or months. I earnestly hope that before this reaches you, the money to build our first church will have been sent.

From the above it will be seen that no little importance is attached to the erection of a building, to be specially employed for the worship of God, and the preaching of the gospel.

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**AMERICAN BAPTIST MISSIONARY
 UNION.**

From the last number of the Magazine, we learn that Rev. Mr. Mason, of the Karen Mission, is on his way to this country, on account of feeble health; also, that Mr. and Mrs. Brayton and child, with two children of Mr. Mason, arrived at Boston on the 20th of July. The affecting intelli-

gence of the death of E. B. Bullard, of the Maulmain Mission, has just been received. From the following extract, our readers will perceive that reinforcements are soon to be sent to various stations:

On the 28th of June, Messrs. Appleton H. Danforth and Ira J. Stoddard, members of the Senior Theological Class of Madison University, Hamilton, N. Y., were appointed missionaries to Assam, the former to be stationed at Gowahati with Mr. Baker, and the other with Mr. Bronson at Nowgog. At the same meeting Miss Harriet H. Morse, formerly of the Ojibwa Mission, was re-appointed an assistant missionary in the Siamese department of the Siam Mission. Mr. William Moore, of Butler county, Ohio, and late graduate of Covington Theological Institute, Ky., was appointed missionary to the Karens July 12. His particular destination is the Sho Karens in the neighborhood of Maulmain, the field just vacated by the lamented Mr. Bullard. The Rev. T. W. Greer, pastor of the first Baptist church in Salem, Columbiana co., Ohio, was at the same time appointed with Mrs. E. H. Greer to the Burman Mission, to labor at Akyab or Ramree. The above are expected to take their departure about the middle of October, except Miss Morse, who will sail for Siam, if opportunity permit, soon after the first of September. Rev. J. and Mrs. Johnson, appointed to the China Mission last year, and Rev. J. T. Jones, of the Siam Mission, will probably sail at the same time. Mr. Abbott leaves by the earliest ship for Arracan *via* Calcutta.

Mrs. M. B. Crocker, having recovered from her severe illness, has been authorized, at her own request, to re-join the Bassa Mission. She will probably sail for Edina before winter.

Mr. J. Tecumseh Jones, Putawatomie assistant, has been authorized to resume his labors at the new Putawatomie settlement assigned by the United States Government.

Board of Foreign Missions, Richmond, Va.

CHINA MISSION.

Letter from Brother Samuel C. Clopton.

Our readers will be gratified to know that our brethren Clopton and Pearcy have commenced the work of instructing the heathen around them, in the things which pertain to salvation. Though scarcely able to speak the new language, they are endeavoring, in broken accents, and through an interpreter, to preach Christ, and him crucified. All will, we trust, sympathize with the request contained in the following letters, and earnestly pray on their behalf for the Divine guidance and blessing. The extract from Brother Clopton is dated Feb. 23d, 1847. After referring to his own exercises of mind, he thus proceeds:—

We have public religious exercises in our chapel twice a week. All of these, with an exception or two, I have regularly attended. The chapel is generally full of orderly, and sometimes very attentive hearers, to whom we give from twenty to thirty copies of one or other of the gospels every meeting. In this way we have distributed a thousand and some hundreds of copies.

We have also a conversation meeting every afternoon, just within the chapel door. With two assistants, I go down and invite any and every body to come in, where we at once, in the most familiar and earnest manner, converse with all that come in on the subject of the gospel. We can generally get as many as we want, who seem to pay the strictest attention, and who propound many questions. Of course, as yet, I can do but little at talking, but still, these are the most interesting exercises I attend. They are often animating, and I hope and pray may prove a great blessing to this idolatrous peo-

ple. How much I long on such occasions to have my tongue loosed! May God grant me the privilege soon of speaking to this people all the words of eternal life! Thus, my dear brother, do we attempt to scatter the seed, both oral and written. The Lord grant that it may bring forth much fruit to his honor and glory. And oh that all my brethren and sisters at home might with the whole heart say, *amen!*

Every Sabbath morning I have a class of three persons studying the Bible. The plan resorted to in my limited knowledge of the language, is this: They are required to commit a verse of scripture each day, which I commit with them. In addition to this, they have a subject assigned them to prove by scripture, references to which they are required to bring forward and read, while I look into the English Bible to see if it is correct. To say that I have been pleased, would be saying too little. I have been highly gratified, and have wondered how they managed to succeed so well, not having a concordance. The subjects have been such as these: Prove that there is but one true God; that all men are sinners; that all men must repent; that all must believe in Jesus; that God ought to be worshiped, &c., &c. Their next is to prove that it is wrong to worship idols. Thus, in my present situation, wherein I had expected for some time to be comparatively silent, in the way of teaching, it is truly gratifying to be permitted to have such a class, and especially to see them doing so well. One of the number is our book distributor, who resides with us, the other two are servants of the family, both worshipers of idols, though I have hopes that they are not very well pleased with the wicked practice.

In sending this, my first report, I cannot close without expressing my gratitude to God for having directed

me to this field of labor, and to the brethren of the Board for having invited and sent me. I see before and all around me an extensive and important field, already white unto the harvest. It fills my heart with gratitude to think that I am permitted to enter it. It is no fancy with me now; it is all reality. Thousands upon thousands of souls all around me are groping in their blindness, without a knowledge of the God who made them, knowing nothing of Jesus Christ, the great Redeemer of the world, and the only way of salvation, and living in every abominable wickedness. Oh that God would render me useful to this truly miserable people. Let not your prayers cease to ascend to heaven for the poor Chinese. With a heart full of gratitude to God and to my brethren at home for sending me to publish the glad news of salvation to *such a people*,

I am, my dear brother, very affectionately and tenderly yours, in a blessed Saviour,
S. C. CLOPTON.

Letter from Brother George Pearcy.

Among other items of information, Brother Pearcy, in a letter dated April 24th, refers to the recent difficulties between the Chinese and English. How far the hostile movements of Sir John Francis Davis are to be justified, may be questionable, but the believer in Divine sovereignty can easily perceive how all may "turn out to the furtherance of the gospel." When "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed," he can frustrate all their schemes, and dash them to pieces as a potter's vessel. His overruling agency will be manifest by permitting them to come into collision with each other, thus making the wrath of man to praise him, and restraining the remainder.

But for these national collisions, China would have remained inaccessible to the christian missionary. The thirst for dominion, and the spirit of enterprise so peculiar to the British government, have broken down the wall of separation between China and other nations, and through this breach the messengers of truth may enter, to proclaim the tidings of the gospel.

From all the tumult and apprehension experienced by our brethren in Canton, the Lord, we trust, will deliver them. He can make them dwell in safety, and glorify himself by applying the truth they teach to the consciences of all that hear it.

In regard to the recent assaults of the British forces, Brother Pearcy observes—

I send you a printed sheet containing a detailed account of the war between the English forces and the provincial city Canton. I wrote bro. Jeter fully on the subject by the "Paul Jones," which sailed 17th instant.

It was a time of great alarm to all residents, native and foreign. The general opinion was, that the city would be bombarded. Thousands left with their families. Happily, the affair was settled without the sacrifice of the city. All seem quiet now; but I do not think they will remain so long. There was the greatest disappointment and indignation manifested in the countenances of the Chinese. Truly do they say, "that the whole body of the people can only gnash their teeth with rage and indignation."

Yesterday the Honan people had a meeting to consider what should be done. They condemn Keying for giving up their land and houses. What will be the influence of all this on the mission here I do not know. I do not think the missionaries will find it best to locate on the

Honan side, if indeed it is practicable.

In these times of danger and commotion, we must cast our care upon God, and pray that his will may be done here as it is in heaven.

Yours, affectionately,
GEO. PEARCY.

REPORT OF WONG SEEN SANG.

We insert in the present number of the Journal, communications from two of the native assistants in Canton, addressed to the missionaries in the form of reports. They furnish a specimen of christian influence on those whose minds were once blinded by heathenish superstitions. Emerging from the darkness, they, as yet, "see men as trees walking." Unto them the light will more perfectly shine, and through them we may hope, its cheering rays will be widely diffused among their countrymen. Introducing the communication of Wong Seen Sang, brother Clifton remarks:—

I have the pleasure thus early of sending the reports of two assistants, who have this year been employed under the direction of our mission. They speak of no conversions, but they are nevertheless interesting; and I trust are but a beginning of the many gratifying reports it shall be my privilege to send you. The first report is from Wong Seen Sang. He is about fifty years of age, looks well, and with some attention will do well. He is under the immediate instruction of brother Roberts in a Bible class. He is present at our conversation or receiving meetings, and takes quite an active part. When he becomes interested he speaks with animation. He easily catches the idea from a foreigner trying to speak in Chinese, and for this reason will be quite valuable to us. Already through him I can hold quite a converse with the visitors. His report is as follows:—

Wong Seen Sang's Report for 1846.

The book says, at the end of the year, make new changes. So I now take up my journals to give a condensed report of the year. Under

the favor of pastor Shuck and the brethren, I was appointed deacon of the church. While abiding at the chapel on Loon Heng street, (our present residence,) I distributed books and published the doctrines. On account of the pastor's returning to his native country, I was handed over to the directions of teacher Devan, and on account of his not being much acquainted with the Chinese language, he handed me over to teacher Roberts. Hence, in the second month I came to his chapel at Long Shick Kok, to assist in the publication of the word; and took up my lodging at Wong Sung Kong, his upper chapel. Every day, morning and evening, I have read and prayed. After breakfast went to the Uet-Tung chapel and joined with the rest of the brethren in the Bible class—reciting the scriptures, singing, praying and explaining. Submitted the journal of the previous day for examination, immediately after which the teacher appointed every man his duty for the day. Perhaps my duty fell to continue in the chapel to receive visitors and preach to them; perhaps to go out into the streets to seek opportunity to preach. I have been careful to observe the regulations and go, not daring to oppose. In addition, I went with assistant Chong to Kwoon-U to preach the gospel. Also, during the fifth month I went with A-Le to Fut Shan to preach and distribute books. During the seventh month I went with Fong to Hong Kong to preach and distribute books; at every place preaching Christ and him crucified for our sins. The people seemed pleased at hearing. Every month I joined in the monthly subscription for the spread of the gospel in Canton. Also every Lord's day we made a regular small subscription of 17 cash.

On Sabbath morning the church bell was rung, when perhaps several tens, sometimes more than one hundred, would come to hear the word, at which they seemed much gratified, and then received books. The

amount of books I have distributed this year has been upwards of 3,000. Through the grace of the Saviour, and the assistance of the brethren, I have this year assisted in the publication of the word, and now pray that the doctrines may spread abroad and make known the love of the Saviour to the world.

Grateful acknowledgments to Roberts Seen Sang, for his labors in exhorting and instructing me, for which may he obtain eternal life.

WONG-OEY.

REPORT OF YOW CHONG.

Brother Clopton describes this assistant as follows:—

HUE, or as he is frequently called Yow Chong, is youthful in his appearance. He is attentive to his duties and seems disposed to do what he can. With a little more experience and boldness, which he is gaining slowly, he will, it is hoped, make a very useful man. He is also under the instruction of brother Roberts, and regularly attends our conversation meetings. The following are his reports for 1846:—

From the beginning of this year until the second month, I was under the instruction of teacher Devan. From the 20th of second month I have been under the superintendence of teacher Roberts, who has been trying to expand my understanding, for which I am thankful to him. Every day I have read, sung and explained, also written. Sometimes I continued in the chapel, sometimes went out into the street—into the city, upon the river, to the Lepers' Hospital, to Honan, to Fut Shan, Koon-U, Chung-tong, Whampo, to these several places, and also to Wong Sung Hong and Uet-tung chapel. I have assisted in receiving visitors, publishing the word according to teacher Roberts' directions, not grumbling at labor, nor daring to do any thing of my own self-will. The first half of the year, on account of the people not perfectly understand-

ing the true doctrines of Jesus, some ridiculed and some railed, but the last half of the year, through the excellent instructions of teacher Roberts, the hearers of the gospel came fully to understand that Jesus is able to forgive sins and save the soul, securing to it happiness, and deliverance from perdition, raising to heaven and delivering from hell. Although we are the weak things of the world, I believe the power of the gospel will spread abroad. By the grace of God I hope that the Holy Spirit will convert the people of Canton, causing them to know that the gospel is the truth, that the soul is precious, and that they ought to put away all uncleanness and worship the true God. I hope that the gospel may spread abroad under the face of the whole heavens, that every man may believe and obey. This is the prayer of my heart. HUE.

AFRICA.

A Macedonian Call.

Referring to the condition of the ten Baptist churches on the coast, in a letter to bro. Wm. Crane, bro. Day represents them as containing rather more than 300 members, nearly all destitute of pastors, and in a feeble and declining condition. Looking at their spiritual condition, he continues:

“With this state of things before us, my dear brother, can we forbear exclaiming, Will the Lord cast off forever? Is his mercy clean gone forever? Hath God forgotten to be gracious? His way is indeed in the sea, and his path in the great waters. But why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him.”

Subsequently he says:

“You speak of encouraging the hearts of the many colored Baptists in America, or rather in the Southern States, by good news from Africa.

I have nothing good to communicate. Whichever way I look, I find cause of grief, whether to the churches, the colony, or the poor heathen. The churches are in a state so low, they seem almost forsaken. The colony, containing many ignorant and unlettered, needs the work of a missionary almost as much as the surrounding heathen, while no one cares for them. Their minds are dark as midnight, in almost every thing. The heathen are so sunken, so degraded, so attached to their fooleries. How! of which! can I write good news? All the good I know is prospective. I look forward to a better time, a brighter sky, a time of refreshing, a time when undefiled religion will exert its influence."

We have also received letters from brother A. P. Davis, one of our missionaries on the coast, written in the same plaintive strain. He appeals in earnest tones that vigorous measures may be adopted by us, to meet the crisis which seems to have been reached by the churches of our denomination in Africa, and to spread among the heathen the knowledge of the true God, and his Son Jesus Christ.

We might mention, too, that several communications have been forwarded by brethren residing at different and distant parts of the coast. All seem to utter the same cry, "Come over and help us." Through them, with outstretched arms, the unnumbered occupants of surrounding native towns are pleading for the bread of eternal life. Shall the call be unheeded? It will not, it cannot be. Our brethren of the south are already responding to the appeal. We have within a few months appointed three colored men as our missionaries, and as fast as suitable

individuals can be secured, they will be sent forth to the work. We ought to have at least eight or ten men in that field.

We commend the African mission to the prayerful attention of our brethren. Let all pray the Lord of the harvest to send laborers into that field. The harvest truly is great and the laborers few. Thankfully will the Board receive information in regard to colored men at the south, who may be qualified and willing to preach among the heathen the unsearchable riches of Christ.

CONTRIBUTIONS OF THE COLORED PEOPLE.

With no little pleasure, we give place to a communication received from a brother of the lower country, on a subject of vital importance. The position occupied by the writer affords him the opportunity of judging discreetly in regard to all that affects the colored population. He is not a minister, but is not therefore the less qualified to advise on those points which relate to the spread of Messiah's kingdom. Convinced as he is of the ability and willingness of the colored people to contribute to the spread of the gospel, he urges that special pains shall be taken to explain to them the designs of the Board to send the words of life to their father-land. This may be done by the pastor, or by any private brother qualified to present this subject to their attention. Such statements and appeals as may be appropriately made will be productive of salutary influence. A tender interest in the welfare of the wretched heathen will be excited, and a sin-

ere pleasure be afforded them in being called upon to contribute for the support of the African Mission.

A number of interesting facts might be stated illustrative of the propriety of special efforts to secure the benefactions of our colored brethren. In addition to those stated by our brother, we may refer to an interview enjoyed by the editor a few days since with a colored congregation in the lower country. A few remarks having been made on the African Mission, a voluntary contribution was made, each one coming deliberately forward and placing his benefactions on the table. Nearly eight dollars were cheerfully paid over, and a pledge given, that within a few months other sums would be furnished. A female slave of Alabama, within twelve months, at different times, paid into the hands of her pastor about fifteen dollars, as the results of little earnings allowed by her mistress. Many similar instances would occur if the proper steps were taken by our bishops and deacons.

The colored people form a large and very interesting portion of our membership in the southern churches. They should not be denied the privilege of aiding in the blessed work of sending back to the tribes whence their forefathers came, the waters of life. Nor should we be without the important aid which they will be able to furnish. The entire African Mission might be sustained by them, with an average annual contribution of five cents for each member.

We invite special attention to the communication of our correspondent.

Clifton, July 10th, 1847.

DEAR BRO. TAYLOR;—

I have long considered it desirable that the colored members of our churches should have their attention called to, and feelings interested in the missionary enterprise. I am aware, that among the more intelligent of this class attached to your city churches, much interest has already been felt and efficient aid rendered; but it has been otherwise in the country. While, in reference to our efforts and contributions towards the spread of the gospel, we have ourselves kept far in rear of the example set by the city churches, and still farther behind our duty, we have seemed to suppose that it was a matter with which our colored members had nothing to do; and I doubt not that there are many country churches in which an effort to enlist them in the work would be looked upon with ridicule, if not with some degree of suspicion. This should not be. A very limited acquaintance with the characteristics of the race, will suffice to convince us that an effort of this sort would tend to promote their happiness and usefulness, while the means within their command are sufficient to make no contemptible addition to our pecuniary resources.

Where such calls have been made, they have been responded to with pride and pleasure. It seems to give them a feeling of self-respect and importance, and many of them contribute with eagerness and evident gratification—delighting to be the means of sending that gospel which has so ameliorated their own condition, to shed its benign influence over others. It was my privilege to carry up to the late annual meeting of the Virginia Baptist Foreign Missionary Society, a small purse containing the spontaneous tribute of a few colored members of one of the churches in my neighborhood to the African Mission—and the pastor of a church in an adjoining county (a comparatively prosperous, active and

wealthy church) informs me, that a single appeal on behalf of that mission, produced from his colored members a contribution larger than the whole annual subscription of his white members to foreign-missionary purposes.

I intended to have made some remarks upon this subject at the meeting of our Society in June, but was prevented from doing so; and now, in accordance with your suggestion, take this method of calling attention to it. I regret that the medium of communication renders it improper that I should do more than offer mere hints for the consideration of others.

Sincerely, yours.

LETTER FROM BROTHER M. T. YATES.

We are thankful to be able to state that we have received a few lines from brother Yates. He and his lady sailed from Boston in the ship Thomas W. Sears, on the 26th of April. They seem to have been borne on by favorable winds up to the time, when, meeting a vessel, they were permitted to send the following hastily written note. It will be an occasion of gratitude with many to know that they had enjoyed thus far good health and spirits. Brother Yates, from his home on the deep, thus writes:—

Ship T. W. Sears, June 1, 1847.

DEAR BROTHER TAYLOR:—

I have only an opportunity to drop you a line. We have had little or no sea sickness. Mrs. Yates was somewhat unwell a few days, but we are now in good health and spirits. We have had pleasant weather all the time since we left Boston. Our latitude is now 16 degrees south. God has indeed blessed us with a good ship, and lovely weather.

In haste, yours in Christ,

M. T. YATES.

Donations.	
FROM JULY 1 TO AUG. 1.	
<i>Maryland.</i>	
Rev. Franklin Wilson, Baltimore,	100,00
<i>District of Columbia.</i>	
E Street Baptist church, Washington, per A. Rothwell,	50,00
<i>Virginia.</i>	
Va. Bap. For. Miss. Society, per Dr. A. G. Wortham, treas., of which 77,17 is for African mission,	104,85
<i>North Carolina.</i>	
N. C. Bap. State Convention, per A. A. Pattillo, treasurer,	13,00
Spring Hill church, per Rev. J. Monroe, for China mission,	10,00
Collections by Rev. L. Du Pre, for African mission,	24,90
Collections by Rev. L. Du Pre, for general purposes,	10,25
	58,15
<i>South Carolina.</i>	
Darlington church, per A. E. McIver,	45,00
St. Helena church, per Dr. Sams, viz :	
For general purposes,	10,00
For African mission,	2,31
Miss S. Fuller, Beaufort,	5,00
	62,31
<i>Alabama.</i>	
Ala. Bap. State Convention, per N. Wyatt, treasurer, for Rev. J. J. Roberts,	30,00
	405,31
BIBLE FUND.	
<i>North and South Carolina.</i>	
Collections by Rev. L. Du Pre, agent for these States,	347,41
Cash from Rev. L. Du Pre, Remitted by W. Q. Beattie, subscriptions to Rev. L. Du Pre, viz :	8,99
J. Terrell,	20,00
W. Q. Beattie,	5,39
Colored brethren, for Bible distribution in Africa,	9,61
St. Helena church, S. C., per Dr. Sams,	20,00
	411,40
	\$816,71
ARCH'D THOMAS, Treas.	

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

TENNESSEE.

Memphis.—Rev. P. S. Gayle's Report.

During the last quarter this missionary has baptized five persons, and four others are approved by the church as candidates for baptism; twelve have been received by letter. Weekly prayer meetings are kept up and the monthly concert for prayer is regularly observed. A prosperous Sabbath School, with twelve teachers, sixty-six scholars, and one hundred and ninety-five volumes in the library, and still increasing. This School was organized four months since with eight scholars and sixty volumes of books. To defray the church expenses they have adopted the system of weekly collections. Efforts are now being made to complete the principal room of their church edifice. Brother G. has had much affliction in his family this quarter by sickness. At the time of mailing his report, he states that a lovely daughter, fifteen years old, was dangerously ill, and had been for nineteen days.

MISSISSIPPI.

Grand Gulf and Port Gibson.—Rev. J. A. Bullard's Report.

Brother Bullard divides his time equally between the above named places. He has performed his usual amount of labor. Sabbath School, &c., as reported last quarter. No special awakening in the congregations. This he seems to regret—is cast down, but does not despair. He says: "I do not, how-

ever, despair of good attending the ministration of the gospel. The Bible is true, and God has pledged a harvest to such as do not faint. On this subject my faith has never yet failed, and were I, as Dr. Judson once did, to labor six long years without any apparent fruit, I would still say as he did: 'Be not discouraged, if the Lord spare me you shall hear from me again.'"

Vicksburg.—Rev. W. C. Crane's Report.

This report is for the first quarter of brother Crane at this station. During this time ten have been baptized, and seven received by letter—three of whom were white. There is an interesting Sabbath School connected with the church, consisting of twenty-five scholars, six teachers and two hundred volumes in the library. Connected with this School there is a Juvenile Missionary Society contributing annually an amount sufficient to educate a Chinese girl. The monthly concert is observed and a collection for missions taken up.

In relation to their new house of worship he writes: "Our new meeting-house has been occupied about two months. It is without ceiling, galleries and plastering—fitted up with seats and pulpit, so as to be decidedly comfortable. Great credit is due to this little band for their energy and zeal. It will require \$1,500 to free the church of debt, and about \$2,000 to finish it according to the original model. Our prospects are decidedly good. Congregations respectable, pretty full and very attentive.

"I confidently anticipate that at no distant day there will be in Vicksburg, a praying, godly, independent church—ready for every good word and work, occupying a tasteful and commodious house of worship; and exerting an influence upon the surrounding regions of great value to the cause of our Redeemer."

LOUISIANA.

Rev. I. T. Hinton, missionary to the First Baptist church of New Orleans, reports four received by baptism and nine by letter during the last quarter. One hundred scholars and twenty teachers in the Sabbath School. Other matters about as reported last quarter.

TEXAS.

Montgomery, &c.—Rev. J. W. D. Creath's Report.

The success that has attended this missionary's labors, gives full proof that faithful and self-denying effort to preach Christ in Texas, will meet its reward. This brother is reaping a rich harvest in a short time. He entered his field the first of the present year. We have before us his second quarterly report. During the quarter he has received by letter and baptized twenty-two members. Two others are received for the ordinance. Also two Temperance Societies, upon the plan of total abstinence from all that intoxicates, have been formed; one at Montgomery, numbering seventy-four members, the other at Fautharp's, numbering ninety. Two Sabbath Schools have been organized during the same period—one at Huntsville, consisting of eighty-two pupils, and the other at Fautharp's, of forty pupils. He says: "There

are indications of a work of grace in several of my congregations. Persons are professing faith in Christ at their homes. And we receive members at almost every monthly meeting. Our congregations are solemn and attentive. The harvest is great, *very great*. We need more laborers.

"At our last meeting in Huntsville, I met two brethren from Liberty county, on the Trinity River, who are exceedingly anxious the Board should send them a missionary, if possible. They pledge themselves to furnish a house and provisions for the first year if the Board will send a suitable man, and clothe him. Liberty county is thought to be as healthy as any portion of Eastern Texas. The population is increasing rapidly."

Another encouraging evidence of the success of the gospel in the congregations of brother Creath, is, they have, during the quarter, raised the full amount of his salary for that quarter. He says: "You need not send me a draft for this quarter, for my people have raised it and twenty-five dollars more."

Galveston.—Rev. James Huckins' Report.

During this quarter four have been baptized and eight received by letter. Sabbath School, eight teachers and forty scholars, one hundred volumes in the library. Bible class of twenty-five pupils. The church maintains two male and one female prayer meetings weekly. Monthly concert is observed. They have an interesting congregation of blacks, with whom regular worship is held. The new church building is nearly completed. In regard to

the state of religious interest he says: "The state of religious feeling in the church is gradually improving. Our meetings for prayer have never been so interesting, nor so fully attended as at present. Our Sabbath congregations have not been so large during the last two months as during the preceding quarter. This may be owing to several causes. The superintending of our new building and collection of funds devolving upon me, I have not had so much time for preparations. The Methodists have employed extraordinary means, and hence have attracted much attention. The heat is intense, and a very large portion of the citizens are absent, either at the North, or in Mexico. All these causes have had their influence to diminish our regular congregations on the Sabbath. Besides, our present house of worship is out of the way, and it is uncomfortable. I trust the return of cool weather, and of the absent citizens; and especially a greater measure of God's Spirit, will prepare for us an enlarged congregation, when we can enter our new house. In reviewing the quarter, I feel that I have done all in my power. There are seven white persons connected with our congregation whom I consider suitable candidates for baptism. I expect the privilege of baptizing them soon. During the past week I was sent for to visit a lady eighty-seven years old, and who for seventy years has been a member of a Pedæbaptist church. She feels that she cannot die in peace unless she is permitted to follow the Saviour in his ordinances. She and her daughter requested baptism."

Houston.—Rev. Wm. M. Tryon's Report.

"Our place of worship is finished. It was opened for divine service on the last Lord's day in May. Brother Huckins, from Galveston, and brother Henry L. Graves, President of our Baptist College, were present and preached with acceptance to large and serious congregations. For our church, which has struggled so hard to accomplish this work, it was truly a time of rejoicing. Our house is located in an eligible part of the city. It is thirty-five feet by sixty-five feet, of brick, wall eighteen inches thick, and is said to be the best piece of masonry in the State. The interior is plastered and fitted up in the plainest style. During the past quarter I visited Independence and attended a meeting of the Board of Trustees of the Baylor College. During a residence of nearly seven years in this western country, I traveled extensively in different parts of it, and visited those portions most celebrated for richness of soil, noted for excellent pasturage, having the greatest reputation for health and highly cultivated society; and the result of observation is, that Washington county, the location of our Baptist College, in point of health, society, fertile soil and picturesque scenery, combines more advantages than any other portion of our new State. It may be justly denominated the garden spot of Texas. I consider our Literary Institution calculated, with God's blessing, to do more towards securing permanency to our denomination than any other movement with which I have been connected since my removal from Alabama. It is a nucleus around which the denomination will

rally; and will become a school of the Prophets, from which, in years to come, their children will go forth as missionaries to various parts of the world. There are many Germans in this place and Galveston, and scattered throughout the whole country. Could the Board send a German missionary among them much good might be effected. Had I German tracts, I could distribute them extensively in this and other places.

The accounts which I have received from the churches in the different parts of the country are encouraging. A church has been recently constituted in Gonzales; and others, it is contemplated, will, ere long, be organized in inviting fields."

This report closes the first year's labor of this missionary under the appointment of our Board. During the year he has preached one hundred and fifty-six sermons, delivered one hundred and thirty-four lectures on religious subjects, attended seventy prayer meetings, sixty-five other religious meetings, baptized twenty-one, received by letter fifteen, made four hundred and forty pastoral visits, traveled five hundred and eighty miles, increased Sabbath school library from eighty to one hundred and fifty volumes, the number of scholars from sixty to seventy, and built a neat and commodious house of worship.

ALABAMA.

Rev. R. B. Burleson, of Florence and Tuscombina, reports the reception of six members by baptism, and two by letter, into the fellowship of the Florence church, and one by baptism into the church at Tuscombina. He has a Bible class connected with each.

EVANGELISTIC LABORS.

We have inserted the following interesting sketch from the English Baptist Magazine, in the hope that it may meet the eye of those who will be induced to make similar efforts, amongst the destitute at their very doors. Go forth, young brethren in the strength of the Lord. Search out and instruct the ignorant—open Sabbath Schools and prayer meetings in your vicinity—distribute tracts and religious books—work on, against opposition and discouragements—falter not in your labors of love—in due time you shall reap if you faint not.

About two years ago, the pastor of a village congregation, lamenting the spiritual destitution of several populous districts in the vicinity, said, in the course of his address one Lord's day morning, "Young men! the villagers around are perishing; go and preach to them the gospel." A young man who had not long become a member of the church was present and heard the appeal, and, under the blessing of God, it was enough. In the afternoon of the same day he went forth and came to a hamlet about three miles distant, whose inhabitants lived in total darkness and without any means of religious instruction. Old and young, they were alike ignorant of the way of life. They were addicted to the lowest vices and most ridiculous sports. The Sabbath day, as is usual under such circumstances, was spent, with here and there an exception, in folly and sin. But what could he do? His knowledge was scanty, his experience of spiritual life was recent, and his resources were limited. He had neither education, nor money, nor influence, and the people were ignorant, rude, and wicked. He deliberated. He thought that if they knew what he did, little as that was, their condition would be improved and their life more happy. He therefore resolved to tell them what he knew of Jesus Christ and what he felt of religion, and to labor in every way possible for their spiritual well-

being. He saw several cottages untenanted; he therefore applied at once for the use of one of them, free of rent, for a school and preaching room until such time as it would be required for a dwelling house. The application was successful. He announced his intention in the neighborhood, and fixed the time when he would commence his operations. Meanwhile, however, much had to be done; the house must be cleaned and aired; benches, rails, pulpit, books, &c., must be provided. And he stood alone. He was not sure of the sanction of any one. He mentioned the project to some who were ready for every good work, and they commended and encouraged him; and soon the necessary aid was secured. In conjunction with one or two others whom he enlisted in the cause, he commenced operations. The materials were of course rough and unruly, for no kind hand had ever applied the chisel to remove any of the protuberances. That which would have deterred many was an additional motive for him to act; for he himself had been a rough and ungovernable lad. There was a prospect of usefulness, though a remote one, and, encouraged by this, the young men went on, the originator becoming the superintendent of the station, and taking with him each Sabbath one or more to aid him both in teaching, and preaching the word. He did not meet with all the encouragement he might have expected; some of the people insulted and annoyed him and his fellow-laborers greatly. On one occasion, on a dark night, they were stoned for some time, but happily escaped without much injury. Although a stone struck him, this young soldier of Jesus Christ was only the more determined to persevere: ignorance of God and of his word was the cause of that opposition, which, therefore, served to deepen his impression of their claims, and to bring to light fresh materials for conquest. But that was not all. Christian friends blamed him. Elder brethren thought

him forward, and even presumptuous, and predicted the certain failure of his scheme; yet, constrained by the love of Christ, and of precious souls for whom Christ died, he went on, notwithstanding every opposition.

The result of two years' self-denying labor is gratifying. In the school there are about ninety children and young persons in regular attendance, many of whom are able to read well, and some to write a little. They have established a small loan library, which, though it is by no means adequate to the growing desire of the school and congregation, is doing good. The behavior and external appearance of the children, and, indeed, of the entire neighborhood, are greatly improved; swearing, gambling, sabbath profanation, intemperance, and the like, are far less frequent than formerly. What a blessing, even in a temporal point of view, does the introduction of the gospel into that place appear! Generations yet unborn will call him blessed who had mercy on them in their low estate!

Could they have a school-room instead of the cottage, much more good would doubtless be done both in the school and congregation; for there can be no additions to either until a larger place of meeting be obtained. Through the preaching of these brethren, too, much good has been effected. Several are hopefully converted to God; eight have been baptized on a profession of faith and received into christian fellowship by a neighboring church, and there is a prospect of further additions ere long. A large district in that locality is regularly furnished with tracts, which in most cases are gratefully received. What will be the ultimate issue of these "works of faith and labors of love," we cannot conjecture; but surely enough has been realized to compel us to say to these servants of the Lord, Thank God and take courage.

Are there not young men in most of our churches who might "go and do likewise?" Dear brethren, this

sketch is written in the hope that some of you will be induced by it to go forth in the name of the Lord to rescue your fellow creatures from ruin! Have compassion on the multitudes within your reach who perish every year "for lack of knowledge,"—that knowledge which you possess! The humble reception of the truths of the gospel has made you happy, and it would make them happy likewise; but how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? Young and old appeal to your sympathies. By their miseries, dangers, and prospects they call for help. They say, in language which cannot be mistaken, "that the soul be without knowledge it is not good." Oh, covet "the blessing of them that are ready to perish." Serve the Lord with humility, zeal and prayer. "Ye are not your own, for ye are bought with a price—(and oh, what a price!)—therefore glorify God with your body and your spirit, which are God's."

FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 27, 1843, (*here insert the amount, if in money, or subject, if other property, either real or personal, as also the object, either foreign or domestic missions.*")

Donations.

[In the acknowledgments given in the August number, all the receipts from South Carolina, and mostly from Mississippi, were omitted. The reports of the agents for those States were not at hand. They are now given up to July 1st.]

Mississippi.

By Rev. J. C. Keeney, agent:—
 Joel Barnett, \$100.00
 Joseph May, 20.00
 Mrs. Mary W. Moseley, 4.00
 Mrs. Jane C. Sanders, 15.00
 W. F. Dowd, 5.00

J. C. Buck,	5,00
Peter Hughes,	10,00
Mrs. Mariah J. Bacon,	1,00
A brother,	1,00
Mrs. Susannah Crow,	5,00
Mrs. Mary Archer,	7,50
A friend,	10,00
James Barnes,	5,00
John L. Wall,	5,00
W. S. Wilbanks,	5,00
Clear Creek ch. col.,	4,30
A brother,	2,00
Nathaniel Bowren,	1,00
Mrs. E. P. Bondurant,	10,00
A. Willis,	5,00
John Prichard,	5,00
Littleton Monday,	100,00
Mrs. Penelope McGill,	25,00
Mrs. Sarah E. Griffing,	5,00
Mrs. Sarah Griffing,	5,00
Miss Maria Howe,	5,00
Wm. Montgomery,	50,00
Richard Cordill,	50,00
S. T. Potts,	10,00
Wm. Potts,	5,00
John Kennedy,	10,00
Wm. H. Head,	5,00
Rev. John Micou,	10,00
Wm. H. Merinar,	5,00
T. A. J. Owens,	5,00
Redrick Green,	10,00
Daniel Dupree,	25,00
Nathaniel Barnett,	25,00
T. K. Thompson,	12,50
Reuben Hodges,	12,50
J. M. Cunningham,	12,50
J. D. Brooks,	5,00
E. L. Carpenter,	2,50
Wm. Manning,	10,00
Isaiah Franklin,	5,00
Bird Ivy,	10,00
H. H. Colbert,	10,00
R. M. Thomas,	10,00
C. B. Bacon,	5,00
P. M. Warren,	10,00
Wm. R. Cannon,	10,00
E. J. Munger,	3,00
Joseph Norris,	8,00
Mrs. P. Armstrong,	10,00
Nathan Smith,	5,00
R. B. Ellis,	5,00
Rev. M. W. Crestman,	10,00
J. J. Hodges,	5,00
Wm. M. Barnes,	5,00
Kenzie Routh,	1,50
John N. Gibson,	2,50
Wm. E. Erwin,	5,00
J. M. Perry,	5,00
James Brownlee,	10,00
L. N. Holbert,	10,00
John Hadley,	5,00
Thos. Brandon,	5,00
Richard Harrison,	10,00
J. E. Harrison,	12,50
J. H. Jarmon,	12,00
James Moore,	25,00
Columbus Love,	25,00
Robert Pulliam,	5,00
J. E. Lyles,	2,50

John Brownlee,	12,50	
	<hr/>	\$890,30
<i>Louisiana.</i>		
By Rev. J. C. Keeney, agent:—		
Lewis Perkins,	\$2,50	
John Brown,	5,00	
C. Jackson,	5,00	
Mrs. E. Palmer,	50	
W. H. Parmley,	50	
	<hr/>	\$13,50
<i>Alabama.</i>		
Rehoboth church, by Rev.		
C. M. Breaker,	\$80,00	
	<hr/>	\$80,00
<i>South Carolina.</i>		
From April 1 to July 1.		
By Rev. Wm. P. Hill, agent:—		
Rev. Richard Fuller,	\$100,00	
Philip Kitching,	5,00	
Wm. Knotts,	10,00	
C. Kimerline,	5,00	
Rev. Joshua Taylor,	5,00	
D. S. Taylor,	5,00	
L. Holman,	1,00	
W. Fuller,	10,00	
Rev. T. T. Hopkins,	5,00	
Thos. Willingham,	10,00	
George Rhodes,	5,00	
J. A. Wood,	20,00	
Jenning J. Wood,	5,00	
D. M. Dunbar,	5,00	
W. S. Johnson,	5,00	
John Quattlebum,	2,00	
Marion Sams,	5,00	
E. Gifford,	5,00	
Mrs. Mary Furse,	5,00	
Pipe Creek church,	50,00	
W. S. Mobley,	3,00	
J. W. W. Marshal,	1,00	
Robert Garvin, jr.,	2,00	
James Kitching,	5,00	
J. S. C. Huffman,	1,00	
R. Rickenbecker,	50	
R. G. Lawrence,	5,00	
Nathan Norris,	2,00	
Mrs. M. Corder,	50	
B. T. Boatwright,	2,00	
Fillman Watson,	5,00	
Peleriah Williams,	25	
R. H. Holston,	50	
Col. Mt. Ebal,	7,62	
J. T. Abel,	1,00	
Wayne Abel,	1,00	
B. P. Reed,	2,00	
David Williams,	1,00	
J. H. Gambrell,	3,00	
C. M. Butler,	2,00	
James Butler,	1,00	
Redrick Hayne,	1,00	
Paul Spiegner,	1,00	
George Ray,	50	
Moses Bradley,	75	
Cash,	1,10	
Abram Anthy,	1,00	
R. Zeagler,	2,50	
Mrs. Zeagler,	2,50	

Hugh Reed,	2,00
G. Hartsoy,	1,00
S. H. Still,	1,00
J. W. Mutheny,	1,00
Mrs. M. Raysor,	5,00
L. M. Ayer,	20,00
Louis Parker,	1,00
Rob't Kirkland,	5,00
Col. Springtown church,	9,62
C. H. Rice,	2,00
W. B. Dowling,	5,00
Mrs. Soph'a Spears,	1,00
B. McBride,	20,00
Thos. E. Season,	1,50
John Frampton,	2,00
Joseph Hazel,	3,00
I. J. Bessellew,	2,00
Mrs. A. Fickling,	3,00
L. B. Meyer,	2,00
Mrs. Eliza Johnson,	5,00
Jonas Johnson,	3,00
J. J. Mixon,	2,00
Three friends,	1,00
Smyrna Female Sewing	
Society,	5,00
John Lawrence (lad,)	5
Two friends,	1,00
Wm. Moore,	3,00
A friend,	1,00
P. S. and S. G. Lawton,	
(lads,)	17
John Mobley, jr.,	2,00
R. Zimmerman,	1,00
Joseph Bolton,	50
David Strother,	1,00
Robert Bryan,	2,00
R. W. Adams,	2,00
J. W. Zimmerman,	50
Jas. Bean,	50
Mrs. Judith Smith,	2,00
Mrs. Nancy Furman,	25,00
B. F. Griffin,	10,00
J. P. Neele,	10,00
Mrs. M. C. Neele,	10,00
Drayton Nance,	10,00
John Harp,	3,00
Y. J. Harrington,	10,00
J. S. Carwile,	5,00
W. H. Harrington,	5,00
Rev. D. Mangum,	2,00
J. M. Brooks,	4,00
W. Hatton,	3,00
A. Gibson,	4,00
Rev. G. W. Brooks,	3,00
J. A. Hill,	2,00
W. B. Smith,	6,00
Jesse Maybin,	6,00
C. W. Hodges,	3,00
Miss Mary Nelson,	1,00
John Darby,	2,00
J. B. O'Neal,	10,00
H. W. Wardlaw,	5,00
Allen Andrews,	2,00
T. D. Oxner,	1,00
H. A. Glenn,	5,00
Mary W. Mobley,	5,00
L. B. Jeter,	5,00
John E. Peay,	10,00
William Shiver,	5,00

Jas. F. Watson,	10,00
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Elihu Payne,	3,00
Mrs. M. Williams,	1,00
John Chappell,	3,00
G. F. Wells,	3,00
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A. L. Park,	5,00
E. Grigsby,	1,00
I. H. Williams,	5,00
— Hill,	3,00
C. F. Garey,	5,00
W. Rook,	2,00
Wm. Rook,	5,00
H. W. Garey,	1,00
John Laber,	3,00
J. K. Garey,	5,00
G. S. Cannon,	2,00
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Miss A. Harrington,	1,00
Joseph Morney,	1,00
J. H. Hunt,	5,00
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A friend,	1,00
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Mrs. A. Coleman,	5,00
John Robertson,	5,00
M. A. M. Leggo,	5,00
S. Blanding,	5,00
C. Morse and wife,	2,00
Alfred China,	1,50
Mrs. Mary Cam,	2,00
Mrs. A. M. Cain,	2,00
R. B. Cain,	1,00
J. B. Miller and wife,	5,00
E. J. Pugh,	2,00
H. H. Wells and wife,	5,00
Thos. Pack,	50
Wm. Nettles,	1,00
Cash,	62
I. W. Clarke,	3,50
Bynum,	5,00
Adams, sr.,	10,00
nipseed,	1,00
Adams,	3,00
. Adams,	5,00
ies Adams,	5,00
. Adams,	2,00
. Watt,	1,00

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SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

OCTOBER, 1847.

NO. 5.

THE EARLIER MISSIONS TO CHINA—No. V.

ROMISH MISSIONS—CONCLUDED.

We propose in this our concluding number, to consider briefly, the **THIRD PERIOD** of the Romish Missions, commencing with the year 1724, when, by the decree of the emperor, all the missionaries were expelled from the province, and extending down to the present time.

The few missionaries who were allowed to remain in Peking for the purposes of the emperor, were forbidden to make proselytes, so that all missionary labor since 1724, has been performed for the most part by stealth, at distant and uncertain periods, and with no small danger and even much actual suffering. We shall content ourselves with presenting, in the words of the authors we have all along used so freely, sketches of the manner of proceeding adopted by them.

Mr. Lowrie says: "Though driven away, and threatened with the severest penalties, if they returned, the European pastors did not abandon their flocks. From the number of their converts in all parts of China at the time of their expulsion, they found it easy, with due care and caution, to re-enter the country and spend more or less time in different places, confirming the faith of former friends, and admitting new converts to the ordinances of their church. They have now for more than one hundred years supplied the churches in the interior in this way; and though some who were entering, have been detected, imprisoned, and even suffered death, yet they have commonly found others willing to incur the same risks in furtherance of their enterprise. The chief difficulty is in the first part of their journey, for they commonly enter the country by way of Canton, and there the custom house officers are more vigilant, and they have been more in danger of detection. A trusty Chinese convert is in all cases sent to Canton or wherever else the missionary first lands, to accompany him into the interior. He adopts the Chinese garb and mode of dressing the hair, and after a little study of the language, commits himself to the care of his courier, who seldom proves unfaithful to his trust. Sometimes on foot, sometimes in boats, sometimes like a rich man in his sedan chair, and sometimes under the guise of an officer in his chariot, the missionary pursues his course to his appointed field. If suspected, which is often the case, from the color of his eyes, the length of his nose, or the fairness of his skin, he 'turns his face to the wall;' if addressed with impertinent questions, he either feigns deafness, or professes not to understand the dialect of the questioner. If the case becomes an extreme one, and his conductor cannot browbeat or evade the challenger, he declares him an idiot whom he is conducting to his friends in another part of the empire; or the party seek safety in sudden flight, and come together again under cover of darkness." (Land of Sinim, p. 77.)

Of their life when they do reach the place of their destination, little can be said,

except that it is one of the greatest seclusion, that their field of labor is nevertheless very extensive, and their place of residence often changed. The instructions they can thus hurriedly give, are of course of the most meagre and unsatisfactory character; and in most cases little more is even attempted than a bare initiation into the principal rites and ceremonies of Popery, while the doctrine of Christ on the cross is subordinated to the doctrine of Christ in the mass, and Mary the intercessor, together with a host of pseudo-saints, is substituted for Him who ever liveth to make intercession for us.

"It required," says Mr. Gutzlaff, (II: 71, 72,) "a peculiar cast of mind in the missionaries to live whole months and years shut up in a retired hovel, for the mere satisfaction of saying mass, and teaching a few poor people to pray by the rosary; for in this the occupation of the greater part of the missionaries consisted. A Jesuit, Newville, writes in the year 1740, from the mountains of Hoo-Kwang: 'I have this year celebrated the canonization of Francis Regis, whom I have chosen for the patron saint of our mountains. May he condescend to work the same miracles here as he did formerly in the mountains of France, and take us under his protection. The whole was done very much to the edification of those present. The entire night was passed in prayers and instructions—for, with prudence I can only assemble the christians during the night. A great image of the saint was exposed to view. People chanted the litanies I had composed in honor of him. Three sermons were also delivered, one on Indulgences, one on the Eucharist, and the third a Panegyric on the Saint. After mass, I distributed medals and images of the saint which I had previously with great ceremony blessed, in order to create that respect which was due to him. I also distributed some copies of the Bull which granted them indulgence, which I had translated into their language, and to which I had annexed a short explication.'" (How much difference the poor heathen saw between this round of ceremonies and their own practices, the enlightened reader may judge for himself.) "A great deal of his time," proceeds Mr. Gutzlaff, "was spent in instructing the youth in the rites of the holy church, and rewarding them with crucifixes, chaplets, medals and images. The lives of his christians he describes as very saint-like. Iron girdles and other instruments of penance were of common use among them. They not only kept the fasts prescribed by the church, but also fasted on Wednesday in honor of St. Joseph, the patron saint of China, on Friday in honor of the passion of our Lord, and on Saturday in honor of the holy Virgin, for whom they entertained the most tender devotion. When the host was raised, they all prostrated themselves to adore the seven wounds of our Lord. In their houses they have an image before which they recite the prayers they have learned by heart: and the fervor of the new converts was often so great, that a young woman who had been baptized, being ignorant how long Lent lasted, did not eat any meat at all during the whole year. This it will be observed, is a description of the most flourish-

* "With the few laborers employed in the Roman Catholic missions in China, their numerous converts can be but very imperfectly instructed. One of their most zealous missionaries, after enumerating the native and foreign laborers, writes: 'It is absolutely impossible, considering the dispersion of the people and the scarcity of the missionaries, to visit each place frequently and instruct the people well. It is much when a missionary can visit each of his congregations twice in a year; many can be visited but once, and some only once in two years.' This was written sixty years ago, but it is as true now as it was then. How can converts so seldom visited, be well instructed? What would become of our churches in christian lands with only such opportunities? Well may we exclaim a miracle! when told that such persons are zealous, sincere and upright christians. We are still more astonished when we read such a sentence as this: 'the missionaries tell us that being forced in three months after their arrival, to preach, when they do not know the language sufficiently, either to be understood or to understand themselves, they have seen their auditors immediately embrace christianity? What kind of christianity is this? The similarity between the Chinese forms of worship and those of the Romish church, has been often remarked, and it may be supposed without any violation of charity, that many of these uninstructed converts have merely substituted one form of idolatrous worship for another. They take away the idolatrous tablet on which they have written the word Shin, god, or spirit, and before which they have burned incense, and substitute another of similar shape and size, on which they have written shin, chin chu tsau tien jin wuh, i. e., God, true Lord, creator of heaven, earth, man and all things. They cease to venerate Chinese heroes, and bow down before christian saints of whom they know still less, and whose names they cannot pronounce. They cease to worship Tien hau shing mu Matsupo, the queen of heaven, holy mother Matsupo, and pay their adorations to Tien hau shing mu Malipa, the queen of heaven, holy mother Mary; but what do they know of the difference between these two forms of religion.'" (Land of Sinim, p. 116, 117.)

ing and spiritual state of a church. The reader exclaims perhaps, with John Huss, *Oh sancta simplicitas!*"

In some parts of the country, they established schools for children of both sexes, which were placed under the charge of experienced converts, and also prepared and printed books for their instruction. But the greatest care was exercised in the selection and education of catechists and native priests—for it must be understood that in many sections at least it was not safe for the foreigners ever to shew themselves to the pagans, or to attempt to instruct them in religion. The work of proselyting was performed under their direction wholly by these native assistants. When they judged any one sufficiently advanced and worthy of confidence, they brought him to the foreign priest to receive further instruction and confirmation. For the purpose of educating these native instructors, two colleges were established, but on account of the danger of exposure, the number of students was small.

We had intended to give a sketch of the personal history and sufferings of three of the bishops of this period—Pottier, Didier, and Dufresse—men of untiring energy, self-sacrificing devotion, and we would hope truly christian zeal; but this series has already been expanded probably too much for the patience of our readers, and we reluctantly omit any further account of the events of the period now under consideration, than saying, that though severely persecuted at various times in such a manner that it seemed as if paganism in China as in Japan, were about to close its huge jaws upon the missionaries, and swallow up the last remnant of christianity, they labored on with a perseverance and meekness truly exemplary—and on the whole have very nearly maintained their ground. Since 1820, they have gone on with comparative quietness, the persecutions have been few and unimportant, and the influx of additional foreign priests, steady and abundant.

The latest information to which we have access concerning the number of Roman Catholics in China, is derived from the *Annals Le la Propagation de la Foi* for June 1839, by which we learn that at that time they had 8 bishops, 59 priests, 144 native priests, and 303,000 converts in the various provinces of the empire.

We have now completed the task which we undertook, a view of the Earlier Missions to China. We have aimed at nothing more than a faithful and condensed compilation of the things which struck us as the most important and interesting in the books within our reach, and have only regretted being compelled, for the sake of brevity, to omit much that was exceedingly interesting in the perusal, and which would repay with similar pleasure, we doubt not, any who would take the trouble to search. We shall feel that the time which we have with difficulty redeemed from the pressure of other avocations, to write these essays, has not been wholly misemployed, if we succeed in impressing upon the minds of our readers these truths among others which present themselves.

1. The conversion of China is not an impossible thing. If zeal and energy could do so much under such disadvantages in behalf of a corrupt semblance of christianity, what may not enlightened Protestants of the present day expect with the blessing of God to accomplish for true christianity, when China is wide open, and three hundred millions of heathen are calling on us to come over and help them, every misery lending a tongue, and every degradation adding another voice to the earnestness and alarmingness of the call.

2. Let us learn the insidiousness of Rome. She is even now the same wily, unscrupulous, deceptive adversary that before the Reformation ensnared our fathers, enslaved the world, and burned the martyrs. In China she can assume the garb of Semi-Confucianism to cheat the ancestral pride of the Chinese; in Burmah, she will assimilate herself to Budhism, and thus seek to entrap the weary Brahmin; in Europe, she can crouch at the feet of haughty despotism, and prove at once its readiest slave, and most powerful enslaver; but transfer her to America, and lo, she fits her brazen trumpet to the tune of noisy patriotism, and marches forth the self-commissioned

herald of liberty. All things by turns; under whatever external seeming she lurks, her object and her character is one. She sends the mean slave of Italian tyranny to teach us freedom; the off-scouring of Spanish revolutions to inform the free-born American of the blessings of civil liberty; the indolent and degraded priesthood of European convents to teach us purity of morals, and reform the heretics: and already begins to boast aloud, and to claim our fair land for her own possession. And yet who so flattering, so accommodating, so eagerly ultra-republican as they? Rome has not changed. Constant in her deceitful changefulness alone, she is playing upon us under a different disguise, the same game of uprooting that she tried in China, and has practised everywhere else where she has gained a foothold. Let us then be awake.

3. Let us learn to cease from men, and depend upon God's word, and God's truth, and God's blessing for success, rather than on human means, however vast, however energetic, however apparently exactly adapted. God will have the glory of this for himself. While, therefore we furnish the means abundantly, let us look for their success, not to the means, but to the giver of every good and perfect gift. B. M. J.

Other Societies.

GERMAN MISSION.

Interesting sketch.

We insert from the English Baptist Magazine, a reference to the opening of a new house of worship by the Baptist church of Hamburg, Germany. Our readers are doubtless aware, that this body of believers have painfully suffered by the hand of persecution. They were subject to fines and imprisonment, and by an infuriated church establishment were so frequently interrupted in their religious worship, as seriously to embarrass their operations. But the word of the Lord could not be bound. They but the more grew and multiplied, as the effort was made to disperse and destroy them. The Most High was their defence. *He* has made the wrath of man to praise him, and restrained the remainder.

The address of our heroic brother Oncken, as sketched below, was doubtless heard with intense interest by the church. In their joy our readers will sympathize, while they pray, that soon all Germany may be delivered from the shackles of religious intolerance. The writer, who was present, thus refers to the subject—

“It is remarkable, that in the very same street in which it stands—the Böhmken-Strasse—and within twen-

ty doors, is the house in which the church held its meetings for about four years, from 1836 to 1840, when they were expelled by the police, and brother Oncken thrown into prison. So wonderfully has the Disposer of all events interfered on their behalf, that within sight of that house whence, seven years ago, they were driven out, amid the hootings of the rabble, are our dear brethren now permitted to have a house of their own, beautifully placed in the midst of a garden, retired from the street by a long and wide passage, at the further end of which are gates, by the closing of which all intrusion may be effectually shut out. The following inscription, most appropriate to the experience of our brethren, is carved over the front gates, next the street, with grotesques on each extremity:—

ANNO. BIS. HIEHER. HAT. MICH. DER. HERR.
GFHOLFEN. 1727.

“Thus far hath the Lord helped me.”

“The building, now so happily appropriated to the worship of God, stands on the western side of the entire property, having a garden in front, eastward, upon which three large and lofty windows look out. It is very substantial, having been

recently built for an iron warehouse. It is light, lofty, and airy: seventy-three feet long, twenty-one wide, and twenty-two high. At the south end, nearest the street, are the vestries, occupying about twelve feet northward, and opening by two doors into the meeting-house, about twelve feet of which, next the vestries, forms a platform, elevated two feet and a half, on which stands the pulpit, between the vestry doors. In front of it is the chair for the reader, the communion table, and, on either hand, three benches, fronting each other, principally appropriated to the singers. Under this platform is the baptistery, and from the centre of it, three steps descend into the aisle, which passes along the centre of the place, between benches which abut upon either wall, and extends nearly to the north end, under the gallery.

"There are two entrances; the first leading to the foot of the platform, the other to within about the same distance of the opposite end, and containing the gallery staircase. The benches have all back rails, and are, like the rest of the wood-work, painted light wainscot.

"The first thing which struck us, on entering the place, was to find the congregation arranged like the Friends in England,—men on one side, women on the other,—and this, I find, not under any regulation of the church, but in tacit compliance with German usage. I was happy to meet the hearty greeting of our brother Lehmann, whom I had known in England. He had arrived late on the preceding evening from Berlin, with his two sons, to be present on this joyful occasion. I was seated next to brother Steinhoff, who had walked a great part of the way from Eimbeck, above two hundred miles off, and had been up two nights, in order to arrive in time. The place was thoroughly filled, and the singing was, in point of simplicity, power and harmony, most effective,—the whole congregation uniting, as the voice and heart of one man.

"At nine o'clock, brother Oncken opened the meeting with the apostolic greeting, 'Grace to you, and peace from God our Father, and the Lord Jesus Christ.' The service consisted of a number of short hymns, alternating with brief passages from scripture, which were all read by brother Schaufler, one of the co-pastors. The first prayer was by brother Oncken, who also first addressed the meeting, and was followed by brother K bner, a co-pastor, and brother Lehmann, from Berlin. After these addresses, of which, through the kindness of the three brethren, we shall be able to give brief abstracts, brother Schaufler prayed. A few more lines were then sung, and brother Oncken closed the service with the usual benediction.

"At five o'clock there was an evening service, conducted by brother K bner, who preached from 2 Samuel vii: 20-29.

Brother Oncken's Address.

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul; and forget not all his benefits." In such effusions of the heart does the gratitude of the redeemed frequently break forth, and it is a striking feature in the character of the people of God—of all those who in truth belong to the redeemed—that they possess and cultivate these grateful feelings. What ardent love and gratitude must fill *our* hearts, dear brethren and sisters, and especially *mine*, when I look back to the past, and remember how, nearly a quarter of a century ago, I gave my first testimony of Christ and his grace, in a little assembly of seven people in this town, and how I soon after was obliged to flee from one place to another, to escape the persecution; when I remember how many powerful voices were raised against the gospel, and especially against *us*, and how every effort was made by hell beneath, and by the enemies of God on earth, to stay the progress of the gospel; but how, in spite of all,

many hundred thousands, far and near, have heard the gospel, and how, from amongst them, in this place alone, between six to seven hundred precious souls have been converted to Christ and saved to all eternity!—and above all, that through the gracious leadings of God, a church has been formed here, which is not seeking its existence in the restitution of antiquated human forms, but in taking fast hold, by faith, on the Lord Jesus Christ; a church from which the word of life has been proclaimed in all directions by a living, verbal testimony, and by which about fifty sister churches have been called into being;—and when I then cast a look at this temple of stone with which our gracious Lord presents us to-day, and in which we hope to “build up one another in our most holy faith,” from one Lord’s day to another, in undisturbed peace, “under our own vine, and our own fig-tree, none daring to make us afraid.” When faith is changed to vision, oh, then, must a review of the feeble commencement of the glorious progress, and of what stands to-day before our eyes—this *living house of God*, and this *earthly temple*, which we receive to-day as a present from the hand of our God—tune our hearts with the most unbounded gratitude towards our good and gracious Lord. In such a frame, I should have preferred to sit to-day in holy admiration at the feet of my God and my Saviour, and weep over the sin and weakness which has been connected with my share of labor; but still more to praise from the bottom of my heart the riches of grace and the wonders of mercy, which our eyes have seen and our hearts experienced. But as you expect an address, I must give up my own wish, though my feelings are such that I dare not trust myself to make any lengthened address. Let me, then, beloved brethren, direct your attention to Matt. xxviii: 18–20; from which I would remind you, through *whom*, and by what human instrumentality, all these glo-

rious results have been accomplished in the past, and upon whom our success must depend for the future. Our Lord says, “All power is given unto me in heaven and on earth.” Not *some* power, nor *much* power, but *all* power. His power is not confined to earth,—he has all power in heaven, all power over the treasures of grace, over every thing we need from the hand of our heavenly Father; all power to give us the strength we need, the wisdom we need, the faith we need, and the love we need; all power to enable us to overcome our spiritual enemies. He has also all power on earth, all power over the hearts of men, and over every thing that transpires in the world. This power has been constantly in operation for us; has defended us, and overruled all things for the furtherance of his cause, and to this we owe all our success.

Secondly. Let me remind you of the sweet and incomparable promise which stands in connection with this declaration. “Lo, I am with you always, even unto the end of the world.” Wherever the power of Christ is exercised for his people, it brings them into close union and communion with him. The great secret of vital godliness is Christ in us, the hope of glory. By this personal presence of Christ with us, that we have been preserved amidst trial and persecution, and enabled to go on in spite of all the efforts of our enemies to crush us, and so stay the progress of the gospel of Christ. This is also the main-spring of all vital exertions for the spread of the gospel.

And let me remind you, thirdly, of the only human instrumentality employed in the achievement of the victories which we have witnessed. It is the gospel preached by saved sinners. God has decreed that sinners are to be saved through sinners. No human wisdom, learning, influence, or power has been employed, but simply the gospel. And God has proved this to be efficient, having made it the power of God to the

salvation of sinners. Our future prosperity must proceed from the same source—the sovereign power and presence of Christ; and by the same instrumentality—the preaching of the gospel. Here, in this new temple, may the gospel still be faithfully preached, the whole counsel of God be declared, sinners be shewn their lost condition and pointed to Christ, and believers be taught to “walk in all the commandments and ordinances of the Lord blameless.” Then we shall see glorious things, Christ will be exalted, and many, many sinners brought to him. *This is not an uncertainty. We know* that if we thus faithfully preach the gospel of the Son of God, he to whom “all power in heaven and on earth” belongs, will be with us “alway, even unto the end of the world.” Amen.

**CHINA WILL BE SUBJECTED TO
JESUS CHRIST.**

A writer in the Chinese Repository, published at Canton, China, thus alludes to the results which may be confidently expected from the efforts now making to evangelize that great empire :

The providence of God seems to mark the present period as one of the most remarkable in the world's history. The eyes of the whole civilized world are turned with expectation to the future. The current of passing events is apparently carrying us rapidly onward to some wonderful consummation; and the christian philanthropist, and infidel philosopher alike await the results with the deepest interest. A revolution is going forward among men, which differs, both in its nature and its extent, from all that have before occurred. It relates to great principles; and in its extent, it embraces well nigh the whole family of man. It is felt in every country in Europe; and is carrying the States of the New World to a destiny which we dare not anticipate. In the Mohammeden

States of Western Asia, events are developing a state of things which must lead ere long to important results. In Central Asia, the eyes of the world are fixed upon the progress of the British Empire in India, and the results to which it will lead. Even the barbarous tribes of distant islands are beginning to be brought within the sphere of new influences, and to rank themselves as nations. In the midst of political changes everywhere in progress, another power is at work with which these changes are closely connected. It is the gospel of Christ. While the world is engaged in a threefold struggle, for despotism, for liberty, or for agrarian anarchy, the gospel is operating silently but mightily upon the minds and the hearts of men; and the struggle which has ever been waged between the powers of light and of darkness, begins to assume a form which indicates a more desperate and vigorous contest, than the world has yet witnessed.

It is a matter of deep interest, that just at this epoch China should be brought into the struggle. The set time, appointed in the counsels of eternity, having arrived, He who is head over all things to the church, overthrew the barriers by which China had hoped to protect herself from external influences, and opened the way for the entrance of the heralds of salvation. At the same time, a state of things is found to exist within her own borders, from which it may be presumed that the course of events which commenced with the war with England, will result in some wonderful, though perhaps gradual revolution. At all events, China, with her hundreds of millions, has been brought within reach of the mighty influences which agitate the nations of the West, and when these influences begin to be felt, this unwieldy, overgrown empire, weak, decrepid, and wrinkled with age, must be shaken in all its members. Thus China, too, has at length among the last, though the oldest, taken her place in the ranks

of the nations, and will henceforward march hand in hand to fulfil their respective destinies.

But it is not as a field of political strife, that the eye of the christian is now directed to China. It is rather as a field for the triumphs of redeeming grace—as a wide and open door to which the Lord is directing his people, commanding them to enter, and proclaim “peace on earth, good will to men.” In this view only we propose to consider it.

When the armies of Israel went forth against their enemies, their numbers were sometimes diminished by the express command of God, and a large portion of the fighting men were sent back to their homes, or left where they could take no part in the battle. They could not, therefore, take to themselves the glory of victory, as though they had achieved it by their own courage and strength. Thus it is in the great spiritual struggle in which the Lord's people are now engaged. A mighty work is to be accomplished among the heathen, in which the church is to be instrumental. It must be made evident, however, that she is but an instrument—that by her own strength she can do nothing. The means employed, therefore, exhibit a striking disproportion to the results to be effected—a disproportion so great as to excite the contempt of the world. The laborers are few. A small and feeble band is sent to attack a countless host. But even of this small company, the numbers are diminished every year by premature death, or by the attacks of disease. Thus the world will be taught, and the church will be made to feel, that it is God alone that can effect the result. The history of Protestant missions in China, as elsewhere, affords abundant illustrations of these remarks. During the past year, as in previous years, some of those who had entered upon a course of labors for the welfare of China, have been called to their rest, while others have been

compelled for a season to leave the field. Of those who have, during the past two year, returned to their native lands in search of health, many hope speedily to resume their work, and some have already arrived in China.

Protestant missions in China are yet in their infancy. Few of the missionaries have yet been on the ground long enough to accomplish any thing more than that preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labors; and even in this preparatory work, the greater part are but beginners. Although in one sense, it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the breaking up of the fallow ground is scarcely yet completed. Those, however, who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness, everywhere opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a further ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favor by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness, in the northern ports the popular feeling partakes but little of this rancor; and the missionary may pursue his labors, secure both from violence and insult.

Board of Foreign Missions, Richmond, Va.

DEMAND FOR INCREASED EFFORT.

The predictions of God's word leave no room to doubt that the earth is to be subjected to the government of the Prince of Peace. This result, with every christian, should be most ardently desired. He should watch the indications of Providence, and all his prayers, and efforts, should tend to this grand consummation. To subserve this design, he should regard himself as permitted to remain upon the earth, and rejoice in the privilege. When this spirit shall pervade the church, we may expect a more rapid progression of the truth as it is in Jesus. "Many will run to and fro, and knowledge will be increased." The word of the Lord will have free course and be glorified, even as it is with us.

The present is truly an eventful period. Improvements in science and art, are opening a highway to the nations, bringing them in close contiguity to each other. Political revolutions, and commercial enterprises, are facilitating the spread of evangelical light. God is making the wrath of man to praise him. The kings of the earth that set themselves, and the rulers that take counsel together against Him, and against his Anointed, he is breaking with a rod of iron, and dashing in pieces like a potter's vessel. There is, moreover, an increasing readiness to hear the gospel among the heathen themselves. In various portions of the earth, men are betraying a weariness of their idols and superstitions, and are waiting for the law of God. If a thousand evangelists were ready

to go forth, they might all find scope for extended operations in preaching the gospel, and yet the Macedonian cry would come to our ears, and the waving harvest, ready for the sickle, would spread itself out before the eye. The demand for missionaries is every year increasing. Nor is God leaving himself without a witness of his readiness to bless his saints, in their efforts to save the heathen. One who has spent several years in a pagan land, has himself been permitted to baptize more than *eighteen hundred* joyful believers.

Brethren of the churches! in the language, and in the name of Him you profess to love, we call upon you to "lift up your eyes and look on the fields, for they are white already to harvest." Continue from the elevation of prophecy, to gaze upon the scene, until your hearts shall more deeply feel the obligation to pray, and contribute of your substance, that an abundant supply of laborers may be sent into the harvest.

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"WHO WILL GO FOR US?"

The Board have thus far been greatly favored in securing men for the foreign field. From the influence of their missionaries, much is expected. They are to sow precious seed, which will bring forth thirty, sixty, an hundred fold. But it must occur to every thoughtful mind, that the number of laborers ought soon to be increased. It would be unwise, indeed, it would involve serious guilt, to satisfy ourselves with the present

force employed in our missionary operations. This will appear from the following considerations:—

I. To render those already sent out more efficient, it will be necessary to supply them with well qualified co-adjutors. For the whole colonial coast of Africa, we have only three men. Their efforts must be comparatively circumscribed and feeble, while toiling, each alone, and without the opportunity of rendering the mutual counsel and aid, so essential to success. We ought to have, at once, not less than *ten men for Africa*. All the important points might then be occupied to some advantage, while the whole mission would have imparted to it a more than ten-fold energy. The same may be said of the China mission. We shall have, under our present arrangements, four brethren and their wives at Shang-hai, and the same number of men, with two female helpers, at Canton. But what are these among the many by whom they are surrounded? Schools are to be established and sustained, tracts prepared and distributed, faithful translations of the scriptures secured, and published, while the word of the Lord is to be proclaimed. Opportunities are even now furnished at Shang-hai, to pass into the interior, and preach the gospel to crowds of willing listeners. The importance of sending two additional men to each of the two ports, must appear obvious to all. The strength of these stations would thus be incalculably increased.

II. The necessity of early re-inforcement will also be perceived from the liability our missionaries are under to sickness and death. Though we

may earnestly pray, that God would spare useful lives; yet in China and Africa, as well as here, the "insidious archer" is abroad, and from his envenomed shafts even the messengers of Christ may not expect to be exempt. The tidings comes to us within a few days that two of our domestic missionaries in important places, have fallen at their posts, and shall we even hope that none of those in foreign lands shall be victims to disease and death. We ought, as far as possible, to provide against such contingencies, that by the sickness or removal of some, the entire station may not be abandoned, or the work of the mission be interrupted.

III. A proper regard to economy demands an increased number of missionaries. The incidental expenditure necessarily involved in conducting the correspondence and keeping up an efficient agency at home will not be increased, if the number of our missionaries were enlarged in the proportion already suggested.

IV. The pecuniary ability of the southern churches warrants the increase of our forces in the foreign field. As yet we know not our strength in this respect. We have twenty men in our churches, who, beside their contributions to other objects, would live and die happier, by furnishing annually the amount now given by the whole denomination. The sum of \$40,000 for the foreign mission, would require an average of only ten cents from each church member in the southern States. Are we not able to send other laborers among the destitute of pagan lands? Shall the 400,000 Baptists of the south be satisfied to have only ten or twelve of their

number proclaiming the gospel among the 600,000,000 of their race, who, perishing in their sins, have never yet heard of a Saviour? We are sure they will not.

The question with which this article is introduced forces itself upon the churches—Who will go for us?

We need the men, and with the considerations already assigned, can it be doubted that there are among us those who are qualified, and whose duty it is to execute the commission of the great Redeemer, by entering into these "wide and effectual" doors by which they may preach the gospel to the poor and perishing. We believe that some of our best young men are contemplating this claim of Christ and the heathen, and to it we trust a competent number will be prepared to give a hearty response. That any special revelations from above are necessary to authorize a consecration to this work, will not be urged. The constraining love of Christ must constitute the propelling power.

While we still press the inquiry, who will devote himself to the work? these observations will be closed by an extract from the address of our beloved brother Dean upon his return to China. It presents an intelligent and comprehensive view of the responsibility under which some among us are now lying, and from which they can only be released by following in his steps. Alluding to his call, he says:—

Twelve years ago I stood in this place to receive my instructions from the American Baptist Missionary Board, and then went forth under their patronage to commence a mission among the Chinese. Perhaps some may be ready to inquire, how

my views and feelings *now* compare with my views and feelings *then*.

In relation to the missionary enterprise my views remain unchanged. I thought then, that the heathen were sinners, and exposed to the woes of a future world as well as to the worst forms of suffering in the present life; and I have since seen no cause to alter my opinion. I thought *then*, that they could not be saved without the gospel; I think so *still*.

My resolution to go to the heathen was not the result of a dreamy vision which sober christians never realized, nor of any extraordinary influence which my brethren in the ministry do not understand. I never saw the "burning bush," nor listened to an audible voice from heaven bidding me to go to the heathen. If such a voice and such visions are necessary to constitute a "call" to the missionary work, then I have never received such a call. I found in the Bible the blessed truth, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." But as my mind fixed on these words and pondered over the benevolent assurance of the passage, I remembered that it was *also* written, "Faith cometh by hearing, and hearing by the word of God." I listened with delight to the merciful promise, "Whosoever shall call on the name of the Lord, shall be saved;" but before I could finish my congratulations in view of a world *saved*, came the startling inquiry, "How shall they call on him in whom they have not believed—and how shall they believe in him of whom they have not heard—and how shall they hear without a preacher—and how can they preach except they be sent?" It seemed a plain case, which a child could understand, that without faith it was impossible to be saved, and without the gospel there could be no faith in Christ, and the gospel could not be preached to the heathen while we all stayed at home; and it required no great logical skill to force upon

my mind the conviction, that it was the duty of *some* to go; and if others would not, I would try.—I offered my services, and I have since seen no cause to regret the offer. I have, in the execution of my purpose, been required to sacrifice the enjoyments of home, the pleasures of domestic life, the society of friends, and the blessings of my country;—for all of which I acknowledge no less attachment than is claimed by other men. I have met in the way some of the toils and privations I anticipated, and have encountered some perils and sorrows which were unexpected. My children have been committed to the dust on a desolate island by the hands of a lonely parent; my companions have gone to the grave in distant lands, leaving a husband twice bereft and smitten to the earth, while surrounded by the heathen, who saw his sufferings but could not soothe his sorrows. I have then looked into the grave which had entombed my domestic happiness and earthly hopes, and then upon the face of a helpless infant who could recognize a mother's smile, but who knew not a father's anguish or its own bereavement, and then looked around upon the wide-spread darkness abroad and the still more dreadful desolation at home, with no kind father or fond mother near to whose arms I could flee for succor, and no tender sister into whose ear I could pour the tide of my grief and be soothed by her sympathy;—even then the inquiry arose, Do you not now repent and wish you had not enlisted? *No!* I would not part with this hour, in exchange for all it has cost. I did not before understand the practical divinity of the christian religion. I did not before know how even God Almighty could make a man so peaceful and happy under circumstances *like these*. I will never again doubt the divinity of that doctrine I bring to the heathen.

On enlisting in this enterprise, I regarded it as one of the greatest magnitude, and of glorious results: one that was to feed the hungry,

clothe the naked, and give the bread of life to the perishing and the lost:—an enterprise which was to roll back the tide of death which is desolating our world, to dry up the springs of human misery, and conduct the pure and healing streams of the water of life to every creature:—to cure the disorders of the human mind, calm the discords of domestic strife, and hush the din of war to the gentle whispers of universal peace:—in short, the only means of teaching men the duties and enjoyments of the present life, and fitting them for that life of immortality to which they are hastening. These views were drawn from the simple statements of the Bible; and a residence of several years among the heathen, and a personal observation of their condition and character, have confirmed, if confirmation were necessary, the opinions then formed. The enterprise is worthy of all it has cost, and all that it demands. It may bring to individuals a desolating tide of sorrow, sweeping away all that is fond and fair on earth; but it cannot drown or darken that soul which is linked to Jehovah by the promise—*"I am with you."* The wicked may call us fanatical, and denominate our enterprise of benevolence a vain phantasmagoria; while we have cause to pity their blindness and pray for their rescue from their own utopian schemes of happiness.

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#### CHINA MISSION.

*Letter from Brother George Percy.*

We are permitted to insert in the present number a letter received from brother Percy, by the President of the Board. It contains a detailed account of the difficulties between the English and Chinese, and as such, will be interesting to our readers. We cannot but recognize the hand of God in the preservation of our brethren amid the commotions by which they were surrounded.

The communication is dated April 12th, 1847. Brother Percy thus writes:—

The "*Sea Witch*" has been in port a few days, which brought us papers, the Religious Herald among others, up to dates of 17th December. It is very gratifying to receive letters from home, but I have not had this pleasure, with the exception of an official letter from our worthy Secretary and a duplicate with funds, and one from a brother in Roanoke.

We have been made to rejoice greatly in the revivals which have blessed the South. I hope love to God has been greatly increased in many of our churches, and especially in those that have been blessed with the revival. They will be characterized by good works, faith, and persevering activity in the Master's cause, if they are in earnest. I am especially pleased to hear of the conversion of many young men in Richmond College. May they early learn to contemplate the wants of the heathen and to feel their obligations to live for their Saviour. I feel ready often to thank God for these showers of mercy. Though they fall on our antipodes, we are refreshed by them, and it is not too much to hope that much prayer and alms and labor will result therefrom for perishing *China*. Will not all the young disciples pray for the perishing heathen of this great empire? Will not some of them prepare themselves for personally making known Christ here? They would if they knew the wants of this people, and then listen to the command of their Saviour. I have seen the heathen here in his idolatry, *yes wholly given to idolatry*, and my soul has been stirred in me; but I know of no argument now for preaching the gospel to the heathen of which I was ignorant when I left my native land. I know of none so great as love to Christ. If this will not influence, nothing will.

We have been regularly pursuing

the study of the language, with the exception of a few weeks which I lost about the close of last year in consequence of fever. With that exception we have enjoyed good health. When I was well enough to travel, I went with my dear companion to Hong Kong, and spent a fortnight with brother Dean. It is the advice of Dr. Devan and brother Dean, that the missionaries of Canton should often visit that place. They say, they think this is the only way our health will be continued. The brethren are very kind in opening their houses to us. We pay the expense out of our salaries. You probably know that Dr. Devan and brother Dean are the only Baptist missionaries of that place, excepting assistants. They are wishing for aid from the American Baptist Missionary Union.

We have been anxiously expecting intelligence of the sailing of brethren Shuck and other missionaries, having seen the notice of their designation in Richmond, and their expectation of sailing about the 1st January, but have received no letter.

I hope all our missionaries may succeed in getting houses away from the foreign factories. Prejudices towards the moral character of many living there are very strong on the part of Chinamen.

It is very evident that we need expect nothing from the treaty in getting houses among the people. The treaty says we are to have houses, but in selecting a place "due regard is to be had to the feelings of the people of the neighborhood." It must be submitted to the people to say whether a foreigner may live in their neighborhood, and they always say, no. It is now found best to rent and get into the house as soon as one can—before the people know any thing of it.

It is time I should tell you all about the recent war at this place. A very dark cloud was overhanging this city a few days ago, and we were threatened with ruin. The English troops from Hong Kong



invaded this place. I can scarcely tell why. This I know, that the course of Sir John F. Davis, the Governor of Hong Kong, had been remarkably mild. Foreign subjects living at Canton had been daily insulted by natives—using opprobrious epithets—sometimes they had narrowly escaped being stoned to death. The Mandarins professed to fear the rabble of their own people. During the row of last July, when the rabble attempted to burn the factories, they were with difficulty repelled by a loss of three of their number. It is said the authorities have been claiming as many lives of English subjects, and have been insolent in doing it. For these, or whatever reasons I cannot say, the English came up very unexpectedly to the city of Canton last Saturday week, the 3rd inst., having too steamers and many small boats towed; with an armed force of nearly 2,000 men, and many cannon. They had spiked all the forts on their way up the river—more than eight hundred heavy guns. They were fired on but lost no life. This movement struck the Chinese with consternation. The steamers and other boats, filled with men of red-jackets, made quite a display. We saw, from the top of our house, a boat load of men go to a strong Chinese fort and in a short time return, having spiked the guns. To all this the Chinese made no resistance. That same afternoon the soldiers were landed at the British Consulate. Guards were soon set commanding the passes leading to the foreign factories. Attempts were made by Chinamen to get up a row, but they were driven back. The expectation was, that the next day, the Sabbath, would be desecrated by an attempt to force an entrance into the city. But this was not attempted. Many suppose this was what the English desired—for no foreigner is permitted to enter the city within the walls. An interview by Governor Davis was sought with Governor Keying. The latter proposed a flower garden, 2 or 3 miles

distant, as the place of meeting. Gov. D. let him know that he could see him at the British Consulate, and nowhere else. There they had several interviews. Sabbath passed tolerably quiet, but there was constant fear. Monday the English Governor issued a circular informing the foreign residents that next day he expected to employ all his forces in aggressive measures, and that he would not be able to protect them; that he, therefore, advised them to arm themselves. I believe all merchants sent off their money. Hundreds of trunks and chests were sent off to Wampoa to the shipping. Thousands of Chinamen left with their families and property, money, &c.—all thought it best for the ladies to go to Wampoa. As night came on brother C. went out to look for a boat, but could get none. He after a while, however, returned, having made an arrangement to accompany the ladies down with a worthy American merchant and his family. It was thought best for me to stay by our house and watch against thieves. All left about 8 o'clock, P. M. Propositions had been submitted to Keying, and time given till early next morning for consideration. English troops were soon on the walls of Canton surveying, and mortars were set for bombarding the city. Great quantities of sand were carried by Chinamen to make sure the gates. It is said many petitions were sent to Keying praying him to grant any thing except admission into the city. To this they have the greatest objection. Early Tuesday morning there was great excitement in our neighborhood. Soldiers had been stationed on our street to prevent the rabble from going to attack the factories. This insulted some of the shop-men, who, from the tops of their houses, threw missiles at the soldiers. For this the English marched a platoon of men called "*Sappers*," armed with axes, crowbars, sledge-hammers, saws, &c. who soon climbed on top of a house and began to pull it down. They

tore down two or three houses. Report was, that all the street was to come down. Many of our neighbors came into our house requesting me to give them a writing stating that they were peaceable men, and requesting that their houses might be spared. I gave the writing, which I am happy to say they had no occasion to present. This act of kindness seems to have attached the whole street to us.

It was soon ascertained that Keying had acceded to the terms of the English, by which war was averted. It is said many thousands of Chinese troops had encamped back of the city to prevent entrance. I heard a circular read from the English Consulate with the following terms, so far as I can recollect them, to which Keying subscribed, viz:—

1. City of Canton to be opened in two years from date.
2. Permission to foreigners to visit in the country and return the same day unmolested, as at northern ports.
3. Ground to be leased for warehouses and dwelling-houses on the side the river, opposite Canton, in Honam, to be designated before the troops leave.
4. The river in front of the factories to be kept clear of Chinese boats.
5. Ground for an English church in the vicinity of the foreign factories, to be leased.
6. Burying grounds at Wampoa.
7. Futshan rioters to be punished before commissioners.

On Tuesday brother and sister Clopton and my dear family returned. Next day most of the troops left for Hong Kong. Some stay to guard English interests. The excitement is passing by, but prejudices against the English are greatly strengthened. Yesterday we had a crowded chapel of attentive listeners, also the Sabbath before, notwithstanding the excitement.

I am happy to state, that Jane, the

Chinese girl whom the late sister Shuck raised and educated, has recently made a profession of religion, and gives evidence of true piety. She has been with us since we came.

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DEATH OF REV. J. T. HINTON.

Most painfully did the tidings of our beloved brother's removal from the earth meet the eye. We felt as a personal friend, having been intimately associated with him in ministerial labors in this city for several years. He was among those for whom a tender and endeared attachment had been formed. How often together had we bowed before the throne of grace, while we co-operated in carrying out plans for the furtherance of the Redeemer's kingdom. In his death we cannot but sorrow for ourselves, but more for his bereaved companion and children; and more still, for the church of which he was pastor, and the cause of Christ at large. Truly he will be missed, in the various relations he filled. As a friend, sincere and generous; as a christian, conscientious and exemplary; as a minister, ardent, persevering and faithful; he occupied a high place in the regards of thousands.

Our brother fell at his post. Like a faithful sentinel he remained undismayed amid the shafts which were flying on all sides around him. He deemed it his duty to brave the pestilence that walketh in darkness, and the destruction that wasteth at noon day. In the midst of toilsome solicitude for the sick and dying, he was called away. Doubtless he has met his reward.

To the Domestic Board, in whose

service he was engaged, the church at New Orleans, and his afflicted family, we tender our sincerest sympathy. May the event be eminently sanctified to the good of all.

SOUTHERN STATE CONVENTIONS.

As the period of holding the State Conventions of Kentucky, Tennessee, Mississippi, Alabama, South Carolina and North Carolina will soon arrive, we beg leave to call the attention of brethren in all these States to the importance of making suitable efforts to secure funds for the Foreign Mission Board of the Southern Baptist Convention. It will be remembered that with all our endeavors in most of these States, no general agents have been secured. We are, therefore, mainly dependent upon the voluntary efforts of ministers and others, to sustain our operations. Will not these efforts be made? Allow us to entreat that every church will make a subscription and send the avails to the Convention or General Association with which it is connected.

CANTON BAPTIST MISSIONARY SOCIETY.

From the second annual report of this Society, we learn that the receipts during the year closing Dec. 31, 1846, were \$3,220 22, which, with the balance on hand, amounted to \$4,768 14. Expenditures, \$3,935 63. Balance in hand, \$832 52. This Society was formed by the instrumentality of brother I. J. Roberts, and the funds have been mainly secured from men of various nations, by his indefatigable exertions. The report states, that during the year four Chinese have been added to

the Uet-tung Baptist church at Canton. Several native assistants have been sustained from the fund of the Society, while employed in preaching, distributing tracts, portions of the scriptures, &c. A floating chapel has been procured, and is regularly used for religious worship. During the year 45,610 copies of tracts, and portions of the Bible, making in all, 191,258 pages, have been published and circulated.

FRENCH MISSION.

The Baptist missionaries laboring in France have been much prospered in their operations. Several have been baptized and others are waiting to unite with the churches. Thirteen churches have been organized. These contain between two and three hundred members. A Baptist Publication Society has been formed, which promises to be productive of valuable results.

Donations.

FROM AUG. 1 TO SEPT. 1.

Virginia.

Va. Bap. For. Miss. Society, per Dr. Wortham, treas.,	305,00	
Cash from Culpeper Miss. Society, per Rev. C. George,	29,68	
Va. Bap. For. Miss. Soc., per Dr. Wortham, treas.,	198,28	
		532 96

North Carolina.

Baptist State Convention, by A. A. Pattillo, treas.,	6,00	
Everettsville Fem. Academy, by Miss A. J. Lester, principal,	15,00	
		21,00

Georgia.

Cash from Mrs. Mary L. Franklin, (Macon,) per Rev. J. R. Kendrick,		25,00
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Mississippi.

Cash from Mary Ann Sanders, by J. B. Taylor,		10,00
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\$588 96

ARCH'D THOMAS, Treas.

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

TEXAS.

Matagorda.—Rev. Noah Hill's Report.

The labors of this missionary have been greatly blessed since he entered the field he now occupies; and from facts developed, his present position is more favorable for extensive usefulness than the one occupied at first. In a former number of the Journal an allusion was made to this change taking place, without the knowledge of the Board. It is justice to brother H. to state, that no blame is attached to him.

He has, during the quarter, baptized seventeen persons, and constituted two churches. He has made efforts to promote the cause of temperance in his field—thirty-eight signatures to the pledge of total abstinence having been secured.

He writes:—"In April last my labors as a missionary commenced in this place. Our meetings, which were well attended, were held in the Masonic Hall.

"On the third Saturday in May, we constituted a church with fourteen members. At the same meeting we appointed two deacons, whom we expect to ordain in July. A door was opened for the reception of members, one was received, whose baptism was deferred till the first Lord's day in June, at which time I had the pleasure of baptizing five in the Matagorda bay, in the presence of a very large assembly. The like, in this town, was never witnessed before.

"Within a short time, two young ladies have professed faith in the

Lord Jesus, one of whom has been baptized, the other will be, the Lord willing, next Sabbath.

"God is mercifully pouring out his Spirit upon us in this place. Weekly prayer meetings are kept up, which are well attended. The monthly concert is also observed. We have not yet been able to establish a Sabbath school. It will be done, however, so soon as practicable.

"At Wharton, one of my regular places for preaching, we organized a church, on the fourth Saturday in May, consisting of thirteen members. During the same meeting we received four others by a relation of their experience. We also held a temperance meeting—the congregation was overwhelming, and the results happy.

"Last Sabbath I attended a meeting at Wharton. I baptized eight persons on profession of their faith in Christ. Our meeting continued two days; during which time five individuals indulged hope in the Saviour.

"I preach one Sabbath in the month on Caney Creek, about twenty miles from this place. I also have one night appointment in the settlement of Egypt. The calls for preaching are many more than I can answer. There is not a Baptist minister nearer than one hundred miles. The harvest is truly great, but laborers are few."

La Grange.—Rev. P. B. Chandler's Report.

This missionary supplies five stations, situate in the counties of Fayette, Bastrop and Lavacca. During the quarter now closed he has received seven members by letter. In

La Grange there is a Sabbath school consisting of six teachers and thirty scholars, and \$25 worth of Sunday school books.

He states: "There are many obstacles to the progress of truth in this country. We have to struggle with a strong current of antinomianism. In my field of labor there are three anti-missionary preachers and two churches of that order. Their influence has been very deleterious. It arrays against us the influence of those favoring their views, and what is still worse, it renders the name of Baptist odious to others. I think their rage is turning out to our advantage and the furtherance of the gospel. At their meeting in May, they arraigned one of their prominent members, a deacon, before the church for the crime of becoming a member of the Sunday school society. The case was postponed one month and he consented to withdraw from the society. But ascertaining that their fellowship for him was not cordial, and that the object he thought to secure by withdrawing could not be effected, he presented himself at our last church-meeting a candidate for membership and was unanimously received.

"Another obstacle is the fall of some ministers of our denomination. One came, and was soon followed by charges of immoral conduct, that resulted in his exclusion from the church. He then joined the Campbellites. Another became much embarrassed with debts and lost his character. He joined the Methodists. These occurrences have greatly injured the cause of religion in this section of country. They have paralyzed the energies of brethren, ad-

ded to the indifference of careless persons, and strengthened the opposition of the irreligious. Another difficulty is the want of houses of worship. There is not one in my field of labor. Our meetings are held either in private dwellings or poorly furnished school-houses. At La Grange, which has a population of about 450 inhabitants, there is no house of worship for any denomination—consequently I have labored under great disadvantages here—being compelled to preach in a school-house in a remote part of the town, while, at the same hour, there was preaching in a more central and convenient place. These difficulties are now being removed. Our Methodist brethren have so arranged their meetings as not to conflict with ours, and they have kindly offered us the use of their place of worship, which is a large and convenient room. The citizens of this county are about building a courthouse, which will also be used for preaching. I purpose laboring here one half my time, which will enable me to attend to the Sabbath school and other interests connected with the church to much greater advantage. About ten miles above this is Plain Grove church, consisting of twenty-seven members, only five of whom are white male members. They meet in a private house for worship. Still further up the river, there are two or three interesting points for preaching. I spend about one-fourth of my time in this section. About forty miles southwest of this place is Rocky Creek church—ten members—this is in Lavacca county. Here, and at the intermediate points, I bestow the remaining fourth of my time and labor.

"Hallettsville is a large settlement, and town in prospect, containing many Roman Catholics. They have erected a church edifice, and have a priest in regular attendance. Some of the Romanists are in the habit of attending my appointments.

"This is an interesting field of labor. Although that degree of success has not attended my labors that I desired, yet I trust they have not been in vain.

"At several points there is a growing interest. But there is much rubbish to be removed before much progress can be made in building. The health of my family has been quite good. We have had but little sickness in this country. Rains have been abundant, and crops are very promising."

FLORIDA.

Fort Dade, Benton county.—Rev. John Tucker's Report.

Since the last report of brother T. the Alachua Association has been formed, which embraces the churches he supplies.

To effect this organization, a Convention was duly called, which met at Fort Clarke, Florida, April 16th and 17th, 1847. Twelve churches were represented in the meeting. The Introductory Sermon was preached by Rev. James McDonald. The meeting was organized by the appointment of Rev. John Tucker, Moderator *pro. tem.*, and T. J. Prevatt, Clerk. The Association was constituted. Rev. J. McDonald, Moderator, Rev. T. J. Prevatt, Clerk. It contains twelve churches, four ordained ministers, and 450 members. It is a thorough missionary body. We trust it will be the means of

great good to the cause of Christ in Florida.

ALABAMA.

Bibb County.—Rev. Noah Haggard's Report.

Rev Noah Haggard is still laboring with success in this field. He has baptized five persons during the past quarter. He says: "At all my stations there are pleasing indications of divine goodness and mercy. I expect to baptize several persons at one station next meeting. Should the good work continue, and the present prospects so indicate, I shall be able to constitute two churches during the year."

De Kalb, Cherokee and St. Clair Counties.—Rev. W. C. Mynatt's Report.

Rev. W. C. Mynatt is a missionary to these counties. He has occupied this field for some time, though not as a missionary. Since receiving his appointment, sickness in his family has prevented him from devoting himself exclusively to the work. The field is large and destitute. The labors of this brother have not been in vain. He remarks: "I have the pleasure to say to you, the prospects are flattering in this very destitute section. The congregations have been generally large and attentive, manifesting a great desire to hear the gospel preached. Peace and love abound among the churches. Sinners have been made to cry for mercy, and mourners have found peace in the Lord. The interest in the cause of missions, home and foreign, is increasing. The temperance reformation is advancing. Since last fall I have procured 105 signatures to the pledge. Since my appointment by the Board, I have delivered 6 temperance lectures, and obtained 43 signatures. I regularly

supply five stations; have received into the fellowship of the churches 6 members by letter. We have a Bible Society in each county in which I labor."

Randolph and Tallapoosa Counties.—Rev. J. M. Russell's Report.

This brother preaches at 20 stations. To fill his appointments he has traveled 662 miles during the quarter. Assisted in the ordination of one minister; received into the fellowship of the churches, by letter, four. Monthly concert observed at four stations. Has scattered much of the word of life by means of pastoral visits, lectures, &c.

This field presents many difficulties. Its soil is not such as to invite the wealthy planters. The surface of the country is broken, and the population much scattered; consequently they cannot sustain schools of an elevated character, and such other organizations as are well adapted to improve and elevate society. They have been under the influence of the anti-missionary spirit for a long time. Intemperance prevails to an alarming extent; yet there are many souls to be saved or lost. "The poor have the gospel preached to them." There are many such communities in this and other States, who share the sympathies and funds of the Board. While the Board deem it prudent and wise to occupy towns and cities as important centres of influence, they deem it no less a duty to bestow a due portion of labor upon these secluded and more uninviting spots.

GEORGIA.

Jasper, Jones and Baldwin counties.—Rev. J. E. Sharpe's Report.

Brother Sharp supplies 7 stations, preached 43 sermons, traveled 730

miles, organized 3 Sabbath Schools, and one Bible class, and distributed 5,000 pages of tracts. He writes: "Since my last report, I have been laboring, in addition to regular preaching, to organize Sab. Schools, distributing tracts and religious books. I have made but little progress yet, owing in part, to the difficulty of procuring books. I find much opposition to this kind of labor. My success, all the difficulties considered, has exceeded my own expectations.

"In some portions of my field there is evidently an increasing interest. Souls desire to know what they must do to be saved. I am encouraged in view of the general state of things. Some have expressed a wish to join the church and be baptized. This will be attended to at an early period. They will be added to *an arm of a distant church*. It will be a strange sight in that dark corner; such as has never been seen by many of its inhabitants. Indeed, it will be a strange sight to the most of us in this land. Alas! alas! when have we united with angels in joy over *one* sinner that has repented! Like a valley of dry bones, we have lain for half an age in moral darkness and death. Time has bleached the heads of old sinners, and brought them near their graves, while sin has blackened and ruined their souls. But blessed be the name of the Lord—that Almighty arm which raised up a large army, from the valley of Ezekiel's vision, is not shortened. The divine energy which kindled those sacred fires along the vales of Piedmont, still lives, and I trust is at work in this land of darkness. One case deserves particular attention—

An old man 60 or 70 years old, who had not attended preaching in so long a time, that his family remarked 'some strange thing was going to happen.' I saw him and had a conversation with him a short time previous to an evening meeting I had appointed in his neighborhood. He gave me but little satisfaction. To all human appearances, his was a most desperate case. I was informed that he had been a drunkard for thirty years, and Universalist in sentiment. At our evening appointment he attended, and in a state of sobriety, to the surprise of all. During the services he manifested deep interest and at times was under the influence of strong emotions. At the close of the meeting he left hastily, went home and passed the night alone. He afterwards informed me that he found no rest, and it was the most unhappy night of his life; he thought himself at the gate of hell—the worst sinner that ever lived. A few days passed in reading his Bible, praying and weeping. He sought relief in the doctrine he had so long cherished, but in vain—it was not adapted to his case. He saw that he *needed* a Saviour, and felt that unless he was saved by the merits of Jesus he must be eternally lost. Shortly after this, one night, between midnight and the dawn of day, he was enabled to exercise hope in the Saviour. His joy was too great to be suppressed, and not wishing to disturb the family he went out into the field and remained till day praising God. I called on him a few days after—he met me with eyes and countenance beaming with joy, and told me he was a happy man—he had a hope

in the Saviour he would not give for the world."

This missionary takes much interest in the welfare of the blacks within his field of labor. He preaches much to them,—but his field is quite too large and there are thousands whom he cannot supply. He earnestly solicits the Board to send a missionary among them, which will be done so soon as the man can be found. In relation to it, he says: "There is one subject to which I wish to direct the special attention of the Board, viz: *the destitute condition of the colored population in my field.* I avail myself of every opportunity to preach to them, and have some congregations to which I preach regularly. Still there are from three to four thousands in my field who very seldom hear the gospel. It is an inviting and interesting field. I am greatly encouraged in view of the success which has attended my limited labors among them. The avenues to their minds are not closed by prejudice; they hear the word gladly. The minds of the owners are moved upon the subject. They are willing and anxious that a missionary should be sent among them. This is a large field, quite too large for one man, and I think a missionary to these neglected people of the first importance. If the Board can send one it will meet the entire approbation of the people, and I doubt not much could be done here for his support."

SOUTH CAROLINA.

Hamburg.—Rev. A. M. Cartledge's Report.

The state of this mission continues about as it was last quarter. Sabbath school numbers seven teachers and thirty scholars. They have re-

paired their house of worship and made it a comfortable place.

Lexington District.—Rev. Jacob N. Pearson's Report.

This missionary preaches to twelve churches, besides several destitute neighborhoods. During the quarter he has traveled 859 miles, baptized one person, and received two others by letter. At one station a new meeting-house is in process of erection. At one other there is a flourishing Sabbath school, with eight teachers and thirty-three scholars.

NORTH CAROLINA.

Raleigh.—Rev. J. J. Finch's Report.

During the quarter three have been baptized and two received by letter into the fellowship of this church. Five or six colored persons have been received for baptism. The Sabbath school and other matters connected with the church remain as they were last quarter.



GENERAL ASSOCIATION OF MISSOURI.

The twelfth annual meeting of this body convened at the Walnut Grove Church, August 26th, 1847. There were present visiting brethren from Illinois, Kentucky and Alabama, who were cordially invited to participate in the deliberations of the meeting. The Board of Domestic Missions, and the Indian Mission Association, were represented by their respective Corresponding Secretaries.

The efforts of the Missouri Baptists to spread the gospel, have been confined principally to their own State. They have a commendable zeal for Domestic Missions. Their State is large, and many portions

very destitute. It is natural they should feel a lively interest in that field. Yet there is such a thing as being too exclusive in our views of duty. The history of the past clearly proves that our home operations are not injured by that expansive benevolence which embraces "every creature."

If these brethren carry out efficiently the means proposed at the last meeting, they will occupy a high position, and will be furnished with the necessary facilities for supplying the destitution of their own State, and other places. The plans were proposed and incipient measures adopted, for the establishment of a college, a paper, and a book depository; all of which seem to be much needed there at this time. The plans are all feasible. We see no good reason for a failure in the undertaking. We see no method of awakening a spirit of education, in general, without establishing a college in each State. If each State must have a college, the plan now about to be carried out by the Missouri Baptists is certainly easier and surer of success than any we have ever known. We will state the general principles, without the details, which any one acquainted with the rules of arithmetic, may work out for himself.

The plan proposes to endow four professorships, at \$13,333 34 each. The interest of which, at six per cent, is \$800, the proposed salary for each professor. To raise this amount, the plan proposes to find one thousand persons, or the equivalent, who will pay the annual interest of \$100, at six per cent, for eight successive years; or which is the same thing,

to pledge themselves to pay six dollars a year for eight years. This will give an annual installment of \$6,000—which will, at the expiration of the eight years, not only furnish the above endowment, but, with what may be reasonably expected from the “paying students,” will keep the college supplied with a sufficient number of teachers during that period. This is an easy, and no doubt will prove to be a successful method of endowing a college. There are but few persons who cannot pay six dollars a year. It has this peculiar advantage over other systems—that of interesting *the many* in the cause of education—the poor as well as the rich can have part in this work.

A specimen number of a Baptist paper, styled the “Western Watchman” will soon be sent forth. It will be published in St. Louis; Dr. S. W. Lynd editor. The same was contemplated last year, but owing to some defect in their plan it failed. No doubt it will succeed now.

They also organized a joint-stock book concern, on a small scale. We consider this department of labor so important, and the plan practicable, that we give so much of the detail as to enable others who desire it, to organize on the same plan. This is not a mere experiment. It has been tried in other places and found successful. It may be established on a larger or smaller capital, as may suit the wishes of stockholders. The plan is as follows:

1. Raise a joint-stock capital of five hundred dollars, in shares of five dollars each.

2. Invest this capital in our de-

nominal and such other religious books as may be most desirable to circulate; said books to be sold for cash or short and approved credit.

3. The Depository to be replenished as the sales may require, and as the receipts will justify.

4. The Depository shall be under the control of a Board of Managers appointed annually by the stockholders, to whom said Board shall make annual reports.

5. There shall be a Depository Agent, whose duty will be to keep the accounts of the depository, to attend to the purchase and sale of books under the direction of the Board of Managers, to whom he shall report quarterly.

6. At the expiration of five years, any stockholder who may desire to withdraw from the concern with his stock, can receive the amount of his original subscription in the Depository's books, by giving thirty days notice.

7. All the profits of the Depository during the first five years, shall be added to the capital invested. Thereafter an annual dividend shall be declared to the stockholders, which they can draw in books.

8. Should the stockholders make a donation of their portion of the dividends to the Depository, the Board of Managers may make such grants of books for gratuitous distribution as the state of the Depository will justify.

Other rules and regulations can be adopted, as may be deemed necessary. The above detail embodies the essential parts of the system.

This Association has connected

with it some able and excellent men, both ministers and laymen.

They have a Ministerial Conference, a Foreign Mission and Indian Mission Society. Dr. McClay traveled a few weeks in the State, on behalf of the American and Foreign Bible Society, and collected more than twelve hundred dollars. We have reason to cherish encouraging hope for the success and future usefulness of the Missouri Baptists.

MEXICO.

Cannot something be done for our suffering soldiers in Mexico? We have ample proof that many soldiers *hear* the "word gladly." Many have contributed largely of their substance to send these volunteers into that country, many of whom have fallen by the sword,—more by the ravages of disease. The remainder are exposed. Husbands and fathers, sons and brothers, have left their homes no more to return. Much the larger portion have died without hope. How awful the thought! Ought it not to awaken an equal spirit of liberality to send them the gospel? Or shall they die there without the sympathy of friends and the consolations of religion? If it is necessary to send our fellow-citizens there to defend the rights and maintain the honor of our country, is it necessary to do it at the expense of both "the life that now is and that which is to come?" There is a responsibility in this matter in which we all share a part. We have placed them in a perilous condition, to which peril we know many of them must fall the unhappy victims. Can we do less than do *all we can* to place

the means of salvation within their reach? By sending missionaries and colporteurs among them an equal work may be accomplished in behalf of the deluded Mexicans. For this purpose we commend the following paragraph from the American Messenger. It may meet the eye of some others of like liberality:—

"A LOVER OF MEXICO," waving all question as to the righteousness of the existing war, asks if there is not another kind of war to be waged in Mexico, in which all christians may fight with approving consciences, and which will require all the energies of our minds and means. The despotism of sin and of vice there tyrannizes over the bodies and the souls of men. We may regenerate, disenfranchise, bless Mexico. "Now is the time," he says, "to plant a standard there which shall never be struck. We can give them the Bible; we can give them our tracts and Sunday schools; we can teach them the economy of our christianity, and through them our civil institutions. We can thus make them a free, a happy people. No time is to be lost. Not an hour. If you have a plan devised for benevolent operation in Mexico, and men ready to go as colporteurs, I wish to give my mite, that not a moment may be wasted in delay. I enclose you *five hundred dollars* with which to commence operations."

CUMBERLAND PRESBYTERIANS IN TEXAS.

From the Christian Observer we learn that the Cumberland Presbyterians are making vigorous efforts to spread the gospel, to elevate the standard of literary attainments of the ministry, and to encourage general education in Texas. They already number about twenty-five ministers and two thousand communicants.

SOUTHERN BAPTIST

MISSIONARY JOURNAL.

VOL. II

NOVEMBER, 1847.

NO. 6.

WHAT IS THE CONDITION OF THE HEATHEN, AND THE DUTY OF
GOD'S PEOPLE TOWARDS THEM?

The following article is selected from a number of the American Baptist Magazine, which appeared in 1834. It discusses a subject, concerning which very erroneous views are entertained by many of our brethren. The proper appreciation of the argument before us will serve to excite a much deeper interest in the cause of missions. If the heathen are actually perishing, and we have the means of their salvation in our hands, with what promptitude should those means be employed. We bespeak the special attention of our readers to the essay.

“Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?” &c.—Rom. x: 13—15.

This chapter, as well as that which precedes and that which follows it, is principally occupied by the statement and defence of the doctrine of Divine sovereignty, in rejecting the Jews and calling the gentiles—the indulgence of anticipations of the ultimate restoration of the Jews, as a nation, to divine favor, and the overflowings of the writer's admiration at “the depth of the riches both of the wisdom and the knowledge of God,” in making his own glory illustrious in the salvation of the gentile nations, through that very obstinacy and stubbornness in the Jews, which procured their own rejection. In this chapter, Paul declares his desire for the salvation of Israel;—testifies that they were zealous, though ignorant; endeavoring to be just with God in their own righteousness, (ver. 3.) while they rejected Christ, whom God had constituted the exclusive medium of justification, which he proves by quotations from the scriptures of the Old Testament. These scriptures he interprets to mean, that cordial faith in Christ, and open profession of that faith, are necessary to salvation; and that they are necessary to all, and to all equally, both Jews and gentiles—(ver. 3—12.) Hence, by the reasoning in the text, he infers the indispensable necessity of obedience on the part of the church to the spirit of her Redeemer's last command, “to go into *all the world*, and preach the gospel to every creature.” “Whosoever shall call on the name of the Lord shall be saved; but how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”

From the language of this passage I derive the following propositions, which I shall endeavor to establish:—

I. THERE IS NO SALVATION TO PAGAN NATIONS, CONTINUING SUCH.

This is a matter of pure revelation; that is, on the subject of the proposition, we have no information but what is derived from the volume of inspired truth. We have no argument with those who deny revelation; but

we are justified in expecting from those who receive and reverence it, an humble and unquestioning reception of its declarations. We shall attempt nothing but a plain and simple exhibition of the scriptural argument on this subject, and shall class the scripture proofs as follows:—

1. Those in the immediate connection with the text. These describe the character of those who shall be saved, and the pre-requisites, in order to their sustaining this character. The saved are such as “call upon the Lord;” and in order to this, they must know him and believe in him—(ver. 13–15.) Here, God has united what we must not dare to separate, viz: knowledge, and prayer, and faith, and salvation. But if we do not find the first three among pagan nations, of course they are not the subjects of the last. Now, in fact, we do not find the first three.

First. Pagan nations have not the *knowledge* of the way of salvation. Time would be wasted were we to attempt to prove this: they have no knowledge of the unity of God, of the perfections of his nature, of the principles of his government, of the necessity of a Mediator, or of the name, or person, or offices of the Redeemer. Hence,

Second. They offer to him no *prayer*. “Whosoever shall call upon the name of the Lord shall be saved;” but if they know not his name, how shall they call on him? God has connected salvation with prayer: “Ask and it shall be given;” and where prayer is not offered, salvation is not bestowed. Again; prayer, to be acceptable, must be offered in faith: “He that cometh to God *must believe that he is, and that he is the rewarder of all those that diligently seek him.*” Now,

Third. *Faith* in Christ they cannot possess. Faith necessarily supposes knowledge; and knowledge, support, or hearing: “How shall they believe in him of whom they have not heard?” But he that believeth not, is condemned already: he shall not see life, but the wrath of God abideth on him. Now this is the situation of the heathen: they are *without the knowledge* of Christ; they pay him *no homage*; they are *destitute of faith* in him; and, of course, there can be no salvation to them.

2. Those scriptures which declare the consequences of sin to men, generally include pagans in the condemnation which they denounce. We specify the following, among scores which might be adduced: “The soul that sinneth, it shall die:” “Without holiness, no man shall see the Lord;” “Except ye repent, ye shall all likewise perish;” “Except a man be born again, he cannot see the kingdom of God.”

Now, can it be even pretended that the heathen are *not sinners*? Is sin and its defilement, and consequences, and curse, confined to those nations which are blessed with the light of revelation? If not, then are the heathen sinners; and to them is due the wages of sin, and to them its wages will be paid.

Are the heathen the subjects of *holiness*? Where shall we look in the histories of pagan nations, ancient or modern, for evidence of the existence of holiness? Where, among them, shall we look for those traits of character which result from the implantation of holy principles; as humility, meekness, forgiveness of injuries, love to enemies, and the like? What is the pagan nation, which has evinced the possession of holiness, by producing its fruits? Mr. Ward, the missionary at Serampore, had more than twenty years’ intercourse with a race of heathen, as remote from savage ferocity, and as remarkable for general mildness and suavity, as any other nation whatever; and his testimony is, that he *never*, in a *single instance*, saw, in a pagan, any evidence of the existence of holiness. And as it respects *repentance*, where is the pagan nation which has practiced it? They are sinners, and, as sinners, are justly condemned. Repentance of sin is as really their duty, as it is that of evangelized nations; though it arises, not

from a known command to repent, but from the nature of things. Repentance of sin is a duty, even antecedent to a command; and had we no command, it would be our duty: it is, then, the duty of those to whom the command has never been uttered, or it is the duty of pagans. But they have not done it; they are not now doing it; and they are, therefore, every moment exposed to perdition, and will shortly fall therein; for, "except ye repent," says scripture, "ye shall all likewise perish."

As to *regeneration*. To men who have all the advantages of revelation and religious means, we are commanded to say, "Ye must be born again." The nature of religion requires it, the nature of heaven requires it, the nature of God requires it; and can it be that what is thus required, and necessary in the evangelized, is needless in pagans? Does the gospel deteriorate, in the scale of moral beings, those to whom it comes? Surely not. Then the heathen require the same moral renovation as the evangelized, and *they* "must be born again," or they cannot enter the kingdom of God. But are they thus renewed? If so, it can be shewn; and where is the nation which exhibits pagans renovated, born again, born from above? What was the agency, and what the instrument? Are they born of the Spirit, while they know not whether there be any Holy Ghost. Are they begotten with the word of truth, when they have never heard its accents? Is Christ formed in them the hope of glory, when they have never heard his name? Has the Holy Spirit revealed to them the things of Christ, while they know not even his existence? Now we know of no agent in regeneration but the Holy Spirit, nor of any instrument but the truth. How, then, can the pagan world be regenerate? and if not regenerate, they cannot be saved.

3. Those scriptures which treat of pagan nations, in particular, declare that they are under condemnation. "There is no respect of persons with God, who will reward every man according to his deeds; indignation and wrath, tribulation and anguish to every soul of man that doeth evil, of the Jew" (or him enjoying special means and privileges,) "first, and also of the gentile." But, there are those to be found, and pious persons too, whose regard for the honor of God, or for what they conceive to be his honor, leads them to be more merciful or benevolent than God himself; and who, therefore, do not believe that the poor pagans will be left to suffer the doom pronounced against the ungodly; and they thus think, because the heathen are not furnished with a revelation. They seem to suppose that the condemnation of all who finally perish, will be equally awful; and that, as their means and opportunities have not been equal to those of the evangelized, so their guilt is not so aggravated, nor will it be just that their punishment should be so severe. But this all proceeds on a mere gratuitous assumption:—it does not follow, and it is not any where asserted, that the condemnation of all the lost will be equally deep;—our belief that the heathen are lost, only supposes (and this, the principles of the divine government render certain,) that the condemnation of *any sinner is just*; of a pagan sinner, as well as of any other. The standard by which a pagan sinner and another sinner will be estimated, is not exactly the same: one has the written law as a rule of conduct, and the other has not; but what then? Has the pagan sinner no rule of conduct? Then he is without law; for a rule of conduct is a law; and if without a law, he is not a sinner; for a sinner is the transgressor of a law. Now, though the pagan has not the law written in ink, or on stone, yet "not having the law, they are a law unto themselves, and shew the work of the law;" (i. e. its essential features,) "written in their hearts." Of such, the declaration is, "As many as have sinned without law, shall perish without law; and as many

as have sinned in the law, (or while possessing a revealed rule of conduct,) shall be judged by the law" which they possessed.

Let us now quote a few passages which exhibit the conduct of pagan nations, and see whether we can avoid the conclusion that they perish. To see the real, actual condition of pagans, read Rom., 1st chap. The whole description is too revolting for repetition; and yet, (as is well known to the classical scholar,) so far from being an exaggerated statement, it falls far short of the facts, as described by heathen writers themselves. Paul describes pagan nations, as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, &c." Now God has declared that "the unrighteous shall not inherit the kingdom of God;" but pagan nations are not only unrighteous, but are filled with unrighteousness—yes, filled with all unrighteousness:—not only "envious," but "full of envy." God has declared that no man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Now, pagan nations are, without exception, idolaters. They have changed the truth of, or respecting God, into a lie, misrepresenting him in their images and mythological fables, and worshiping and reverencing the creature more than the Creator, who is over all, God blessed forever.

If it be said that these are descriptions of ancient paganism, and that they may not be applicable in all their features to the pagans of modern days; I answer, first, that they are general descriptions of idolatry and idolaters; and exhibit idolatry, whatever may be the shape or guise it may assume, as excluding men from heaven and consigning them to perdition; and they are hence as applicable to modern as to ancient paganism: secondly, that modern idolatry is in no wise superior to the ancient. Which of all the dark places of the earth is not a habitation of cruelty? Which of all the systems of idolatry is not a system of impurity and blood? And are impurity and blood preparations for the holy avocations of heaven? Are we not "sure that the judgment of God against them that do such things is according to truth?"

4. I proceed now, to consider those passages of scripture which exhibit the exclusive ground of man's hope, and the exclusive medium of salvation. These passages do, by unavoidable consequence, leave pagan nations under condemnation. I shall only, as before, adduce a few passages out of many which might be quoted. "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved,"—than the name of Jesus.—Acts iv: 12. It will not be denied, we presume, that the heathen are in a lost, or guilty and condemned condition. From this condition they need to be delivered: if they are delivered it must be in *some* way; in that way, therefore, there must be salvation; and it must be made known to the guilty that there is this salvation; i. e. the name or way must be given among men; and if there be but one way made known, the inference is unavoidable that there is salvation in no other way. Now how are any to become interested in this salvation? By faith, or believing in that name through which it is to flow. Can pagan nations then believe? How shall they believe in him of whom they have not heard? But "he that believeth not shall not see life; the wrath of God abideth on him." Now, the heathen do not believe; they therefore shall not see life; i. e. continuing heathen, their salvation is impossible.

"Other foundation can no man lay, than that which is laid—Jesus Christ."—1 Cor. iii: 11. This passage, though figurative, is of precisely the same import as the foregoing one. It is a foundation for the hope of salvation which is here spoken of; for "if any man build on this foundation, he shall be saved." Now candidly compare these two passages, and see if

there be any hope of salvation for pagan nations. There is one only basis of hope; with that they are unacquainted, and of course on it they do not rely: but reliance on it is indispensable to salvation. What then is the inference? **THEY CANNOT BE SAVED.**

II. IN ORDER THAT THE NATIONS NOW PAGAN, MAY BE SAVED, THE GOSPEL OF CHRIST MUST BE PROCLAIMED AMONG THEM.

I can scarcely persuade myself that it is really necessary, seriously to set myself about the proof of this proposition. I may safely take it for granted, that nearly all who hear me, are satisfied of this; and certainly all the members of our missionary societies do conscientiously believe it: their sacrifices of ease and time, and their willing and continued contributions prove their conviction of its truth. On any other supposition, these sacrifices and contributions are worse than wasted. What is the object of them all, but that the heathen may be saved by hearing of the gospel of Jesus?

Yet, were proof necessary, nothing would be easier than to furnish it: nay, it is already furnished in the proof afforded of our former proposition. We have shewn that pagan nations, continuing such, must perish, and must perish because they know not the only way of salvation. The present head of discourse, then, is merely an inference arising from the establishment of the former, and is proved by the same arguments. But we will not rest it exclusively on even this;—we will look again very briefly to the law and to the testimony.

“Look unto me, and be ye saved, all the ends of the earth; beside me there is no God; a just God, and a Saviour, there is none beside me.”—Isa. xlv: 21, 22. These words are plainly addressed to pagan nations, who were believers in a plurality of gods, and declare to them the unity of the divine nature, and that this one God is the only Saviour. Again, the last command of the Redeemer to his disciples was, “Go ye into all the world, and preach the gospel to every creature.” Now, why are these declarations made, and these commands given, if the salvation of pagan nations could be effected without their receiving the messages of the gospel? Did not Jesus know that they could not be saved unless they heard the gospel? and was not this the reason why he commanded it to be preached to them? Yes, the gospel of Jesus is the only remedy which heavenly wisdom has devised for the salvation of the perishing; the heathen are now perishing for want of the knowledge of it; it is the design of God that “all nations” should possess it; and in order that they may possess its blessings, its accents must reach their ears. “How shall they believe in him of whom they have not heard?”

SACRIFICES OF THE MISSIONARY WORK.

The missionary enterprise contemplates such sacrifices as can be met only by steady principle. It supposes that there must be great self-denials, great expenditures, great sufferings. It was an elementary idea in the work of the Saviour when he undertook our redemption, that he was to be poor, despised, and forsaken; that he was to grapple, single-handed, with the most mighty enemy of God that the universe contains; that he was to endure the keenest tortures which the human frame could be made to bear. It was an elementary idea in the religion of Paul, that he was to abandon his splendid prospects of distinction; that he was to look away from the honors of scholarship, office, or eloquence which had glittered in his youthful eye; that he was to be regarded as the “off-scouring of the world;” that he was to leave his country and his home; that his dwelling was to be among strangers, and that his life was to be spent “in perils of waters and of rob-

bers, in perils among his own countrymen and among the heathen, in the city, in the wilderness, in the sea, and among false brethren : in weariness and painfulness ; in watchings and hunger and thirst and fastings and cold and nakedness."

The great enterprise in which the church is embarked now involves similar sacrifices and self-denials. The father is to be ready to part with his son—the pride of his heart and the anticipated stay of his age—the son whose early course has been radiant as the light of a morning without clouds, and who is qualified by native endowment to adorn the bar, the bench, or the senate chamber—to preach the gospel to savages ; and is to lay his hand on him and bless him, as the ship is loosening from her moorings, expecting to see his face no more. The mother is to press her much beloved daughter to her bosom for the last time, as she leaves her native land to meet the perils of the deep and the desert, and to die perhaps surrounded by strangers, and where *her* hand cannot soothe her dying sorrows. Youths educated with all the care and skill that a christian land can furnish, accustomed to the comforts and the elegancies of life, with minds classical, tasteful and refined, like that of Henry Martyn, and with accomplishments that might adorn any circle, are yet to sing on many a deck, as the missionary ship glides away :—

Bear me on, thou restless ocean ;
Let the winds my canvass swell !
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land ! Farewell—Farewell !

To engage in and prosecute a work thus stretching into future ages ; a work which contemplates such difficulties, embarrassments and discouragements ; a work which is to be pursued through such scenes of alternate hope and fear, and a work contemplating such sacrifices, self-denials, expenditures, and sufferings, there can be no reliance but the RELIGION OF PRINCIPLE.—*Rev. A. Barnes.*

Board of Foreign Missions, Richmond, Va.

AFRICA.

Letters from Brother Day.

From the tone in which these communications are written, we are happy to know that our brethren on the coast of Africa are prosecuting their labors with diligence and cheerfulness. The field to be cultivated is so large, and the force employed so small, those who are at work are in danger of being disheartened. The missionaries, however, are cultivating such portions as promise the

richest product, and they are looking up to the Lord of the harvest for the promised increase. May *he* hear their prayer and abundantly prosper the work of their hands. Brother Day, referring to his plans, thus proceeds ;—

I wrote in one of my letters some of my notions of a manual labor school in Bexley. The necessity of teaching the natives to read, &c., seems too clear to need any argument to set it forth. To say nothing of the corruption of christianity every-

where, where ignorance has prevailed, I might mention circumstances under my own observation, and from information I have had of doings among us, to prove, I think, that to teach the natives, while preaching to them, is the cheapest, as well as the most durable method of doing good among them.

The little chapel I bought of Mr. Clarke, only 16 by 18 feet, being too small for the congregation worshipping here, I had thought of making it larger, adding 12 feet to one end; on reflection I have concluded to take that house for a manual labor-shop, and build a school-house, answering for a chapel, 18 by 22 feet. A house for the boys to lodge in is now ready, and the school-house is now in progress. I have commenced a school in the house I bought, having in it eight native boys, and the children of the colonists. I intend to take in fifteen native boys, and some girls.

I have been under the necessity of employing Mr. James Moore, during the dry season, to teach in Bexley, that I may give myself exclusively to preaching.

When I can take charge of the school at this place, Mr. Moore will take charge of a school at Bassa Cove, and as his wife remains at Edina, will commence next Sunday a Sabbath school at Bassa Cove, in connection with brother Davis, taking in the Congos, 40 or 50,—all the natives he can; together with Americans, such as may be disposed to come in.

My dear sir, could you know the condition of the colonists of this country, you would pity them. The large majority of this people, were slaves in America. Never having to provide for themselves there, they are poor providers here, and many are poor and ignorant, not only of the value of education, but of almost every thing. They are not able to sustain a school, and their children are growing up in profound ignorance, and will go into heathenism unless something is done.

I have been to some towns around Bassa Cove, and find brother Davis well received as a preacher among them. He will study those branches of education needful for practical purposes under Mr. Moore, and as his perceptive powers are good, I think he may soon be able to teach a common school among us.

I have ascertained, by Dr. Smith, that there is a delightful field of labor for brother F. James, of whom I spoke in another letter. Near Caldwell is a settlement called Virginia. In this settlement is no school, no preacher. King Jim's town, and Mama's town near by, have been left out by the Methodists. This field, containing the most wretched of the colonists and the natives around, no other needing more the labor of the missionary, should be immediately occupied, and I must say to brother James, occupy till news from the Board comes. Dr. Smith is a young man whom I raised, and on whom I can depend. What he says of Mr. James, satisfies me that bro. James is worthy of any confidence, or any station you may confer on him.

I now close by saying to you I am greatly encouraged. The cordiality with which I am everywhere received by the natives, the attention they give to the word, their apparent desire for instruction, the readiness with which men who are worthy, enter your houses, the sympathy for the heathen manifested, greatly encourage me. Let us have the prayers of all you can influence. Oh that God would deign to bless, and you need have no fears, but in confidence expect a prosperous mission here. I may be a little enthusiastic, but can see no reason why, under the blessings of heaven, my highest expectations may not be realized.

At a subsequent date, brother Day writes:—

I have just arrived at Edina for the purpose of attending the affairs

of the church here, and finding a captain ready to sail for the U. States, avail myself of the moment he will wait to drop you a few lines in relation to your affairs here. Since I wrote you I have had an interview with the Rev. Mr. Benham, S. M. E. mission, in relation to New Virginia, up the St. Paul's river, and he informed me that there are three towns left out of the Methodist Circuit, viz: King Brumley's, King James and Mama's town. Thinking it well to occupy that field of labor immediately, I wrote Mr. F. S. James to preach and teach a school in New Virginia, taking in all the natives he can without boarding them, and preach at least once a week in each of the native towns. I have also advised him to teach four hours in the fore-part of each school day, and study or preach in the after-part.

In New Virginia, I am told there are quite a number of poor ignorant Baptists, in the completest sense sheep without a shepherd. They will be organized into a church, and brother James will take charge of them. Brother James is the only man I know of in that part of the colony, whose character will warrant your Board to employ, and Virginia the only station prudently to be occupied. The natives will have to be taught in English, there being too few to have books printed in their language. The Bassa tribe is large and there are books already printed in their language, and a prosperous mission among them may, comparatively, by the blessing of God, be an early work.

Mr. James Moore is doing well in the school at Bassa Cove. I attended the Sabbath school a few Sabbaths ago, and rejoiced to see twenty-six recaptives of the *Pans*, two Bassas and a handsome group of the colonists, receiving instruction in things pertaining to God. I also visited the day school and found it in a prosperous state; there were, however, only two natives; since, I understand, there are four.

The guardians of the recaptives promise to have them attend the day school after this month.

Brother Davis is doing something in the way of preaching among the natives, and I am told that he is well received.

I have been trying to do something in the way of teaching and preaching, and my school is becoming increasingly interesting.

P. S. Fatigued and trembling, I got a friend to write while I dictated the above. I should like to write you a little more full.

WHY IS SO LITTLE DONE?—AN AFFECTING REASON.

From an intelligent correspondent, we have received a communication, from which we take the liberty of extracting a few sentences. This extract presents a painful state of things as actually existing among us, and at the same time suggests a ground of encouragement in the prosecution of our work.

The incompetent support of our brethren in the ministry, to which our brother alludes, constitutes a serious, and almost general defect in our ecclesiastical arrangements. This evil, we apprehend, is as much to be ascribed to the ministry, as to the church. Have not pastors and evangelists failed to declare the whole counsel of God, in regard to this subject? Have they not been too jealous of their own reputation, fearing to incur the odium of preaching for money? Is not a reform needed in this particular? Will not the churches rally around their brethren, who are over them in the Lord, if their obligations are clearly taught, and faithfully enforced? We believe they will. Let the experiment be made. Let every pastor be careful

that his own heart is right; that he seeks not filthy lucre as the object of his labors, and then, let him give himself wholly to the work of preaching the gospel, and pressing the claim he has for a competent support, in a suitable spirit and manner, he may be assured that sooner or later, his brethren will be convinced of their duty, and faithfully perform it.

The encouraging feature of our spiritual condition at the south, is the growing disposition of the churches to contribute to the spread of the gospel, at home and abroad. To this our brother alludes. We have abundant reason to "thank God and take courage." Let this spirit be more generally cherished. But we give place to our correspondent—

"You will perceive my dear bro., that we are doing something for the cause of our Master; but I assure you we are not doing more than one-fifth of what we should. Indeed, it has not been long since the churches here have felt it to be their *duty* to do any thing at all for the support of missions. Nor now is the feeling either general or fixed. It will require a great deal of preaching on the subject, and reading, to inform and interest them in the matter. But I believe these means with the blessing of God will, in time, accomplish in great measure what we desire. You see that we (ministers in this section,) are obliged to attend to a greater number of churches than we should. This is to be ascribed to the illiberality of the churches. The practice of supplying several churches has been continued from one generation to another, until it is fairly fastened upon us. We cannot rid ourselves of it unless by desertion of the country; but this will leave the churches (offering as they do no inducement to ministers to settle among them,) to pine away and die. You may ask what has this to do with the matter

in hand? I answer, that on account of this state of things, it is impossible for us to give that attention to foreign matters which their importance demands; we cannot preach so frequently, nor associate with the people so much, as to inform them of their duty. And this state of things exists throughout nearly the whole of our upper country. Pardon me for asking you if it is not likely some good can be effected by noticing occasionally in the "Journal" the evils in this point of view, which the cause sustains from the above named practice.

THE JOURNAL.

We respectfully ask the attention of subscribers to our work, to the necessity of active exertion on the part of its friends, that its list may be increased. We have commenced the publication of a larger number of copies the present year, with the hope that the demand would be increased. Let all remember that the diffusion of missionary intelligence, constitutes the best agency we can employ, and also, that the profits of the Journal are sacred to the cause of missions. Who will make a special effort? We wait to hear.

AGENCIES.

In conducting the operations of a Board like ours, it is important to ascertain the best instrumentalities to be employed. Were the Lord's people well instructed in regard to their responsibilities, and prepared to meet them, a cheerful and systematic benevolence would be evinced. Every church member would send up his quota to assist in the great conflict with the powers of darkness. But this is not the present condition of

things. Our brethren are not convinced; and scripturally excited on this subject. Properly to awaken them, they need line upon line, precept upon precept. Nor are our pastors prepared for this work. The ministry themselves, are wanting in informaticn. Our only reliance then, is the employment of suitable brethren, who shall employ their entire time and talents in visiting the churches, diffusing information, and collecting funds. Such an agency, though involving much toil and care, is one of the most useful positions which can be occupied by a servant of Jesus Christ.

It has been the desire of the Board to secure the services of at least one competent man for this work, in each State. But their efforts have been almost utterly unavailing—they have been able to secure but two regular agents in the whole southern country! We refer to this subject that our brethren, who feel interested in the spread of the Redeemer's kingdom among the heathen, may look around them and suggest the men qualified for the work, who may enter into our service. We need men of a peculiar stamp. To engage in this operation, it is not essential that a man be learned, or that, in the popular sense of the term, he be eloquent. He must, however, in the language of a discreet brother, writing on this subject, "be able to preach a good sermon. He must blend amiability with decision of character. Without being pugnacious, he must possess great moral courage. He must dare to address congregations, two-thirds of whom are opposed to his object. He must by personal contact with the people, learn all their objections, and

respond to them, with caustic thoughts, which shall blister and gall, so much the more severely, because of the gentle manner with which they are blended."

Such agents we hope to obtain. Brethren give us your help. Shew us the men we ought to have, and then assist us to thrust them into the work. Meanwhile, we must secure funds in the best way we can. We look to those who *are* alive to their obligations, to put forth all their energies in obtaining for us such contributions as may enable us to sustain our brethren now in heathen lands.

TENDENCY OF THE MISSIONARY ENTERPRISE.

The sentiments contained in the following communication from a Virginia brother, will, without doubt, find a response in many hearts. We sincerely wish they may become universally prevalent in our churches. Then, would prayer be made for the Redeemer's triumph continually. Then, with eager joy would many appear, saying, "here are we, send us," while abundant means for sustaining the missionary in heathen lands would be cheerfully furnished.

The christian ministry was instituted by Jesus Christ to promote the salvation of men. That it is the duty of christians to aid by every means this design, may be argued from numerous considerations. Ministers are commanded to go into all the world and preach the gospel to every creature. Wo unto them if they preach it not. But how can the missionary of the cross obey the divine law, unless he has the means of supporting himself in his vocation. Reason teaches that supernatural arrangements for his sustenance will not be supplied. The age of miracles has

passed, henceforth God requires the services of human beings, and temporal things, to become subservient to the accomplishment of his purposes. This reasoning is not inconsistent with the word of truth.

It is clear that the members of Christ's church should be foremost in the enterprise of spreading the glad tidings of salvation. The heathen is perishing in his sins; the worshiper of stocks and stones fashioned with man's hand, is passing from time in his ignorance, and entering eternity without hope.

What is often sounded in our ears, loses its force, and when frequent appeals are made for charity, we are sometimes induced to believe our liberality suffers impositions. However true this may be relative to temporal objects, the reasoning is not sound when applied to the propagation of a knowledge of God. Devotion to the cause of religion never injured any; none have been so liberal that they could not have given more without injuring themselves or families; none have contributed so largely as to diminish the stock in hand. Doubtless more would have been bestowed, had there been a disposition entirely imbued with the love of Christ. Objections ostensibly against missionary operations, and incidentally against christianity, are urged by many, on account of the repetition of demands on congregations for pecuniary assistance. Such objections, however, are chiefly made by those who are more delighted in gazing on well filled coffers, than at the extension of unadulterated truth, and of the kingdom of Christ. They prefer to be called rich by their fellow-men, and to possess the means of gratifying their appetites, than to be the instruments in the hands of God, in the conversion of souls.

For a moment let us consider the results attainable by the diffusion of the gospel of Christ. The condition of mankind in every situation of life is ameliorated. Teach the savage the christian religion, and at once he is disarmed of his brutal ferocity;

from seeking to destroy his fellows, he will consider them brethren. The painted Indian will embrace the European, hailing him as a brother, and love him as the adorer of the same Great Spirit. Animal passion is not only subdued, but mind becomes susceptible of instruction. Instead of the bamboo hut, the improvements of art are employed to construct healthy and comfortable houses. From seeking subsistence by the chase or plunder, the customary methods of gaining a living among the most cultivated society, are adopted. The skin of the wild beast, torn reeking with blood from the carcass, is laid aside for a decent and becoming costume. Not satisfied with the knowledge to guide a canoe, to chase the deer, and seek revenge, he becomes quiet, and teachable, and is found in the cultivation of letters. All these blessings are to be obtained through human instrumentality, concentrated in benevolent combination. The good does not terminate in this life. Heaven will resound with rapturous songs of delight, sung by thousands saved by these operations. That holy place will be occupied by the tenants of the isles of the sea. The swarthy Ethiopian, the diminutive Esquimaux, the jealous Asiatic, and the fearless European,—the child of the wilderness, with the city collegiate,—all will join in one ascription of praise to Father, Son and Holy Spirit, one God, in a world without end. Glory be to God, that he ever put into the minds of his children, the idea of a missionary organization. Millions yet unborn will say Amen.

FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Geo., and chartered by the Legislature of the State of Georgia, by an act passed and approved Dec. 27, 1843, (*here insert the amount, if in money, or subject, if other property, either real or personal, as also the object, either foreign or domestic missions.*")

Other Societies.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS:

From the annual report of this Society, we select the following summary of their operations during the past year, ending August 1:—

Receipts and Expenditures.

The ordinary receipts of the year from donations and legacies amounted to \$209,365 21; adding the income from funds invested and the balance in the treasury at the beginning of the year, and the whole amount of disposable funds for the year has been \$233,166 97; while the expenditures have been \$264,783 83.

Missionaries appointed and sent forth.

During the year now closed, the Prudential Committee have appointed eighteen missionaries, one physician, one male and twenty-four female assistant missionaries,—forty-four in all.

Most of them have already gone forth to their several fields of labor, or expect to embark within a few months. During this year also, fifteen missionaries, one physician, one male and eighteen female assistant missionaries,—thirty-five in all, have departed for their several fields of labor. Besides these, six missionaries and three assistant missionaries who had been for the restoration of their health visiting their native land, have returned to the scenes of their former labors abroad, and entered again into their chosen work among the heathen; making in all forty-four who have gone from our shores to heathen lands during the year.

After a good deal of intercourse with candidates for the ministry in our theological seminaries, the committee believe that the spirit of missionary enterprise is increasing among them; and that too, as the result of growing piety and christian zeal in those seminaries. And if

those who furnish the pecuniary means will, by their liberal contributions, let it be seen that all suitable candidates may be sent forth without detention, and well supplied with the means of usefulness, it is believed that the number of those who are disposed to enter the foreign field will continue to increase, as the Lord in his providence shall open the way for their spreading a knowledge of his salvation among the heathen nations.

Summary.

Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connection with which are laboring one hundred and forty ordained missionaries, nine of them being also physicians, four licensed preachers, six physicians not ordained, six teachers, six printers and book-binders, thirteen other lay helpers, one hundred and ninety-three married and unmarried females; making three hundred and seventy missionary laborers sent forth from this country; associated with whom are twenty-two native preachers, one hundred and thirty-five other native helpers, raising the whole number of persons laboring in connection with the missions, and depending on the Board mainly for their support, to five hundred and twenty-six. This is twenty-two more than were reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which one thousand seventy-six hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, twenty-five thousand four hundred and forty-one. Connected with these missions are eleven seminaries for training native preachers and teachers, having four hundred and twenty-three pupils, also twenty-two other boarding schools, having three hundred and ninety-nine

male and five hundred and thirty-six female pupils; also three hundred and sixty-seven free schools, in which about eleven thousand three hundred and thirty children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries, about twelve thousand six hundred. The common schools at the Sandwich Islands, being not wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, four hundred and eighty-nine thousand three hundred and eighty-four copies of books and tracts are reported to have been printed, embracing forty million four hundred and fifty-nine thousand nine hundred and fifty-five pages; and the whole number of pages printed from the commencement of the missions is five hundred and seventy-five million, in above thirty languages besides the English.

ENGLISH BAPTIST MISSIONARY SOCIETY.

Abstract of the last Annual Report.

The report commenced by recording the death of Messrs Burchell and Dutton, in Jamaica; of Mr. Francis, in Hayti; and of Messrs. Thompson and Hudgrow, in Africa; and also the cessation from labor, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent to Hayti. Mr. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another missionary has also been accepted for India, on condition that the funds of the society will allow of

his being sent out. The mission in India was reported to be in a prosperous state. A larger number of volumes of scripture have been printed than for several previous years:—3,000 volumes in Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press; 79,549 tracts and 40,029 portions of scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331,—a larger number in one year than the mission has ever known. The total number of members in India is 1,842. The children in attendance 4,390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish government, who, at the end of 1845, sent a consul-general to Clarence, with instructions to send off the missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. Since Mr. Sturgeon's death, Dr. Price has taken charge of the church at Clarence; the total number of members at Clarence is eighty. At Bimbia, a missionary settlement has been formed and houses erected; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue as far as the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year, and the expenses incurred by the visit, and an additional sum of about £2,000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the society,—no part of the funds of the so-

ciety being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 30,000,—600 have been added to the churches during the past year. The Sunday schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. With regard to Honduras, the committee have nothing very satisfactory to report. In Brittany, at Moravia, the chapel recently built has proved of great service. Eight thousand tracts in French and Breton have been circulated during the year; and Mr. Jenkins has printed, in Breton, a Sunday school Lesson book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament

into Breton. The total number of members added to all the churches during the past year is 1,207; the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The total number of day-schools is 156; of children taught in day schools, 8,696; of children taught in Sabbath schools, 12,481. The total receipts for all purposes are £28,223 11 7, being an increase as compared with the last year of £1,924 12 10: of this amount £1,000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment, has amounted to £26,399 2; the balance has been applied towards the reduction of the debt, which now amounts to £3,711 9 11.

Miscellanies.

THE WORK OF MISSIONS.

The conversion of the world to the Lord Jesus Christ, is the noble object of missions. To contemplate this stupendous enterprise in the aspect alone of human effort, there is not one but would predict certain and utter failure; but when it is viewed as based upon the prophecies and promises of the great and eternal JEHOVAH, improbable as it may seem, and slow as it has been in its accomplishment, the heart and hope of every christian expands with holy emotion and joyful confidence, "that the knowledge of the glory of the Lord shall cover the earth, as the waters cover the seas."—Isa. xi: 9; Hab. ii: 10. That the whole earth is to have the offer of salvation, may be deduced from several considerations:—the predictions of scripture—the commands of Prince Messiah—Matt. xiv: 14; xxviii: 19, 20; Mark xvi: 15, 16; Luke xxiv: 47—the universality of his power and reign,

Phil. ii: 10; Col. i: 16, 17—the fullness of the satisfaction of his atonement, 1 John ii: 2; as well as the adaptedness of the gospel, in its effects and consolations, to the ruined and miserable condition of "every creature;" all go to form a basis, fixed and firm, for the faith and hope of every disciple of the Lord Jesus, as well as to present an object of practicability to his exertions.

But while this view affords great encouragement to the soldier of the Prince of Life, yet it were weakness to overlook or lose sight of the appalling obstacles which present themselves on every hand, to arrest the general and universal spread of "the knowledge of the Lord." Sin, with its results, the corruption and depravity of the human heart, in addition to the degradation and ruin which it has entailed upon individual man, has poisoned the fountain and the streams of human society, and has done more, by developing false and

idoltrous systems of religion, (older, even, in some instances, than the christian,) towards which their votaries shew a self-sacrificing attachment, which might honorably be imitated by christians themselves, in their efforts to extend the conquests of their Sovereign.

If the kingdom of Jesus, the "stone cut out without hands," is to become "a great mountain, and fill the whole earth," it must and will, as in Nebuchadnezzar's dream, Dan. ii: 34-45, surmount these obstacles, witness the overthrow of civil governments, grind into powder their pride and power, displace idolatry, by causing its temples to be forsaken, its images to be given to the "moles and to the bats," and amid their ruins establish his own kingdom and worship. This has been the uniform history of the church, both Jewish and christian. The deliverance of the children of Israel from Egypt witnessed the destruction of Pharaoh and his army; their settlement in the promised land was upon the extinction of the tribes of Canaan; their restoration from the captivity of Babylon followed the overthrow of the kingdom of Darius by Cyrus. The history of the spread of the kingdom of Jesus is very similar. Wars and rumors of wars were signs of his coming; violent commotions among the nations were the portents of his near approach. When he would establish the christian religion, the Roman army went before, —conquered and scattered the Jewish nation. In later times, the overthrow of the corrupt national church of these colonies, and the establishment of religious freedom were some of the glorious results of the American revolution; and even in our own day, we ourselves are fulfilling this very destiny of the church, by entering into and occupying the openings in the barriers of China, which have been battered down by British cannon; and so along its whole line of march, has King Jesus followed the track of wars and revolutions, calming and restraining the wrath of man, and mitigating the horrors and atro-

cities of war, by the establishment of his kingdom of peace.

The Means.

Having seen the work before us, let us contemplate the *instrumentality* to be employed. By what means is the world to be converted to Christ? By preaching the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people under the whole heavens, that they may learn their accountability to Jesus as their Saviour, of the obedience which he expects from them, and the results of their obedience or opposition. By whom shall this gospel be borne to the nations? Certainly not by angelic messengers, nor by the exertion of miraculous power by the Holy Spirit, nor yet by wicked men, but by the CHURCH of God, which he has purchased with his own blood; by SINNERS, whom he has converted, and to whom he has given of his Holy Spirit. That this is the instrumentality which the Holy Ghost will employ, every christian will readily admit; but yet how few of the great mass of professing christians *live and act* as if the Holy Spirit were actually employing *them* for the conversion of sinners and the salvation of a ruined race. But yet, if the world ever be converted, the whole church, every member of Christ's body, must feel that upon him *personally* rests the obligation to devote himself to nothing that does not tend to *prevent sin, save souls from death,* and extend the Saviour's reign throughout the world.

The church must furnish *missionaries and money*. But it is not enough that she give men and money to missions; she must give *HERSELF*, with all her sacred energies, her holy influences, the power of her character and her ordinances. Her members must feel that they are converted, not merely to be saved and made happy amid the conflicts and trials of this life, nor yet simply to be made meet to be partakers of the inheritance of the saints in light, but that they are

converted and gathered into churches, first, that they may form a character conformable to the image of God's dear Son,—Rom. viii: 29; in their lives exemplify his perfections, and be his soldiers, by which he is to recover his authority and rule over the hearts and lives of rebel men.

This view, in connection with the present state of the churches, casts a shade of despair over the prospect of the world's conversion. Before this glorious event can occur, there must be a great and radical reformation in the churches of Jesus Christ; a reformation, not so much in doctrine, but in manners, in love, in zeal, in spirituality, in holiness, and in an unreserved and joyful consecration of soul, body, property, character, life, every thing to Jesus Christ, as the Lord and King. They must feel that the purpose of their conversion is frustrated, without doing all they can to render Jesus adored and served by all around them. They must cease to fix their eyes upon *heathen* lands, as the *only* fields for missionary effort. Must cease to rely upon missionaries and missionary societies to accomplish this work. The churches must become themselves missionary bodies, formed for *this purpose*; that every member become a missionary to seek the salvation of those around him—his children—his servants—his fellow-citizens. The spirit of the first churches must return.

Neander, in his Church History, tells us, that among the primitive churches, even the christian servant women, who were employed in heathen families, were teachers of Christ, and wherever they went, their whole aim was to extend a saving knowledge of the religion of Jesus. Compare our churches with those. Our Association embraces thirty-seven churches and thirteen thousand members, and we have but one single member among the heathen! How many are acting as missionaries at home, the lament of coldness by the churches too plainly tell.—*Report of Rappahannock Association.*

SELF-CONSECRATION.

It is the duty of every christian to consecrate his whole life, in a certain sense, to the missionary cause. By this we do not mean, that we should all take up our march without delay for a foreign land, and depopulate Christendom, that the rest of the world may be converted. This would be exceedingly unphilosophical and unreasonable. Instead of promoting we should thus thwart our own purposes. But we mean that every christian, in his little sphere, should exert a missionary influence—an influence in favor of missions—that, so far as possible, he should propagate his own ardent feelings, and multiply the number of those, who will pity and pray for the perishing—that he should love the cause of Christ well enough, not only to pray for its universal extension, but to labor for it, in any way and every way his circumstances will permit.

Donations.

FROM SEPT. 1 TO OCT. 1.

Virginia.

Jas. Alexander, 2 00, Mt. Zion church, Bedford, 9 08, Beaver church, do, 4 12, Wm. Johnson, Tyler co., 100 00, Coal Marsh church 3 45, Matthew Ellison 1 55, Edwin Jordan 20 00, Cornelius Tyree 5 00, Jos. Martin 5 00, J. Griggs 5 00, Benj. Ammen 5 00, N. W. Townes 50c, M. A. Lewis 1 00, Aris Walker 5 00, cash 50c, James Leftwich 5 00, Delia H. Wyne 50c, Geo. W. Leftwich 5 00, C. L. Cocke 10 00, a lady, by do, 1 00, Jas. Robs 50c, Geo. B. Vass 50c, P. Eddington 50c, by Rev. Jas. B. Taylor, 190 20	
Cash rec'd from Savings Bank, interest ac't,	203 83
	394 03

South Carolina.

Edgefield Baptist Association, per Dr. Mendenhall, 177 15	
Beulah Bap. ch., by do,	1 50
	178 65
	\$572 68

ARCH'D THOMAS, Treas.

Board of Domestic Missions, Marion, Ala.

REV. ISAAC TAYLOR HINTON.

Often has it been our pleasure to record on the pages of the Journal the successful labors of this devoted missionary in New Orleans. But how different the record we are now called to make. His last report is made. His labors on earth are closed. We can hardly realize it. Is it so? Yes, it is even so. Bro. Hinton is dead! One of our ablest ministers has fallen. One of our most important positions is deprived of its strong defence. An interesting church is bereft of its affectionate pastor, a large family of its natural protector. "How unsearchable are the judgments of God and his ways past finding out."

Brother Hinton was an Englishman by birth and education,—the brother of Rev. John Howard Hinton, now one of the most distinguished preachers of Great Britain. He was the youngest son of a Baptist clergyman. About sixteen years ago he came to the United States. He received a call to the pastoral charge of the First Baptist church in Richmond, Va., about one year after his arrival in this country,—which charge he retained two years, then removed to Chicago, Illinois, where he remained seven years. From thence he was called to the pastoral care of the Second Baptist church in St. Louis, Mo. Here he labored with his accustomed energy three years. In the summer of 1844, he accepted the call of the New Orleans church to become its pastor. That fall he entered his new field of labor. To the interests of that

church he has ever since devoted his entire energies. To this little flock he constituted his all, even life itself. In their defence he fell a victim to that destroyer from whose fatal grasp he was endeavoring to defend them. He fought a good fight; he finished his course; he kept the faith, and we doubt not that he has received a crown of rejoicing at the hand of the righteous Judge.

Brother Hinton had a wide circle of acquaintances and warm friends, whose hearts are now filled with sadness.

He was well and favorably known as the author of several valuable works. While he "rests from his labors" his works will "follow him."

Doubtless some one acquainted with his life and history will prepare a sketch worthy of preservation.

We most deeply sympathize with his bereaved and heart-broken family. We devoutly pray that he who "afflicteth not willingly" may graciously fulfil all his precious promises to the widow and orphans.

We give the following extracts from the South-Western Baptist Chronicle, touching this painful dispensation:—

Brother Hinton was attacked by the fever on Monday evening, the 23d of August, and died the following Saturday morning about eleven o'clock. The announcement of his death came like a thunder-clap upon his friends and acquaintances. Those who visited him during his illness did not, until the last, suppose that he was in imminent danger; even he himself did not anticipate the near

approach of death. The fever was deceptive; he seemed to be gradually improving until Friday night, when a decided change for the worse occurred.

The very day on which he was seized with the fever he had been, as was his custom, visiting those members of the church who had been prostrated by the epidemic. He returned home in the evening and nursed a daughter, who was also lying ill of the disease; soon after he was attacked. The usual remedies were administered, and continued to be throughout the progress of the disease. His family began to be apprehensive, and fears were expressed to him by his wife that he might not recover; but he replied that his work was not yet finished. Such seems to have been his conviction from the beginning. Towards the last he appeared to be conscious of approaching dissolution; but he did not speak of it in express terms.— Among the last words he uttered were, "Lord, if it be possible, let this cup pass from me: nevertheless, not my will but thine be done." His whole deportment throughout his illness indicated entire and perfect resignation to the will of the Lord.

During the night of Friday he ceased to speak, and the disease hastened on to a fatal termination. On Saturday morning, about 11 o'clock, he quietly breathed his last, and his spirit, released from its frail tenement, passed to a happier state of existence. His remains were carried to the St. Charles street Baptist church on the evening of the same day, and remained there during the night. On Sunday, after appropriate funeral exercises, his body was attended to the tomb by a large number of mourning friends and acquaintances. They testified to him, when dead, the respect they entertained for him while living.

Thus has the church been deprived of her chief earthly support, his family of their natural protector, his friends of a beloved associate, and New Orleans of one of its brightest

ornaments. The ways of Providence are, truly, inscrutable. The only church member who has, as yet, fallen a victim to the prevailing epidemic, is the pastor of the flock. Oh, what a loss! Taken in the midst of his labors, when the end of his arduous toil had just appeared in view! The Lord knoweth all things; he ordereth all things aright; let us not murmur, but submit without complaint to his will.

ARKANSAS.

A Macedonian Call!

The following letter, addressed to brother Buck, was published in the *Banner and Pioneer* some weeks since, accompanied by a warm appeal by the editor; but it did not come under our notice till quite recently. A correspondence has been opened with brother Wallace, and we hope soon to have him in the employment of the Board. We are gratified to learn of one so extensively acquainted with that State. Heretofore we have been unable to learn, with much accuracy, the condition of it. The Board has only one missionary in their employ there. The cause has not been the want of interest in, or ignorance of the importance of the field, but the want of men. All who have been disposed to enter new fields have preferred Texas or Louisiana. We doubt not there are some in Arkansas who can be employed as missionaries and who will eminently be useful. The extracts below will be read with interest:—

*Lewisville, Lafayette co., Ark., }
June 22, 1847. }*

BRO. BUCK:—I seat myself this morning to lay before you, as my father in the gospel, some important things relative to the great destitution

in the gospel ministry in our State, and shall, in conclusion, ask your advice, for the best course to be pursued.

First, our State contains over one hundred thousand white inhabitants, and in all the State, we have but four efficient Baptist associations, and indeed some few brethren in each of those are opposed to any and every thing like missionary operations. The above named associations do not contain more than two thousand members in all. As it regards ministers, I am acquainted with every efficient minister in the State, I believe, or nearly so, and I can safely say, they are not more than fifty in number, and not more than one-fourth of them come up to mediocrity. In fact, brother J. C. Perkins, the moderator of our association, and brother P. G. S. Watson, formerly of Pendleton county, Ky., are the two most efficient ministers that we have. It is, however, true that the other three-fourths are good, pious men, and could be instrumental in doing much good if they could be sustained; but we are trammled and fettered in many ways. First, we are few in number; second, poor; and thirdly, there is opposition in our own ranks to the effort system; consequently we can do but little, without aid from some quarter, and yet there are thousands upon thousands anxious to hear the gospel preached in its purity. Many are inclined to the Baptists and would be members of our churches if we had regular preaching. But for the want of Baptist churches, and Baptist preaching, many join Pedobaptist churches. I have lived in this State near seven years, and have traveled all over it; at least I have traveled over some thirty counties in the State, and many people have traveled fifty miles to hear me preach, and many have said to me, that I was the first Baptist minister they had ever heard preach in their lives. Many in this State never witnessed the immersion of a believer until they witnessed me administer it. In

fact many in the West do not know what the Baptists do believe and preach. When a Baptist minister of any note does preach here, many will say if that is Baptist doctrine, I am a Baptist, sure. Now dear brother this is a lamentable state of things, to my mind. I have been traveling and preaching in this State for near seven years, during which time I have traveled some fifteen thousand miles, and preached, say, at least one thousand sermons, and have borne my own expenses the most of the time, until my property has dwindled down to nothing; until I am not able to sustain myself.

But I am resolved, by the grace of God, to preach while I live, and do all I can for the perishing and destitute in Arkansas. It is true, also, that God has blessed my labors in the ministry, beyond all calculation, and I am thankfully received wherever I go; yet one man can do but little in so large a field. I wish to see more done for our cause.

The Northern Domestic Missionary Board has done but little for this State. They have but two missionaries in all the State, that I can recollect. I have endeavored ever since I have been in the State, to arouse the brethren to their duty, and I have done my best to inculcate a spirit of benevolence. In fact I have urged upon the brethren, and our associations in particular, to become auxiliary to either the Northern or Western Board of Domestic Missions, but all in vain. I have lost all hopes of any thing being done in that way. I plainly see that unless we are aided from some source that our cause, though good, must sink in Arkansas, while the Pedobaptists will take the State, so I have finally concluded to pursue a different course and make one more effort.

Now, dear brother Buck, I have given you a short, but plain history of our condition in Arkansas, and viewing you as a father in the gospel and much better acquainted with these matters and things than I am,

I humbly ask your advice what to do—do you think my plan will succeed, or do you think some other plan preferable, for I wish to pursue that course that will do the most good, in the shortest time with the least expense? I am willing to do any thing that I can to promote our cause in Arkansas.

It is true that it looks like a feeble effort for one lone man to move forward in such a great work, unaided, when hundreds and thousands in our State, ought to stand by me with prayers and contributions to uphold me and to enable me to do all the good that I can while I live: yet none ever pays the postage of my letters; yet I remember the couplet "tall oaks from little acorns grow, large streams from little fountains flow." Dear brother please write me on this subject soon and give me your advice—or point out some other course, that I may be able to decide what to do, by the time of our association this fall.

I remain your brother in the kingdom and patience of our Lord and Saviour Jesus Christ—write me soon—farewell, pray for me—and our cause in Arkansas.

M. M. WALLACE.

Brother Buck, in his appeal, makes the following remarks:—

The importance of this, as a missionary field, does not arise merely from its own intrinsic consequence, but great as are its own claims, these are greatly enhanced by its contiguity to and influence upon the tribes of Indians, occupying that part of the Indian territory bordering on that State. The Indian territory is bounded by the State of Arkansas, for about 250 miles, and several of the most important and influential tribes of Indians are in daily intercourse with the inhabitants of that State, and subject to their influence for good or evil. Aside, therefore, from the interest which christian philanthropists should take in diffusing gospel light among the people of Arkansas, on their own account, it must be evident

to every one, that the religious improvement of the white population, bordering upon the Indian territory, is of the highest importance to the civil and religious improvement of the Indians; nor need we hope to accomplish the one without the other.

We solemnly appeal to the Southern Board of Home Missions, in behalf of Arkansas, and hope that they will immediately employ brother Wallace as their missionary, and send several more to aid him in his arduous labors.

The following, taken from the American Messenger, will be encouraging to those engaged in that department of missionary work. We hope to see the churches more generally engaged in it:—

A DARK AND A BRIGHT SIDE OF THE COLPORTEUR WORK.—I have been laboring in the most destitute, unlightened portion of my field. My heart has often been pained, after having ascended steep mountains, on reaching the cottage I wished to visit, to meet the salutation, "I want no books; I cannot read, and have no child that can read; I have no money; there is no school in the neighborhood, and no preaching." Tears have gushed from my eyes as I left such houses. But thank God even in this I was not discouraged; for he for whom I labor has told me that "he that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." A meeting which I commenced in this section, after the distribution of books, was attended with cheering results. Some nine or ten have, as we trust, obtained the pearl of great price.

I am cheered in my arduous work. I believe and feel that the cause is God's. His Spirit comforts and sustains me. As I look back over the field I have traversed, and see dilapidated churches built up, and new ones organized in the most abandon-

ed neighborhoods, young men preparing for the sacred office, who will preach salvation to the ears of thousands when we shall have sunk into the grave—when I see all this, together with prevalent habits of reading, and the church rising from her lethargy, and moving onward to higher christian attainments, my soul rejoices within me. I thank God, and take courage.

VIRGINIA.

The report of the Committee on Domestic Missions of the Greenbrier Association, contains some interesting facts in regard to Western Virginia. We make a short extract.

“There are three domestic missionary organizations claiming our attention, and all harmoniously coöperating in the same great work, and aiming at the same glorious object—the moral elevation and spiritual illumination and purification of our entire country.

“The first of these—the Western Virginia Association—as it is our own, the result of our own prayers and efforts, and as it proposes the salvation of our own countrymen—our friends and neighbors—deserves the first place in our affections, and claims our most fervent prayers and most liberal contributions. It embraces in the field of its operations, all that part of our State west of the Blue Ridge—about sixty counties, containing a population of about five hundred thousand. Of this number about twelve thousand are Baptists, two thousand of whom are anti-missionary, and ten thousand professedly favorable to missionary operations. In this field there is much destitution. Some counties have neither Baptist church, minister, nor member; and

there is not one in which a missionary might not be profitably employed.

“Seeing then the field white to the harvest, shall we not immediately send forth laborers into it, to reap it, and instrumentally to garner up its precious fruits in God’s storehouse? There are at least forty county towns now destitute of Baptist churches and Baptist preaching. Many of these villages having recently sprung up in new counties, are not yet occupied by any denomination; and are destined very soon to exert a strong influence upon the entire country. Our Pedobaptist brethren, with commendable zeal, are directing their efforts to these inviting points, and under their labors churches are rapidly springing up. Ought not we to emulate their zeal, and follow their example?

“Another consideration which shews the importance of immediate and vigorous action, is the fact, that the population of this portion of the State is rapidly, by immigration and otherwise, increasing. A large number of families are annually settling in our midst, and many of them are favorably inclined towards our doctrines. If suitable attention be not given to them, they will assuredly come under other influences, and their children will be estranged from the faith of their ancestors, and the truth of God.

“The Western Association, at its recent meeting, moved by these and other similar considerations, adopted, with great unanimity, a resolution to raise the sum of \$5,000 during this year. The General Agent was instructed to tell the churches, that this sum, large as it may appear when

compared with the amount raised in former years, is, in fact, very small, amounting to a little less than fifty cents for each member of our churches. However the churches in other Associations may receive this proposition, your committee cannot but hope that our churches, instead of falling below, will greatly exceed that small amount.

"Next to the Western Association, your committee place the General Association of Virginia, contemplating the salvation of the whole State. But as the Western Association is its auxiliary, whatever is done for it, is virtually so much done for the General Association.

"The last of the three institutions referred to, 'is the Domestic Board of the Southern Baptist Convention.' This noble enterprise looks to the whole country—all the States and territories within our national limits, and especially the south and south-west. This Board has an agent in the field, and has high claims upon the sympathies of southern christians."

The following extract is from the Minutes of the Dover Association, held during the past month, near the city of Richmond:—

"Your committee would also state, that the Domestic Board of the Southern Baptist Convention, the creature of our own formation, the child of our own prayers, has not obtained the support due to the important objects it undertakes to promote.—What shall we say? Texas, with her youthful population, mostly from our own soil; the beautiful Valley of the South-west, with her teeming millions, of which Rome, proud,

papal Rome, has said, "we will possess the land;" the blacks of the South, whom we have ever sought to evangelize; and above all, Mexico, bleeding at every pore, and dependent (though she knows it not) entirely on us for the gospel of peace; all these combined claims were met, during the past year, by about 1,050 from the entire State of Virginia. In view of these facts, your committee recommend the adoption of the following resolutions:—

Resolved, That we not only sympathize with, but determine to aid the Domestic Board of the Southern Baptist Convention in the spread of the gospel on our own continent.

Resolved, That we will pray the Lord of the harvest, to send forth more laborers, and that we will prove the sincerity of our prayers by sustaining such as may be sent.

AMERICAN TRACT SOCIETY.

Semi-Annual Statement.

During the first half year, which closed October 1st, eighty-two new colporteurs were commissioned with a view to permanency—making two hundred and three in the regular service. Besides these, ninety-two students, connected with seventeen Theological seminaries and colleges, have been employed for their vacations, from one to six months. Nearly every State and territory, and class of population, has received attention. The German, French, Welsh, Irish, and Norwegian, as well as the American population, have been visited by men speaking and circulating books in their several tongues. But the expense of sustaining this extended agency has come upon a treasury burthened, on April 1st, with an indebtedness of \$20,742.

The receipts have been, in donations, \$40,970; and for publications,

\$50,976; total, \$91,946 for the six months. There is due on notes, chiefly for printing paper, \$29,340. The amount of publications sent from the General Depository was \$101,725; exceeding the issues of any previous half year, and leaving the stock in the Depository less, by \$14,380, than at the beginning of the year.

The estimated average monthly expenditure for the next half year, is as follows: For the printing office and bindery, including materials, and the services of the 168 operatives employed, \$5,000, or \$30,000 for six months; for printing paper, \$6,000 a month, or 36,000; for colportage, grants of publications, and other expenses \$7,000, or \$42,000. If no more than \$12,000 should be appropriated for *foreign* operations, it will be seen that an average of at least \$20,000 a month will be needed for the rest of the year, without taking into the account the \$29,340 of indebtedness. Perhaps one-half of this amount may be realized from sales; leaving \$60,000, or an average of \$10,000 a month, to be supplied by donations.

REV. S. S. PARR.

Mournful have been the visitations of divine Providence during the few weeks past. It has been a matter of prayer and exertion on the part of the Domestic Board to secure able men for important positions. But the ways of the Lord are above our ways.

But a short time previous to his illness, the Baptist church in Hannibal made application to this Board for the appointment of brother S. S. Parr, as missionary to that church. The appointment was made, but he was soon called from his field of labor. As we are not in possession

of the particulars connected with his history, sickness and death, we insert the following notice taken from the South-Western Baptist Chronicle:—

“In Hannibal, Mo., on the 22d of July, after an illness of two weeks, Rev. S. S. Parr, pastor of the Baptist church in Hannibal. Bro. Parr had been settled but a short time in Hannibal, to which place he removed from Quincy, Ill., of the church in which latter town he had, previously, the pastoral charge for more than one year. Previous to his settlement in Quincy, he was located in Grenada, Miss., where we had the pleasure of making his acquaintance, having ourself received baptism at his hands.

“Brother Parr was a remarkable man. He was, perhaps, the most popular pulpit orator it has ever been our lot to have become acquainted with in the denomination. His powers of description were truly wonderful, and his portraiture of human character strikingly exact and faithful to nature. His power over his audience was such as to fascinate and to rivet attention to subjects which, when treated by another, would fail to awaken interest.

“He has left a family entirely destitute, who are doomed henceforth to experience the cold charities of a heartless world.”

UNEXAMPLED PROSPERITY:

Our country has never prospered as now. Every product of the earth more than remunerates the agriculturist; every invention of the manufacturer brings its reward; every enterprise of commerce is crowned with success. All classes of business men realize their highest hopes of worldly acquisition. For once, the cry of “hard times” ceases to ring in our ears.

Do prosperity and adversity spring from the dust? Cannot the blindest see the hand of God in all this? His providence sent the sunshine,

and the rain, and the fertilizing dew, which filled our barns with plenty, and enabled us to provide bread for the famishing nations. His scourge on other lands has poured a tide of wealth hitherward; so that we thrive on the miseries appointed for our fellow-men.

But worldly prosperity is not always, nor often a blessing. It is not in the inventory of mercies covenanted to the people of God. Not unfrequently it is the precursor of ruin, and almost certainly is when unsanctified and misimproved. "Jeshurun waxed fat and kicked." The intoxication of wealth in 1836 was followed by the Egyptian gloom and almost universal bankruptcy of 1837. The nation forgot God, and felt his hand in judgment. So it will be again, if ingratitude and unbelief characterize the recipients of the divine bounty.

How shall external prosperity be made a source of substantial and enduring good to individuals and the nation? By attributing it to God as its author; by devoutly recognizing our responsibility as stewards of the divine bounty; by turning a deaf ear to the suggestions of hell-born avarice, and a willing ear to the claims of heaven-born charity; by maturing and executing, or efficiently aiding wise schemes of benevolence; and by keeping ever in mind the solemn truth, that the same providence which hath filled our lap with plenty, can as easily bring us to utter penury. This feeling of absolute dependence on God will hallow and enhance the value of every earthly possession. A spirit of consecration of all to Christ, while it relieves the soul from undue care and anxiety, will throw all into the channel of its rightful use as a means of blessing others, and thus will secure a double enjoyment of what we possess. It was a noble sentiment of Gonsalvo, the great Castilian captain, when rebuked for his profuse distribution of gifts among his followers, "*I only truly possess what I bestow on others.*" Let such a sentiment pervade the mass of those

who share in the benefits so richly bestowed on our land by the beneficence of Heaven, and all our wealth will contribute to the elements of real, permanent, unexampled prosperity.—*Am. Messenger.*

REQUESTS.

We publish in another page the form of bequest by which legacies to the Southern Baptist Convention may be secured. By the death of Mrs. Farwell of Mass., \$30,000 will be secured by the Newton Theological Institution, and the American Baptist Union. It is said that during their lives, she and her husband contributed to the various objects of christian benevolence more than ONE HUNDRED THOUSAND DOLLARS. Their example, in life and death, is worthy of imitation by all.

YOUNG MEN'S BIBLE SOCIETY OF CINCINNATI.

This Society has presented seven hundred and forty-six Bibles to the different hotels in Cincinnati. It would be well for Bible Societies to furnish all our hotels with Bibles, so that a copy might be placed in each room. Very few proprietors or keepers of public houses feel sufficient interest in religion to furnish their houses with the holy scriptures.

PUBLISHER'S NOTICES.

1. Back numbers of the second volume of the Journal, can be furnished to new subscribers.
2. All subscriptions must begin with the first number of the current volume.
3. All payments must be invariably in advance. This rule applies to old as well as new subscribers.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

DECEMBER, 1847.

NO. 7.

DEATH OF THE REV. S. C. CLOPTON.

How short his day!—the glorious prize
To our slow hearts and failings eyes,
 Appeared too quickly won :
The warrior rushed into the field,
With arm invincible to wield
 The Spirit's sword, the Spirit's shield,
When lo! the fight was done.

The loveliest star of evening's train
Sets early in the western main,
 And leaves the world in night ;
The brightest star of morning's host,
Scarce risen, in brighter beams is lost ;
 Thus sank his form on ocean's coast,
 Thus sprang his soul to light.—*James Montgomery.*

These touching stanzas, in which an English poet poured forth his lament on the untimely decease of the gifted Thomas Spencer, have recurred to our memory in connection with the mournful intelligence from China, announcing the fact, that our beloved Clopton is no more. It has pleased God to call him early to his rest. We desire to bow in profound submission to His will, and to acknowledge the wisdom and goodness of the unrevealed reasons upon which this event of divine Providence rests.

Our lamented missionary was born in New Kent, Va., and was the third son of our venerable brother James Clopton, who has been for many years the pastor of Emmaus church. The child of pious parents, he was brought up in the nurture and admonition of the Lord, and evinced, at an early age, susceptibility to religious impressions. Having been brought to the knowledge of the truth, he became a member of the church of which his father was the pastor; and subsequently obeyed the call of his divine Master to the ministry of the everlasting gospel. In obedience to this call, and for the purpose of preparing himself more fully to discharge the duties to which he believed himself summoned, he became a student first in the Virginia Baptist Seminary, and afterwards in Columbian College, where he was graduated. On leaving that institution he accepted the appointment of teacher of the preparatory department of Richmond College, and subse-

quently connected himself, as a student, with Newton Theological Institution, from which he felt himself compelled to retire after the separation which took place between the North and the South, in consequence of the action of the Boston Board.

In the fall of 1845, he was appointed a missionary, and by the advice of the Board, he spent the interval between this period and the time of his departure for the field of labor, in visiting several churches and associations, for the purpose of awakening and increasing an interest in the great enterprise to which he stood pledged. Those who had the pleasure of listening to his urgent appeals will long remember the ardor and devotion of the youthful missionary.

A few weeks before his embarkation in June, 1846, he was united in marriage to sister Frances Turpin, who, like himself, was the child of pious parents. He reached the place of his destination with high hopes of prolonged life and usefulness. But divine Providence had made a different disposal of him. He died at Canton, on the 7th of July, after an illness of ten days, in the 32d year of his age.

Our beloved brother commended himself to the esteem and affection of all who knew him, by his urbanity of deportment and his fervent zeal in the cause of the Redeemer. Regarded by the Board, as eminently qualified for successful service in China, his loss is deeply felt. His communications to them since his arrival at his field of labor, breathe the spirit of entire devotion to the cause which he had espoused, and evince the sincerity and steadfastness of the purpose with which he had consecrated himself to the good of the Chinese, and his readiness to be offered upon the sacrifice and service of their faith.

Our departed missionary has finished the work which was given him to do. He was summoned to go out to China—to die. This was his mission, and he has accomplished it.

“Glory to God be given,
Who sent him, like the radiant bow,
His covenant of peace to shew,
Athwart the breaking storm to glow,
Then vanish into heaven.”

Who will take the place which he has left vacant? May we not hope that his example will speak from his tomb beyond the ocean, to the young ministering brethren whom he has left behind, with a persuasive eloquence which cannot be resisted? R.

The purpose of missions is the diffusion of the gospel; and there is no form of temporal and earthly, or of eternal and spiritual good, which the spread of christianity does not produce. So obvious is this truth, that no reflecting person can fail to perceive it: so strong is its appeal to philanthropy, that no one, except he be utterly selfish, can avoid wishing to advance the missionary cause.

Board of Foreign Missions, Richmond, Va.

RESOLUTIONS OF THE BOARD.

At a regular meeting of the Foreign Mission Board of the Southern Baptist Convention, held in the mission-room, on Monday, the 1st ult., the following preambles and resolutions were adopted:—

Whereas, it has pleased Almighty God to remove from his earthly sphere of labor our beloved brother Samuel C. Clopton, missionary of this Board at Canton: Therefore,

1. *Resolved*, That it becomes us to bow in profound submission to the will of God in this mysterious event of his providence.

2. *Resolved*, That our gratitude is due to divine grace for the eminent example of christian devotion and zeal afforded in the life and death of our beloved brother—an example by which “being dead he yet speak-eth.”

3. *Resolved*, That we deeply sympathize with his bereaved companion, venerable parents, and other relatives; and humbly pray that they may be sustained in their affliction by the consolations of the Holy Ghost.

4. *Resolved*, That a copy of the above resolutions be sent to the parents of our deceased brother, and also be published in the Religious Herald and Missionary Journal.

Whereas, it has pleased Almighty God to remove by the hands of death Elder I. T. Hinton, one of the Vice Presidents of the Southern Baptist Convention, from his important field of labor, while we bow with humble submission to this inscrutable dispensation—

1. *Resolved*, That we deeply sympathize with the bereaved family of our deceased brother, and with the church in New Orleans, so suddenly deprived of its valued pastor; and we earnestly pray that God may protect

and bless our afflicted sister Hinton and her fatherless children, and that he may speedily send to the church a faithful shepherd.

2. *Resolved*, That a copy of the above preamble and resolution be sent to the companion of the deceased, to the church of which he was pastor, and also be published in the Religious Herald and Missionary Journal.

LETTER FROM BROTHER PEARCY.

CANTON, July 9th, 1847.

DEAR BROTHER TAYLOR:—

We are in the midst of mourning, and it becomes my painful duty to communicate the melancholy intelligence that our dear brother S. C. CLOPTON is no more. He departed this life at our residence in this city, on the evening of Wednesday, the 7th instant, at 10 o'clock, after an illness of intermittent bilious fever of about ten days. So sudden and so unexpected was the event that we can scarcely realize that he is gone. But every thing here tells us, that he has indeed left us. In the social circle, and at the family altar, we hear not that voice with which we were so delighted to mingle ours. His seat is vacant at the table; his study, how still and lonely! Our teachers and the disciples mournfully come in and say, “Kelopton, the teacher, has quickly ascended to heaven, when he had just commenced preaching the gospel to Chinamen.” In the adjacent tavern, through the thin partition, we hear the inmates telling their guests, that the “spirit of the teacher from the ‘Flowery Flag nation,’ has flown up to heaven.” All around are sad. Sister C.’s heart is bleeding, and we are all “bowed down as one that mourneth for his mother.”

Some weeks previous to his last illness, brother C. had been com-

plaining of great lassitude, though he continued his studies. About that time his wife and little boy, being in feeble health, were advised by the physician to try a change of air, by spending a short time either at Macao or Hong Kong. Soon after that time we all felt the enervating effect of the season and were in like manner recommended to try a change of air, the ladies all the time, till the summer should be past, he and I alternately, one remaining with bro. Roberts in Canton, who has been staying with us in consequence of the robbery of his house. Brother C. said he would think of this plan. In a day or two sister C. and the child were better. Brother C. said they had talked the matter over and had concluded it was best to remain in Canton for the following reason: "If we all leave our field to spend the summer away, our friends at home, not knowing the reason, will have an unfavorable opinion of the health of Canton, and the mission might consequently suffer." I would here remark, that we regard Canton as quite a healthy place for those who are acclimated. On the 28th ultimo, hearing that Mr. Everett was very ill, we walked around to see him. That night, after much suffering, he (Mr. E.) departed this life. We all esteemed him highly. Indeed, but to know him was to esteem him. After our return home brother C. complained of being exceedingly tired. The next day he attended the funeral, but was too unwell to go to the burial. On the following day, (the 30th,) Rev. Dr. Parker was called in. That and the two succeeding days, he complained of being very unwell, but sat up a considerable portion of the time. Saturday evening (the 3rd) he complained of an unpleasant trembling motion of the nerves, his fever was high, but he was free from pain. Sabbath 4th. His nerves were still at times affected; whenever he moved, his whole system would shake like a leaf. On Monday 5th, while I sat by his bedside, he seemed very still for about

two hours, and I hoped he was sleeping (for he had slept but little since his sickness.) He asked me if I knew why he remained still so long, and said he wished to guard against the recurrence of the shaking sensation. A short time after this, he was very restless, and at intervals his mind seemed under the influence of delirium. It was difficult for him to articulate, but he said to his wife, (while she sat by him,) "I trust in my Saviour, and love him more than ever." "I would like to live longer for your sake and the little boy's, and I would like to preach the gospel to these dying heathen, but I am resigned to my Saviour's will; if he calls me I am ready to go. Live near to God." He was much affected while speaking.

Tuesday 6th.—The fever terminated to the head and he was troubled with the idea, that the house was set on fire by rockets, (which he knew had been thrown the night before.) He knew this was a delusion, and lamented his mind was gone. Blisters were drawn on the neck and head. Ice had been previously applied to his head and hands. His pulse was from 110 to 120. About this time he became very restless, trying to get out of the bed.

On Wednesday, the 7th, it was evident he was near his end; he was very weak and could articulate but little. And yet I think he recognized all around him. He looked upon his wife most tenderly, put his arms around her neck and asked her to kiss him. He then asked for the little boy, placed his hand upon him, looked on him long and tenderly, and though I could not hear him speak, I doubt not but he was commending them both to God. He also took Mrs. P.'s hand and asked her to kiss him. A short time afterwards, as I stood beside him, he pressed my hand a long time and looked into my face as if saying farewell, brother George. His eyes then filled with tears, and I turned from him to give vent to my own tears. In the same affectionate manner he

bade others farewell. After this he was more restless and said: "I wish I could get some rest." In the afternoon he seemed more quiet, but his breathing was rather more difficult. At 10 o'clock, P. M. his soul found rest; without a struggle or a groan he fell asleep in Jesus. A heavenly smile rested upon his countenance, and his features expressed the serenity and composure of his soul. "Mark the perfect man and behold the upright, for the end of that man is peace."

The next day, at 2 o'clock, the funeral was attended at his late residence by all the missionaries and many of the merchants. The exercises were, reading appropriate portions of scripture, a suitable address by brother Roberts, and prayer by his kind physician. We then accompanied his remains in boats to Danish Island, (near Whampoa, the port of Canton,) where again the scriptures having been read by brother J. C. Bridgman, and the throne of grace addressed by his class-mate, Rev. J. B. French, we laid down in the grave, by the side of sister Devan and Hon. A. H. Everett, all that remained of that once manly form, there to remain till the resurrection of the just. Alas! my brother, I have lost a friend. We had long been intimate, long studied together. We loved as brothers and hoped long to labor together, in making known Christ to the heathen. God has, however, ordered otherwise. But what is my loss compared with that of his widowed companion and fatherless child, and of his kind parents. We commend her and the little child to the sympathy and prayers of the Board and the friends of missions. And we desire them all to pray for us who are left, and for the heathen. We feel that we are very frail and may soon be taken away. It will be interesting to his friends to know that all was done for his recovery and comfort that the skill and kindness of his physician could suggest. All the missionaries of the place were unremitting in their attentions,

one of whom was his college class-mate, Rev. J. B. French. Several of the merchants were also exceedingly kind, both during his sickness and in making arrangements for the burial.

Yours, truly,
GEO. PEARCY.

LETTER FROM BROTHER CLOPTON.

The following communication will be read with a melancholy interest, as the last which fell from the pen of our beloved brother Clopton. By these lines, "he, being dead, yet speaketh." The Lord grant that he speak not in vain:—

Canton, China, June 17, 1847.

VERY DEAR BRO. TAYLOR:—

Again the time has come when it becomes my duty to send you some account of the manner in which I spend my time. Three months have passed since last I wrote you. During this time, it affords me great pleasure to say, that the Lord has been pleased to stay the hand of disease which occasionally threatened, and has thus given me the privilege of prosecuting the work before me without material interruption; for which I desire to record my most hearty thanks. The principal work before me, of course as yet, has been the study of the language. I have not, however, forgotten that there is much to do besides this, and have accordingly been endeavoring to do something in the way of distributing tracts and books, in accompanying the assistants on short preaching tours, and in taking charge of a Bible class. In these labors we were interrupted a short while during the month of April, by the appearance of the British forces in front of our city. The excitement since has been such that we cannot reasonably expect to accomplish much except in subduing prejudices. In the early part of this excitement, when I felt that I could safely leave my worthy

colleague, I availed myself of that opportunity to visit a few friends in Hong Kong, for the purpose of refreshing myself a little for the long hot summer which is now being severely felt. I took a number of tracts with me to distribute amongst the boatmen. These they gladly received and read on their way. As there were a number of persons on board it afforded me a fine opportunity to put into practice what little of the language I had learned, which I gladly embraced. I remained at Hong Kong a week, during which time I had a good opportunity of noticing the manner in which the brethren there conducted their operations, which I hope was not lost. My return trip was one truly interesting, but I cannot here do more than tell you why, without the particulars. One afternoon, while we were under full sail, with a steady breeze, I commenced conversation with one of the passengers, when in a short time I found myself surrounded by all on board, the helmsman excepted. Through Jane, who speaks English with great accuracy, and whom we had with us to take charge of our little boy, I held conversation with them on religion for at least two hours. It was to me uncommonly interesting. It filled my heart with gratitude, thus to be enabled, to present to their benighted minds the precious Saviour crucified for us.

Since my return, I have been endeavoring to perform the work before me to the best of my ability. How successfully, I need not say; but will only transcribe here some few observations I recorded, (in accordance with your repeated suggestion) from time to time, as I was engaged in the work:—

May 9th—Lord's day.—Soon after breakfast met my Bible class as usual, which now numbers four. After the usual exercises, I took some tracts and gospels and visited a Chinese school in the neighborhood. Was received very kindly, though not without being twice

asked, "Are you an Englishman or an American?" I soon made my intention known in visiting the school. Told the teacher, a very respectable looking man, where I lived and what I was doing there, and invited him to call and hear the gospel preached. All of which he seemed to understand and signified his intention to call. Left with him a tract for each scholar—twenty-two in all—which he said he would distribute at the proper time. Left also a few copies of a small tract on religious toleration in China. Gave him a copy of one of the gospels. The boys seemed greatly delighted. After remaining a short while took leave, not, however, without pressing him again to call and hear the gospel. While returning I distributed tracts among the people until I came to the door next to our own, where, very unexpectedly, I was invited to walk in and take a seat. Went in and spent some ten or fifteen minutes. During which time, among other questions, I asked them the name of some paper on one of the shelves. One replied, while another wishing to have something to say, explained, by saying it was used in the worship of *Poo-sat*, a general term for all the gods. This gave me an opportunity to tell them it was wrong to worship *Poo-sat*. Immediately a conversation ensued, which was in some respects interesting. One wished to know what he must worship, I told him he must worship the true God, when another added Jesus. I then told them, that if they did not believe in Jesus they would go to hell and suffer misery forever; when another man, who had been listening most of the time, added, but if we worship Jesus we will go to heaven. Yes, I replied, and enjoy happiness forever. This train of conversation continued for a while, when I gave them a few tracts and took leave, being very much delighted—and the more so, because in this very house these people had manifested so great hostility to foreigners living near them. Feel that we have gained

much in that house. At eleven o'clock, accompanied my companion to brother Roberts' to attend preaching to both males and females in one room. Without the presence of some foreign females, the Chinese women object to being present on such occasions. The meeting was well attended and orderly. Having returned, we had preaching in the afternoon in our own chapel as usual to a full room. At night attended our Sunday evening prayer-meeting of all the missionaries. After the exercises of the day, it is sweet thus to meet and unite with our brethren in supplicating a blessing upon our labors.

May 24th.—Last night several Chinese broke into brother Roberts' house and carried off every thing he had, furniture, clothes, books and all. He has just made application to the authorities to have the thieves taken, if possible, and also to get indemnification. What will be the result is uncertain.

The minds of all have been greatly excited during the day. For several days back the Chinese have become more and more excited in relation to the recent demands of the English. And to-day, while the English were celebrating Queen Victoria's birthday, some Chinese set fire to the same house they attempted to burn a few days ago. The fire, however, was soon extinguished; but not long after it was set on fire again. And what is a little more remarkable, it was done in open day, and in the presence of more than a hundred Chinese, who had gathered near that spot to see the steamer, which is covered with flags of various colors, representing the various nations with which England holds friendly relations. From our terrace we could see them engaged in it. This, as before, was a failure. A third attempt was made, but failed. The house was then put under guard. While things continue in this excited state, we can hardly expect to accomplish much. Still we labor on and pray on hoping the

Lord will appear in our behalf and bless the labors of those who trust in him. Things look dark now. Oh! that God would appear and bring light out of darkness. We greatly need your prayers. Pray much for us.

May 30th.—This afternoon I was much delighted and encouraged, to find myself understanding much of the remarks made to our Chinese congregation by a brother who addressed them. I understood at least the first half of the discourse, which was from five to ten minutes in length. And what encouraged me so much the more was, I had no intimation of what the speaker intended to say. It was so exciting to find myself thus understanding what was said in this difficult language that it forms with me quite an era in my progress in its study. I had before understood a sentence or two at a time, but now I kept up the train of remarks. Oh! do help me to thank the Lord for any progress he is permitting me to make in this strange language. Oh! that he would vouchsafe his blessing to me and assist me in a speedy acquisition of it, so that I may soon be permitted to speak unto this heathen people all the words of eternal life.

June 1st.—This afternoon I accompanied brother Roberts to see his house. The Chinese not only took every thing he had, but very much injured his house, carried off his church bell, sunk a large boat he used on the river for preaching in, and broke down and carried off all the windows and partitions in the house. Things look dismal there. Some persons came around to see how we looked and how we thought, to each of whom I gave a tract. In returning distributed a number of tracts on the boats of the river, which I hope may be of use in directing the dark minds of Chinamen to the important truths of the gospel.

June 6th—Lord's day.—To-day many good and beloved brethren are assembled in Richmond, enjoying each other's society and re-counting the many mercies of the Lord during

the past year. Once it was my happy privilege to unite with them on such occasions; now, by a well ordered Providence, my lot is cast far from such scenes in this heathen land. But without indulging in such reflections as here naturally spring up in one's bosom, let me speak of the manner in which this day was spent. After attending to the regular religious exercises of the day, brother Roberts and myself took several tracts and books, and with one of the assistants, went out, as we frequently do, on a preaching tour in the city and on the river. We preached Jesus wherever we went, and talked much about the Saviour. We were out until dark. The people received the books very readily and listened with attention. If we had had the books, I have no doubt but that we could have distributed one thousand copies with as much prudence or propriety as we did those we gave away. We could have in many, *many* cases disposed of them so that at least an average of ten men would have had access to each copy. In many cases we left a tract or two on large boats going up into the country, each boat having not less than thirty men on board. We saw many others, but could not supply them with even a little four page tract, because we could not spare it. I had often thought this to be a great field of usefulness before coming here, but I have to say the one-half had not been told me. The more I go amongst this people, the more am I convinced of the great importance of the field into which I hope the Lord has called me to labor. What a mighty wilderness! What a moral waste! I look upon it with amazement and pity, and in view of all the difficulties in the way, I am almost compelled to exclaim with the prophet in his vision, "Can these dry bones live?" Ah! yes, *these can live* if the Spirit but breathe on them. Come, then, oh thou Spirit of the holy one, come breathe on them that they may live! To thee we look and to none else. Come

display thine own power amongst us!

After returning, I attended our monthly concert of prayer for missions, which is held in our house. It was a refreshing meeting to me. It was pleasant to remember that we were meeting with our dear brethren and sisters in Richmond, and that we were beginning the supplications which were to be continued all around the globe in behalf of a sinful world. It was sweet to be in such a meeting. I hope these meetings are duly appreciated at home. Of all the meetings we attend, what one can surpass this, in which, with one heart, we besiege a throne of heavenly grace in behalf of a lost world.

It would afford me great pleasure to communicate to you the glad news of souls being born unto God, and the movings of his Spirit upon the minds and hearts of this people; but this I cannot yet do. I hope, however, in answer to your prayers, and the prayers of many dear brethren and sisters at home, I shall soon have this privilege. If there is one thing I desire more than all others, it is the moving of God's Spirit amongst this people in his convicting, converting and sanctifying power. Of all things, we need this most. My dear Brother pray for this, and entreat the churches to do the same wherever you go. We can't do any thing without it. All are dead here. We cannot raise the dead. Yours, in a precious Redeemer.

S. C. CLOPTON.

A WORTHY EXAMPLE.

The Big Hatchy Association of West Tennessee, at their annual meeting, recently held at Piney Grove, Hardaman county, resolved to become responsible for the regular support of a missionary to China, and have already in good pledges, nearly secured the amount necessary for this object. This measure of our brethren in the West is worthy of

all commendation, and we may hope that the day is not distant, when, through their exertions, many of the blind devotees of a foul superstition will be rejoicing in the hopes of the gospel.

KENTUCKY BAPTIST ANNIVERSARIES.

It was our privilege to be present at the recent annual meetings of the various benevolent associations which have been organized by our Kentucky brethren. They were held at Maysville, commencing on Thursday before the third Lord's day in October. Owing to the extreme northern point at which the brethren met, comparatively few were in attendance. In this respect we were not a little disappointed, as we expected to behold some familiar faces, and to greet many of whom we had heard much, but whose personal acquaintance it had not been our privilege to form. Abating this, the occasion was one of deep interest. The brethren who came together were manifestly imbued with the spirit of the gospel. All the various objects connected with the spread of the Redeemer's kingdom, were contemplated with lively interest, and such action taken, as was likely to increase this interest among the churches of the State. The report of the China Mission Society, exhibited an enlarged liberality on the part of the friends of missions. Through the active agency of our esteemed brother Goodman, a greater amount than usual had passed through the treasury during the year. This agency, we are sorry to say, he has resigned. The Board are now desirous of se-

curing an individual to occupy this position, and we trust they may soon find one, who will be prepared to devote his life to the work. No position in the State of Kentucky, now opens such prospect of enlarged usefulness as this agency. It is a work worthy of the best effort, of the best man in the State. In its prosecution, such a man might exercise an influence, which would bear favorably, not only on the millions of China, but on the spiritual interests of the churches themselves, as well as on all the other objects of christian benevolence.

TENNESSEE ANNIVERSARY MEETINGS.

These meetings took place at Carter's creek, Maury county, and were attended by the usual number of delegates. The General Association operates chiefly in Middle Tennessee and North Alabama; the eastern part of the State, and the western, having each its own separate organization for benevolent operations. The Bible, Mission, and other societies of Middle Tennessee, have been merged into the General Association, and separate Boards formed to manage these various interests. A Board of Foreign Missions has been organized, and the association before its adjournment, determined to instruct its Board to make vigorous effort with reference to the collection of the sum of \$2,000 before the next annual meeting. It is expected that a brother of suitable qualifications will be secured to advocate the cause of Foreign Missions in Middle Tennessee and North Alabama, and we trust that the Board will be able to

exceed in their collections the above named amount. We are satisfied that Tennessee will become an efficient auxiliary in the diffusion of truth and holiness throughout the earth. Thus may it be.

LETTERS FROM BROTHER ROBERTS.

Letters have been received from brother I. J. Roberts, dated Canton, June 29th. They contain full particulars of the unfortunate loss of all his personal effects, and the destruction of his premises, intelligence of which reached us several weeks since by the overland route. The entire loss is estimated by him at about \$2,800. It appears that the robbers attacked the house in which brother R. resided, on the night of the 23d of May, during his absence, breaking up and carrying away the windows, doors, ground floors, and partitions; and what is most to be regretted, all his books, valuable records and manuscripts, including the records of his church, and the Canton Missionary Society. They also broke up and sunk his floating chapel. In a letter addressed to the Hon. A. H. Everett, to whom he appealed for redress, and who immediately applied to the government for indemnification and for the arrest of the guilty parties, brother R. thus sums up his losses:—

“My journals, papers and records were inestimable, on which I had spent a goodly portion of ten years' labor. I had many foreign books and some Chinese, which were of great use to me, that cannot be easily replaced, and less easily done without. Besides these, a great many clothes, furniture, two large bells, gong, table furniture and cooking utensils; together with the injury done to the

house, and the destruction of the large boat.”

On the day after the robbery, twelve of the offenders were arrested and punished, and property valued at about \$100 recovered. On the 25th of June, brother R. was informed that the Imperial Commissioner had acceded to Mr. Everett's proposition to appoint a commission, composed of American and Chinese officers, to investigate and settle his claims for damages. Of the result of this investigation we are not informed. Alluding to the effect on his mind, when, on returning to his house he found it destroyed and desolate, brother R. thus writes:—

“I felt rather perplexed but resigned. ‘I was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.’ I did not feel half so bad as once before in my life when I thought I was abandoned of God and forsaken! For now, notwithstanding every thing that I could call my own on earth, excepting the clothes I had on, were taken, yet my hope and treasure in heaven remained, and my peace, the legacy my Saviour left me, on earth abounded! Never before was I fully able to join the apostle literally in saying, ‘Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them as dross that I may win Christ.’ Nor so well able to appreciate the advice or injunction of the Saviour, ‘Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal.’—Mat. vi: 19.”

INDIAN MISSION ASSOCIATION.

This body closed its annual session on Saturday, the 30th of Octo

ber. The meeting was held in Nashville, being well attended by brethren from various States, especially from Kentucky and Tennessee. But few of the citizens of Nashville were present during the deliberations, and on this account the influence of the occasion was somewhat diminished. Notwithstanding this, however, the proceedings of the Society were peculiarly interesting. The presence of our devoted brother, Ramsey D. Potts, who, for seventeen years, has labored among the Indians, and of our brother Joseph Islands, a converted Indian, and a laborious and useful preacher, served to augment the interest of the proceedings. During the meeting, the ordination of brother Hay, as a missionary among the Creek Indians, took place. The exercises of this solemn occasion, made a deep impression on the hearts of all present.

The contributions to the Indian Mission Association have been increased during the last year, and we trust that ere long, many additional missionaries may be sent out to preach Christ and him crucified, among the red men of our western wilds.

MISSIONARY MEETING.

The Rev. Mr. Kennard's church, Philadelphia, presented a very imposing scene on the evening of Monday, November 1st. A large congregation was gathered together to take an appropriate farewell of Dr. J. Sexton James and lady, who are on the eve of their departure for China. During the service select portions of scripture were read by the Rev. Messrs. Ide and Dennis, and prayer was offered by the Rev. Messrs. Dodge, Burrows, Gillette, Malcom and Kempton. The Rev.

Mr. Kingsford, of Richmond, was present, by request of the Southern Board, and after an affectionate and impressive address, presented the hand of fellowship to Dr. James and his lady. An address was also delivered by the Rev. Heman Lincoln, of New Britain, a former fellow-student of Dr. James, containing some touching allusions to their intimate christian friendship, and by the Rev. Mr. Kennard, the pastor of the church of which Dr. James is a member, in which, after paying a handsome tribute to his high christian character, and expressing the warmest sympathy in the enterprise in which he was about to embark, he presented Dr. and Mrs. James a copy of the scriptures, with an expression of the hope, that when they were far hence among the gentiles, it would prove a lamp to their feet, and a solace to their hearts.

Dr. James and lady, in company with several other missionaries, were expecting to sail in the ship Valparaiso, early in the succeeding week. They are probably now on the bosom of the deep, speeding with the wings of the wind, to the field on which our beloved Clopton has recently fallen. The prayers of thousands ascend to heaven in their behalf, with the entreaty that long life, usefulness and happiness may be their's.—*Bap. Guardian.*

RECENT INTELLIGENCE.

Letters have been received from brethren Shuck and Tobey, dated as late as July 23, Anjier, Island of Java. The voyage of our brethren and sisters had been extremely unpleasant. All were, however, in tolerably good health. Subsequently, we learn by a letter from London, they reached China on the 27th of July. Their safe arrival should be cause of devout thankfulness to God.

Other Societies.**PRESBYTERIAN CHINA MISSIONS.**

The following extract from an address of Mr. Lowrie, Corresponding Secretary of the Presbyterian Board of Foreign Missions, exhibits the extent of the operations of this Board in China, and the present condition of its several stations:—

Our mission to China is the special child of God's providence. When the door was opened three years ago, we had but one minister of the gospel there. We now have ten, with a physician and a printer, and three of the clerical brethren are also physicians. Just when they were wanted, these brethren had finished their education, and were ready to enter upon their work. When five of them were in danger of being detained, or turned aside altogether, for want of funds, the liberality of a few christian friends supplied the means. The good Providence that sent them out has watched over them, and the blessing of the Holy Spirit has cheered them in their labors. Five natives of China are now members of the church in Ningpo, and one of them is the most promising scholar in the boarding school. A knowledge of that difficult language has been acquired, and the benighted natives hear the message of mercy in their own tongue, as well as read therein the wonderful works of redeeming love. The missions in China are ten years younger than our missions in India, and already do we see the same encouraging tokens of God's favor—and even already do we feel, that as the prayers of God's people are answered for China, will more enlarged means be wanted in this great mission field. The schools are encouraging, and the printing press, as at present sustained, cannot meet the demand for the word of God, and religious tracts. The field is white to the harvest, and

it is perishing for want of laborers. From Ningpo alone a most pressing call has been sent home for at least six additional laborers. But alas for the church at home! We must see another spirit here before we can send even one. Another pressing call was made for funds to print ten thousand copies of the New Testament. Half that number only could be authorized. This was the more painful, because printing in China is so very cheap. I hold in my hand a Chinese copy of the Acts of the apostles, and the entire cost of printing including paper and stitching, is but one cent for 42 pages. How clearly does this fact show the value of a single cent when consecrated to the service of Christ. How easily could the thousands of professing christians, who are doing nothing, have furnished the means to print the other five thousand copies of the Book of life!

The mission at Canton has had to contend with difficulties growing out of the restless and lawless dispositions of the inhabitants, who for ages have been taught to despise all foreigners. It is not certain but that mission will have to be given up, and the brethren there go and join the other missions. At both Amoy and Ningpo the way is fully opened, and the missionaries have been cordially received and kindly treated by both officers and people.

Mr. Lowrie observed that he was sorry there was not time to give some details of each of these missions, but he must confine himself to the exposition of the general principles and results of the missionary work. He mentioned incidents, one of which was the following: The teacher of one of the brethren, a learned and intelligent native, while reading the New Testament, observed that Jesus must have been a very benevolent man. How kind it was in him to heal those sick people, and

to provide them food when they were hungry. Truly he was a good man. Yes, said the missionary, he was all you say, and far more, for he was God as well as man, and came from heaven to save sinful men—and without him no man in the world can be saved. What, said he, can none be saved in China without him? No, not one. Do you believe so? Yes, most certainly, and I have left my father and mother, to come to China

to tell you of this blessed Saviour. And how long has this been known to the Western nations? A great many hundred years. Why then, said this Chinese teacher, was not this knowledge sent sooner to China? A solemn question for every christian—for although we are not responsible for the neglect of those who preceded us, we are responsible for the continuance of this neglect.

Miscellanies.

BLENDING OF ALL THE SECTS TOGETHER.

In the preceding letters, several allusions have been made to the mutual toleration of the three sects of Confucius, Taou and Buddh. Toleration, however, is not the word, for these three sects are in fact so intimately blended together, that it is not worth while to speak of them as separate bodies. In theory they are distinct, and even opposite, but for many years past they have laid aside all opposition, and the union of the three is now the actual religion of China. In the notes of Chingtsze and Choo-tze, or the Four Books, and in some of the graver histories, Buddhism and Taouism are spoken of in terms of strong reprobation, and the people are earnestly warned to beware of their false pretences and magical arts. All the learned men in the empire, (and by consequence all the officers of government, for the latter are chosen from the scholars,) are professed followers of Confucius, and if they were consistent would utterly disapprove of the idolatry and worship of the other sects; but here is a case in which Confucius, with all his wisdom, quite overlooked a point of indispensable importance. To maintain the Confucian system, not only the men, but the women should be educated; but the sage made no provision for the instruction of women. Hence, they grow up ignorant of letters, and by

consequence utterly unable to take any interest in the refined scheme of morals and government, which the Chinese philosophers took so much pains to work out. But the female sex has ever been the most devout, and as they found nothing in the system of Confucius to satisfy them, it is no wonder that they have been forced into idolatry. Thus all the females of the empire have been ranged on the side of the Buddhists and the followers of Laoutsze, and by consequence, the earliest instruction every child receives has been to impress on its mind the importance of worshiping the idols. How often have I seen mothers dress their children in the gayest clothing, and carry them to the temples, to witness the ceremonies there! On one occasion, a mother, after she had finished her own devotions, took her little child, not more than two years old, and placed it before the idol, teaching it to kneel, and bow, and shake its hands before the image, as she had just been doing. As the little thing was too young to understand, and seemed slow to kneel, she, with her own hands, *bent its knees*, and placed it on the ground, and then took its hands in hers, and performed the common bows before the god. All this I saw. In this way, the first thing that children learn is to worship idols, and it is not till after these principles have been deeply impressed on their young minds,

that they commence to learn the Confucian system. The consequence may be easily imagined. They are idolaters before they learn to read, and as they are taught to pay the highest veneration to Confucius by their teachers, and to worship idols by their mothers, they naturally blend the different systems of religion together. All idolatry, after the first few years of its origin are over, is tolerant of whatever does not interfere with its own gains; and the Buddhists make no objections, if the admirers of Confucius will only come and burn incense and make offerings in their temples, while the Confucians, finding that their system does not at all suit the common people and the female sex, have quietly suffered them to choose the form of worship they like best, and, indeed, encourage them in so doing. Hence, as already remarked, the emperor often orders sacrifices to be performed in the temples of the Buddhists and of Taou, and many rich gifts have been given to them, even by those emperors who have spoken in the highest term of Confucius. At Poo-to, which is the stronghold of Buddhism in this part of the country, there are several tempels which have received rich gifts from the Emperor Kanghe and his successors, and two of the largest of them are covered with yellow tiles, one of the strongest evidences of imperial favor. Thus, too, the officers of government, in different parts of the country, go at stated seasons to the Taou and Buddhist temples to worship. The chief officers of Ningpo, go, on the first and fifteenth days of each month, to worship in the Yu-shing-kwan, a Taou temple referred to in one of these letters. There has been a great drought here during the past summer, and the officers of government have several times ordered the *Kin-too*, i. e. have forbidden the people to kill swine, in hopes of appeasing the gods. This would seem to be a purely Buddhist ceremony; for according to the principles of Confucius, they should rather have

offered sacrifices. They have also been going for several mornings past, to one of the Buddhist temples in this city, to *worship a crab*, for the purpose of procuring rain! (They know not that there are none of "the vanities of the gentiles that can give rain, nor can the 'heavens' which they worship give showers," unless he who "made the heavens" give the word.—See Jer. xiv : 22.)

Such are the facts of the case, and these, with many more that might be mentioned, show that the religion of China is a strange blending of opposing principles. It is a curious thing, however, that when you speak to the Chinese on the folly of idolatry, the most of them attempt to fall back on the doctrines of Confucius, and excuse themselves by them. This makes it necessary for the missionary to acquaint himself with the Chinese classical writers, as well as with their superstitions; and he must be prepared to attack them, and defend himself on all points. The fact of this difference between their idolatry and their sacred books, gives the missionary a good ground for arguing with them. Many of the learned people have already observed the incongruity of their professions and their practice, and the consequence is, that they are very little better than atheists. They see the folly of idolatry, but know not the true God: and "to whom shall they go?" How forcible are the words of the apostle Paul: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x: 14, 15.

Where there is such a blending of opposite systems of worship, it is not to be expected that the people should feel any deep or enthusiastic attachment to their religion. There is here but little of the fanaticism, or long and painful pilgrimaging that is so common in India, and the people will hear you speak against their gods, with but little appearance of displeasure. Nothing is easier than

to excite a laugh on the folly of idolatry. Their religion seems to sit very loosely on them, and it is not till you come to their worship of ancestors that deep and serious opposition is to be expected. But it must not be thought that because most of their superstitions are old and decayed, therefore they will easily embrace christianity. Be the superstitions old or new, rigorous or decayed, the human heart is still "enmity against God, not subject to his law, neither indeed can it be;" and it is as hard to convert a Chinese as an Indian, or a Hottentot. Nothing but God's grace and his Holy Spirit can do it. The work is, if anything, harder here, because of this very indifference to their own religion. They have tried theirs, till it is like an old story, for which they have little regard, and they think that all others are much alike, so that we find it a very difficult thing to induce any of them to give a *serious* attention to the message we have to proclaim.—*Miss. Chronicle.*

SKEPTICISM AS TO THE FINAL CONDITION OF THE HEATHEN.

A cause of our limited efforts in behalf of the heathen, is a *prevailing skepticism as to their final condition.* The latitudinarian views which have obtained more or less throughout all christendom, tend directly to subvert a missionary spirit, by assuming the principle that one religion is as good and safe as another. The "beautiful mythology of paganism," as Gibbon so impudently denominates it, is regarded by many with the same complacency as a more spiritual creed. The open avowal and constant practice of a large body of professed christians in the midst of us, who declare their belief in the salvability of the heathen, is a good illustration of our position. This belief they have construed into their acquittal from the missionary enterprise. And we have never been so visionary as to expect that they

would incur vast expenses, and live in the spirit of self-denial and martyrdom, in order to save their fellow men from an *imaginary* destruction. We wonder not that the chief concern of such men with missions, is to smile at those who avow another conviction, while they mock them for their inconsistency. It becomes now a serious inquiry, what is the belief of evangelical christians upon this momentous subject. They profess to believe that nothing which defileth or worketh abomination, can enter the kingdom of heaven; and overwhelming as is the thought, that dying without holiness, the heathen must lie down under the wrath of God. But how extensively is this doctrine in fact received? How deeply is it felt by those who deduce it from scripture? To say the least, are not multitudes *skeptical* about its truth? Is it written on the fleshy tables of the heart as a conviction never to be effaced? Is it "held fast" with the tenacity of an abiding truth? Does this world appear to us as it did to Paul, like an immense wreck, when he uttered that appalling sentence—"if indeed I might save some!" At distant intervals, that one expression moves us like the trump of the archangel, to intense efforts and agonizing prayer in behalf of millions "ready to perish." But the enemies of the gospel raise the shout of denunciation against so hard a saying; till uneasiness and doubts arise in our own minds as to the method of reconciling this overwhelming truth with the benevolence of God; skepticism succeeds to conviction—the mind is all quiet again—till, perhaps, the season of monthly prayer, induces us again to summon together our reasons for so solemn a belief, and to wake up our feelings to a new interest in behalf of the helpless and hopeless. We need not tell men who have studied the human mind, that *skepticism* on any subject is the surest obstacle to exertion. It is worse than downright opposition. Men cannot *act*, when their minds are tossed about

by every wind of doctrine. A firm belief concerning the future condition of the unevangelized, is the fundamental principle on which rests all efforts to send them the light and the truth of christianity. You may group in one appalling picture, all the miseries of superstition, ignorance and heathenism, as they affect the present life, or dwell with burning eloquence upon the final glories of the church—and thence may appeal to every generous principle in the heart of man to persuade him to extend the dominion of knowledge and true righteousness, yet the shadow of a doubt as to the future condition of sinful pagans, will outweigh any accumulation of motives of a less powerful tendency. But doubt on this subject is unnecessary. The apostles of Jesus Christ had no doubt as to the destiny of their fellow men, when with incredible zeal they flew from country to country to warn them of the wrath of God. By their conduct they commended the truth to every man's conscience in the sight of God. They acted as though they believed. "I believe, therefore, do I speak," is the invariable reply of the fervent-hearted Paul. Would we act like them, we must possess the same consistency of opinion. If we do not wish to float through a religious life at the mind's pleasure, let us be steadfast and immovable in some principle on this as every other point of duty—a principle which will make us uniformly either the friends or enemies of missions—which we are able to defend, and which we are not afraid to preach.—*Chris. Spectator.*

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THE LAST COMMAND.

Just before the Lord Jesus Christ was received up into heaven, he said to his disciples, "Go ye into all the world, and preach the gospel to every creature." He had finished the work on earth that was given him to do. It only remained that the work he had wrought should be made universally known, that men might believe and be saved. This

parting address of our Saviour to his disciples was not a mere suggestion; it was not an earnest request. It was a most grave injunction,—an express and absolute *command*. The apostles so regarded it: "they went forth, and preached every where."—This command is binding on all the disciples of our Lord to the present day. It has never been annulled: it still waits for its fulfilment. It presses on every individual christian with a directness and force not to be evaded or repelled. It must be *met*, and *sustained*, and *obeyed*, at whatever sacrifice. To carry it out to its full accomplishment, is the great work assigned to the church on earth, to which all other interests are secondary, and all other duties subordinate. To this, all thought, all feeling, all effort, in the church universal, and in its individual members, must be subservient. Failure to achieve this enterprise, or delay not unavoidable to bear it onward to its completion, is chargeable on every christian who does not put forth for its advancement his most vigorous and untiring efforts. To cast away from himself all participation in the guilt of neglect and unfaithfulness is impossible.

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Donations.

FROM OCT. 1 TO NOV. 1.

Virginia.

|                                                                 |       |
|-----------------------------------------------------------------|-------|
| Cash from Rev. J. B. Jeter, proceeds sale Mrs. Shuck's Memoirs, | 36,00 |
|-----------------------------------------------------------------|-------|

North and South Carolina.

|                                                   |      |
|---------------------------------------------------|------|
| Cash from Rev. Lewis Du Pre, for African Mission, | 3,86 |
|---------------------------------------------------|------|

Georgia.

|                                                                   |       |
|-------------------------------------------------------------------|-------|
| Female Missionary Society of Corinth church, per Rev. Eli Tucker, | 17,00 |
|-------------------------------------------------------------------|-------|

Missouri.

|                |       |
|----------------|-------|
| Emily G. Camp, | 5,00  |
|                | 61,86 |

BIBLE FUND.

North and South Carolina.

|                                  |       |
|----------------------------------|-------|
| Collection by Rev. Lewis Du Pre, | 59,21 |
|----------------------------------|-------|

121,07

ARCH'D THOMAS, *Treas.*

## Board of Domestic Missions, Marion, Ala.

From our Missionaries.

TEXAS.

*Rev. J. W. D. Creath's Report.*

This missionary has had much sickness in his family this quarter, yet his labor of love has evidently received the approbation of the divine Master. He says:—

“Our Union meeting at Fantharp's in July, was blessed of the Lord. It continued eight days; twelve were received for baptism and one by letter, and eight have been received since for baptism. Our beloved brethren, Garrett and Rogers, from Washington, and Tryon, from Houston, were with us.”

During the quarter he has baptized twenty-four and received by letter thirteen. The church and congregation at Fantharp's have purchased the Masonic Hall, which is eligibly located, and when fitted up for worship, will cost about \$1,000. The brethren at Poart Oak Grove, will soon complete their house of worship.

*Houston.—Rev. Wm. M. Tryon's Report.*

Reports four baptized and one received by letter. He says:—

“During the quarter I attended a general meeting of the Association, which was held at the village of Alta Mira, in Grimes county, before the close of the meeting twelve were received for baptism—subsequently seven others have been added to the church in that place. The intelligence from the churches in the interior is cheering, within the last two months they have received as follows: The Dove church, in Burlison county, fifteen baptized; the

church at Independence, twenty-two; the Providence church, Washington county, twenty.”

These meetings were conducted by brethren Garrett, Baylor, Graves and Striblin. He remarks also, that “these accessions are composed almost exclusively of white persons, individuals of respectable standing in society. I make this observation not boastingly, but for the purpose of giving correct information relative to the prosperity of our denomination in this young State.”

*La Grange.—Rev. P. B. Chandler's Report.*

Supplies four stations, and has baptized two persons this quarter, and received by letter three. He writes:—

“That on the 9th September, the Methodist commenced a camp-meeting near La Grange, in which the Presbyterians and Baptists united, which continued nineteen days, and resulted in the conversion of about one hundred persons. I also attended the meeting of our Association, which was held at Houston. We had a very harmonious and pleasant session. Our missionary and education Societies held their sessions at the same time and place. There is a growing interest manifested by the Association, on both the subject of missions and education. The missionary society appointed a missionary to labor at Gonzales and other adjacent points on the Gaudaloupe river. The education society has one interesting young minister under their patronage.”

He represents the Colorado Valley as a very interesting part of the

State, where there is material for the constitution of several churches, but ministers are not in the country to supply them. Truly, the harvest is plenteous, but the laborers are few.

#### TENNESSEE.

*Memphis.—Rev. P. S. Gayle's Report.*

Has baptized three this quarter, into the fellowship of the church in Memphis, and received four by letter. Brother Gayle has had great domestic affliction this quarter by the dangerous sickness of one of his daughters, and death of another. The church has one hundred and sixteen communicants, ninety-two whites and twenty-four blacks. He holds a meeting for the black congregation every Sabbath afternoon, at 3 o'clock. These colored members are represented as pious and interesting. He says:—

"I think it is not too much to say that I have endeavored to do what I could this year. May God help me to do all he wishes. I ask no more."

#### MISSISSIPPI.

*Grand Gulph.—Rev. J. A. Bullard's Report.*

Reports no accessions to the churches in his field of labor this quarter. Yet he says: "the word preached has generally been attended by respectable and attentive congregations, and though none have made a public profession of religion, increasing interest has been manifest on the part of some, both of the white and colored congregations. The profound attention, the solemn stillness, and the falling tear that has often been seen coming down the cheeks of both saints and sinners, has encouraged me to hope that the

word preached has not been in vain."

*Vicksburg.—Rev. W. C. Crane's Report.*

Has baptized one person. He states:—

"I am pleased to say, that the state of feeling, and the respectable size of the congregations, augur well for the future prosperity of our cause."

#### ALABAMA.

*Bibb county.—Rev. N. Haggard's Report.*

Says: "the cause of Christ seems to be gaining ground in my field. Many of the children of God have been comforted, and many sinners have been cut to the heart, and a number hopefully converted; twenty-nine have been baptized, and three received by letter."

*Tuscumbia and Florence.—Rev. Rich'd B. Burlison's Report.*

Reports three baptized and four received by letter. Peculiar domestic relations induced him to close his labors, as missionary of the Board, at the end of the quarter, 30th September.

*Tallapoosa and Randolph counties.—Rev. James M. Russell's Report.*

In this field much has been accomplished by the blessing of God. Brother Russell reports fifty-four received by baptism in his field this quarter. Of whom, two were baptized by D. Pace, of Talladega, twenty-four by brother Harris, of Benton, and twenty-eight by himself. He says:—

"I have obtained four subscribers for the Missionary Journal. Further, I will only say, that in parts of my field all the efforts and labor seem as water spilt upon the ground to all human appearance. God grant that

it may be as bread cast upon the waters."

At a protracted meeting, New Hope, Randolph county, three men, over sixty years old, became hopefully pious. Many are still enquiring what they must do to be saved.

*Cherokee, De Kalb and St. Clair counties.—*

*Rev. Wm. C. Mynatt's Report.*

States that "there is a large field of labor uncultivated in this part of the State. Cherokee, De Kalb, St. Clair and a part of Marshall, have but little preaching by missionary Baptists. I hope if the funds for Home Missions will permit, that the Board will take our situation into prayerful consideration." He has baptized ten, and received six by letter.

#### GEORGIA.

*Giles, Jasper and Baldwin counties.—Rev.*

*J. E. Sharp's Report.*

This missionary is much encouraged by indications of great good in his extensive field. He says:—

"Some neighborhoods where they have not had preaching for years, and cared as little for it apparently, have, as it were awakened from sleep, and have anxiously solicited me to come and preach for them. Two difficulties are in my way: First, these calls are too numerous for one man. Second, these neighborhoods are mostly destitute of houses of worship. I still seek every opportunity to preach to and instruct the colored population in the bounds of my field of labor, both at my regular stations and on their plantations." He has baptized two this quarter, and received two by letter.

#### FLORIDA.

*Benton county.—Rev. John Tucker's Report.*

This laborious and self-sacrificing missionary is cheered by brighter prospects. A new church has been constituted this quarter in his field called Bethlehem, which numbers twenty members. He has baptized eight, and received three by letter. Brother Freyer, in the upper part of his circuit, has also baptized eight.

#### SOUTH CAROLINA.

*Hamburg.—Rev. A. M. Cartledge's Report.*

Some of the scholars in the Sabbath school have manifested considerable seriousness, but no additions have been made by baptism. Various difficulties have prevented the organization of a church, but it is hoped that ere long that object will be consummated. He says:—

"That there has been, and is still, a good influence exerted by this mission, is apparent." Brother Cartledge is re-appointed and his field enlarged.

*Lexington District and vicinity.—Rev. J. H. Pearson's Report.*

Has been quite sick, but has preached sixty-five sermons, traveled six hundred and eighty-two miles, and baptized eighteen persons during the quarter. He is re-gaining his health, and is anxious to enter upon his duties again, having heard that a number are waiting to tell him what the Lord has done for their souls.

#### NORTH CAROLINA.

*Raleigh.—Rev. J. J. Finch's Report.*

Is encouraged to hope, from the growing size and interest of the congregation, that it will not be long before they will be able to get on

without any assistance from the Board. He has baptized seven, and received by letter seven. The church has raised this quarter, for Domestic Missions, \$21 75. For Foreign Missions, \$46 50. Education, \$21 75 cents.

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VALLEY OF THE WEST.

The following from the Missionary Chronicle, presents a statement of facts which should be well pondered by every christian:—

The work committed to the Board of Domestic Missions of the Presbyterian church in this country, is one of wide extent and great importance. We may form some adequate idea of the extent of our country, from any well-constructed map; but of the extent and importance of the missionary work, we can form no proper estimate, without a knowledge of the number, location, and state of the population. This may be more easily obtained, with respect to the earlier settled, or more densely peopled parts of our country, than in relation to those portions of it which have been more recently settled and are more sparsely peopled. This is eminently the case in relation to the western and south-western parts of our land, or what is commonly termed, *the great Valley of the West*.

This portion of our land, which is ultimately, and perhaps at no distant period, to exceed all the rest in population, resources, and influence, should, while everything is as yet in a formative state, just beginning to develop itself, with the patriot, the christian, and especially with the church of God, be an object of intense interest. What is *now* done, or left undone, with respect to that important and interesting region, will soon re-act, in no stinted measure, upon the East, for good or for evil. Probably nowhere else will we find just such a population, as the provi-

dence of God has collected there. They are full of enterprise, energy, and activity. They know and understand their position, and its advantages, and they feel themselves competent to maintain, and push them to the uttermost. This people, thus circumstanced, are, to a lamentable extent, still destitute of the means of education, and the appliances of salvation. Without the former, the rising generation will grow up in ignorance, and probably in vice; and without the latter, the present generation will lose the restraints and comforts of religion, and be succeeded by a race of infidels, or atheists. The great body of the people are anxious to have established among them, schools, academies, and colleges; and they are not unwilling to receive, and hear, an educated, pious, consistent, and devoted ministry. Such a ministry they would find it difficult to train, in an adequate manner, among themselves, or to support without aid. However difficult it might be for them to send their pious young men to the East, to be trained for the ministry among them; and however difficult it may be found to send them suitable young men, for the important work to be performed in the West, something must be done, and *done soon*, or time and advantages will be lost, which may never be re-gained. The field, that *great field*, will be filled with tares; the *enemy* is already engaged in his appropriate work, and is sowing them broadcast. How important is it to pre-occupy the ground with the good seed of the kingdom.

The people of the West are not unwilling to receive, and hear the ministers of the gospel, who are competent to explain the word of God, and urge the claims of Christ, and his salvation upon them. The men of the West are a fine, but peculiar race, formed after the model of their own great country. They are an enterprising, noble, generous, active race, capable of great effort, not easily turned aside from their purpose, nor discouraged by opposi-

tion or difficulty, and susceptible of the most generous impulses. Such a people need nothing but the word, Spirit, and grace of the Lord Jesus Christ, to fulfil the high destiny of occupying, and subduing, and developing in a suitable manner such a country and allotment as God has assigned them. It is literally a *great*, I had almost said, an *immense country*, which, within another century, is to be inhabited by more than one hundred millions of our race, who, in all human probability, will, under God, receive their type and destiny from those who now occupy the ground.

If infidelity should obtain the ascendancy, those ardent, impulsive, active, energetic spirits, will work out a destiny which will make the earth tremble, and fill the world with astonishment. If "the man of sin," should prove victorious in the great Valley of the West, for which he is making great, expensive, and desperate efforts, he will fix his iron yoke upon the brazen sinews of their strong necks, and wield their vast force, with tremendous effect, for the subjugation of the world under his tyrannical sway. Or should the various systems of error, which obscure the truth, in the absence of the pure gospel of the grace of God, prevail, and pervert the souls of men, what a harvest would it yield for the adversity of God and man? How can these results be prevented, and these dangers warded off so well, as by pre-occupying the ground with the pure gospel of the grace of God? Let it not, however, be imagined, that it is a matter of small moment what kind of laborers we employ in such a field as this. To this point, as of special importance, I design to call attention on another occasion.

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#### CHRISTIAN DUTY.

It certainly admits of question, whether private christians in our crowded cities are doing so much or the promotion of religion as they

ought to do, and as they might do, in other situations. We firmly believe they do wrong in remaining cooped up among a crowd, surfeited with the privileges of religion, and gratifying their own selfish spirits with christian enjoyment, when their holy example and holy instruction might be so beneficial in promoting the cause of the Redeemer in destitute places. There are regions in our own land, to say nothing of foreign countries, where one pious family would exert a blessed and a sanctifying influence on a whole village. And if two or three pious families were to forego the privileges of home, that they might thus honor Christ in the wilderness, by settling, in such companies, among our western population, we believe they would soon learn the meaning of the expression, "Ye are the salt of the earth," "ye are the light of the world." Home missionaries and Home Missionary Societies would, in a few years, become needless appendages to the benevolent operations of the day. Our whole country would become truly and consistently christian; and all our efforts might then be devoted to the foreign service. Similar colonies might then go from among us to distant countries, and thus serve as friends to comfort, and auxiliaries to aid our missionaries among the heathen.

With cool thought, consider for a moment this project. You pledged yourself at the altar of your christian profession, to devote yourself to the cause of the Redeemer. The understanding was, when you thus came out from the world, that your time, your talents, your all was to be given to Christ—that you were always to enquire for his will—and, if one course of conduct should seem more likely than another to promote his glory, you promised to pursue that course. Now inquire, whether you are doing so much for God as you possibly might do, in a less thickly settled region? Would not your influence as a christian, as a Sabbath school teacher, be probably



more extensive there, than here? And could you subsist and support your family there? The question is not—if you could have all your present comforts and privileges; nor if you would grow wealthy there, so fast as you can here? These are minor considerations, when the good of man and the honor of God are concerned. But could you, all things considered, live there, and make yourself more widely useful than you can now? This is cool reasoning; and if reasoning and conscience answer yes—then you have the still, small voice of God, guiding you to duty. You are not to wait for it to be inscribed on the skies, or to be told you by a special messenger from heaven. You are already informed.

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**UNIVERSALISTS AND ROMANISTS
REPENTING AND TURNING.**

A German colporteur in Ohio reports that a man who had been a strong Universalist recently told him that his books and personal efforts had been the means of his conversion. He thanked the colporteur with tears for his interest in him. A physician assured him that his books, but especially Baxter's Saints' Rest, had brought him to a knowledge of the truth. He also states that a few Roman Catholics have left their communion, and connected themselves with the evangelical church.

Donations.

FROM JULY 1 TO OCT. 1.

Virginia.

J. S. Reynoldson, agent:—	
Armstead Utterbeck,	1,00
John Pickett,	1,00
Col. Rockhill church,	24,80
P. F. Pagett,	50
Eliz. C. Stark,	50
Wm. Hifin,	50
L. M. Reynoldson,	50
Cath. K. Stark,	50
J. Spindle,	50
Elder B. Creele,	2,00
Elder J. H. Harrison,	2,00
A. W. Bragg,	1,00
Elder Thos. H. Lewis,	1,00

Collection Shiloh Ass'n,	18,70
Ann R. Ball,	25
James H. Vowles,	1,00
Dr. W. H. Mason,	5,00
F. F. Spillman,	50
Mrs. Mary Ward,	1,00
Col. Jeffersonson,	14,04
George Dayle,	5,00
A. J. Stout,	1,00
Caleb Burnly,	5,00
Mrs. Lucy Latham,	3,00
Mrs. Eliz. Jones,	5,00
Alex. Reed,	25
Ann Hassletine Royston,	50
Lucy Young,	50
Ladies of Jeffersonson,	2,50
Mildred J. Jones,	50
Collection Edinburg,	1,80
Armstead Corbin,	1,00
Robert Hart,	5,00
John F. Burk,	50
Mrs. Ann S. Johnson,	5,00
James Keith,	1,00
Cash, Carter's Run,	1,25
Dan River Association, per Arch'd Thomas,	31,05
Culpeper Missionary Society, per same,	29,68
James L. Gwaltney, per same,	22,25
	198,07

South Carolina.

Wm. P. Hill, agent:—	
Charles Thompson,	25,00
Seth Butler,	5,00
C. B. Griffin,	5,00
W. B. Johnson,	2,00
B. S. Griffin,	3,00
Rev. J. T. Jeter,	5,00
A. Gibson,	4,00
Mrs. E. Child,	5,00
Rev. Toliver Robertson,	4,00
Abram Belt,	2,00
J. F. Griffin, per lady,	5,00
Z. D. Bragg,	6,00
Mrs. J. C. Maben,	2,00
Rev. John Trapp,	5,00
Elijah Watson,	5,00
J. Cappleman,	1,00
W. P. Level,	1,00
B. T. Boatwright,	4,00
J. Cunningham,	1,00
J. R. Level,	1,00
B. R. Mangum,	1,00
Benjamin Smith,	1,00
E. B. Belcher,	2,00
W. Butler,	1,00
T. M. Duncan,	2,00
W. Patterson,	1,00
S. Butt,	50
J. H. Wideman,	2,00
J. M. Cogburn,	5,00
L. Mathews,	1,00
James Martin,	1,00
J. B. Cogburn,	3,00
E. G. Robertson,	2,00
L. Brooks,	3,00

W. Menter,	50
M. W. Abney,	2,00
R. Still,	1,00
S. Brooks,	2,50
W. Chiles,	5,00
G. Patterson,	1,00
S. D. Farmer,	2,00
J. B. Butt,	5,00
E. Butt,	50
M. Butt,	50
R. Coleman,	5,00
A. Whittle,	1,00
W. Holston,	5,00
John M. Cogburn,	2,00
Rev. M. Rauch,	2,00
J. Long,	2,00
J. M. Norris,	1,00
James Green,	50
T. Chatham,	2,00
Mrs. C. Clark,	2,00
J. Smith,	5,00
T. Payne,	5,00
G. Neele,	4,85
F. Miller,	1,00
W. Carter,	1,00
J. E. Phillips,	1,00
E. Fant,	1,00
Z. Carwile,	1,00
P. Entsminger,	1,00
J. Hennant,	1,00
F. Entsminger,	2,00
R. Smart,	4,00
Miss S. Smart,	5,00
F. Powell,	50
C. Felder,	2,50
C. Brown,	2,50
J. J. Wyrick,	2,00
E. H. Abeel,	2,00
Buffalo Temperance Sewing Society,	2,00
C. Rabb,	3,00
T. Staunton,	5,00
W. W. Rollins,	5,00
W. Crosby,	1,00
C. Crosby,	1,00
D. Crosby,	1,00
B. Wethers,	25
B. F. Gregory,	1,00
W. H. Gregory,	2,50
H. Porter,	2,00
J. B. Skain,	2,00
D. Mobley,	5,00
W. E. Walters,	1,00
B. J. Gregory,	5,00
Sarah Jones,	5,00
Col. Fairfield church,	45,00
Miss S. Crews,	2,00
Mrs. R. Furman,	5,00
Collection Pend'n church,	21,30
W. Smith,	5,00
E. Treble,	5,00
Mrs. P. Clinkskales,	2,00
L. T. Arnold,	1,00
Collection Anderson C. H.,	5,31
Rev. J. Burris,	5,00
Cash,	2,00
Mrs. E. M. Mays,	15,00
Collection West Union As- sociation,	18,23

B. Abbott,	25
Friends,	1,70
Rev. Joseph Griffin,	2,50
Mrs. Fendley,	25
Col. 12 Mile River,	15,00
Rev. James Wilson,	5,00
C. Horton,	1,00
Col. Saluda,	14,85
H. Rice,	5,00
Mrs. F. Rice,	50
Rev. B. F. Mauldin,	5,00
James Kay,	5,00
W. Kay,	50
M. McGee,	2,00
W. McGee,	1,00
W. P. Martin,	1,00
Rev. A. Acker,	1,00
A. Williams,	50
V. Young,	50
J. P. Reed,	50
Rev. C. Gant,	50
Joseph Cay,	50
R. Treeble,	50
Asa Clinkskales, Treasurer Saluda Association,	5,87
Do. Anderson District Mis- sionary Society,	12,36
Mrs. Burrias,	50
Wm. Ware,	1,00
Wm. Barmore,	1,00
A. Waller,	2,00
Col. Beulah, per pastor,	6,00
B. M. Talbert,	1,00
F. G. Parks,	50
E. B. Presly, Treas. Edge- field Association,	120,50
L. Stone,	1,00
J. Goodlet,	50
James Labon,	50
Y. W. Murph,	1,00
J. W. Young,	50
R. W. Denton,	3,00
D. Boyd,	50
R. F. Babb,	50
James Harrison,	1,00
G. W. Couners,	1,00
Collection Bethel Asso- ciation,	8,13
L. Miles,	1,00
James Robertson,	3,00
Wm. M. Thompson,	1,00
S. Banks,	1,00
R. Watson,	1,00
James Hay,	2,00
Salem Association,	11,00
Black Swamp Missionary Society, per M. T. Men- denhall,	45,50
Welch Neck Association, per Aug't P. Lacoste,	119,40
	<hr/>
	791,95
<i>Georgia.</i>	
Bethel church, Heard co., per Rev. James Davis,	8,00
Thomas H. Sparks,	10,00
John V. Veasy,	3,00
	<hr/>
	21,00

Alabama.

P. E. Collins, agent—	
Z. Rudolph, jr.,	50,00
Rev. D. R. W. McIver,	25,00
A. M. McIver,	5,00
C. B. Watts,	25,00
Wm. M. Rumph,	25,00
Henry Phillips,	1,00
O. W. Shearer,	1,00
J. Gordon and others,	4,35
J. C. Morgan,	1,00
George H. Traylor,	10,00
C. H. Cleaveland,	20,00
F. Hardy,	5,00
W. D. Morgan,	2,50
R. L. Hardy,	1,00
Franklin Hardy,	1,00
W. Gresham,	1,00
Berry Cooley,	1,00
Mrs. Sadler,	2,00
S. Salter,	1,00
Wm. Hardy,	2,00
Littleton Edwards,	5,00
J. L. Buckner,	1,00
Uriah Milner,	1,00
J. B. Williams,	1,00
James Lidc,	10,00
Mrs. M. Hatcher,	1,00
Mrs. S. J. Fountain,	5,00
John Hardy, jr.,	1,00
Mary Walker,	50
Martha A. Key,	50
S. Hardy,	25
S. A. E. Traylor,	50
E. Hardy,	50
S. Kendall,	1,00
John A. Edwards,	1,00
James Hardy,	1,00
Mrs. Mary Hardy,	5,00
Daniel Rast,	5,00
W. Mundy,	5,00
John E. Hill,	5,00
Mt. Gilead church,	3,35
A friend of Missions, per J. H. De Votie,	15,00
Rev. Sam'l Henderson,	40,00
Jesse Jones, Mt. Pleasant church, per Rev. A. A. Connella,	5,20

Mississippi.

Rev. J. C. Keeney, agent—	
Gen. T. N. Waul,	10,00
Thomas Mallary,	4,00
M. T. Stewart,	5,00
James Ellzay,	5,00
W. S. Bray,	10,00
John Fuqua,	2,00
J. M. Bramblitt,	5,00
P. S. Guise,	2,00
S. G. Ivy,	25,00
Mrs. Esther Bramblitt,	5,00
John R. Carter,	5,00
Mrs. D. Ivy,	20,00
Elijah Smith,	2,00
Shelton White,	10,00
Wm. Duncan,	50,00

297,65

Benjamin Collins,	10,00
Samuel Miller,	10,00
Nathan Smith,	20,00
Francis Clement,	10,00
Thomas S. Land,	25,00
B. S. Pullian,	5,00
Mrs. A. B. Weysinger,	25,00
E. J. C. Kewin,	3,00
Henry Ruff,	5,00
John P. Thompson,	10,00
Benjamin Clark,	4,00
David Buck,	5,00
D. A. Outlaw,	25,00
J. C. Robertson,	5,00
Mrs. O. F. Montgomery,	5,00
T. S. Williams,	2,00
A. N. Jones, M. D.,	25,00
J. M. Hughes,	5,00
John McGee,	25,00
J. J. McGee,	10,00
Elias Oden,	5,00
Mrs. Sarah Key,	10,00
Mrs. Sarah Morgan,	5,00
A. J. Maxwell,	10,00
Elder A. W. Elledge,	2,50
Daniel Sanford,	10,00
Benjamin Thomas,	20,00
S. W. Eddings,	10,00
Robert Williams, jr.,	5,00
Elder Hugh Quin,	10,00
C. W. Allen,	10,00
J. D. Wilborn,	10,00
Pleasant Grove C. H.,	9,75
Mrs. L. Williams,	4,00
J. Milan,	40
Mrs. Ragina Harrison,	5,00
G. Holdich,	1,00
John Stephens,	1,00
G. P. Boon,	1,00
Mrs. E. C. Barns,	4,00
A friend,	10,00
James Jenkins,	1,00
Mrs. Ann Smith,	76
B. F. Fitzpatrick,	1,00
W. Bolt,	1,00
Wm. Graham, P. M. for subs., names not given,	25,00

556 51

Texas.

Huntsville and Fantharp churches, per Rev. J. W. D. Creath,	125,00
Do. collection, 3d quar- ter,	15,00
	<u>140,00</u>
	2,005,18

BIBLE FUND.

Wm. Taylor,	1,00
Virginia and Foreign Bible Society, de- posited with and subject to order,	500,00
	<u>501,00</u>
Total,	2,506,18
WM. HORNBuckle, Treas.	

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

JANUARY, 1848.

NO. 8.

THE CONVERSION OF THE WORLD PRACTICABLE.

It has been shown to be practicable, to organize the christian community throughout the world, and to call out its entire strength, for the work of propagating the gospel. Nay, we should hardly exceed the limits of the most frigid accuracy, were we to say, that the entire christian community *has been* organized for this work. Where are the churches, recognized as belonging to the great fellowship of Christ's disciples, which do not acknowledge, that they hold their very charter from their king, on the express condition of coöperating for the extension of his kingdom; or to whose solemn assemblies the missionary agent does not come, in one way or another, asking, for this work, their contributions and their prayers? Where is the individual disciple, to whom the annual, the monthly, or the weekly appeal does not come, demanding of him, in the name of his Redeemer, his portion of time, of money, of thought, of effort, for the conversion of the world? The christian world is organized for action in this work. It is up, not yet indeed in all its strength, nor with all the self-devotion which so vast an enterprise demands; still, it is up, and in array for aggression on all the intrenchments and domains of darkness.

Nor is this a mere gust of sudden, and therefore transient excitement. How calm, how deliberate, how intellectual, how conscientious, is the conviction in respect to this subject, which has been fastened upon all the churches! There is nothing sudden or enthusiastic about it. How gradually has this vast organization been effected! How steadily, and with how many tokens of an ethereal and irrepressible energy, has this mighty impulse extended itself, till it now connects, with a stronger sympathy than ever, all the kindreds of the redeemed! The spirit of propagandism is an essential element of christianity; and the development of that spirit in this age, is only the necessary result of the opportunities for christian effort, which the present aspect of the world spreads out to the eye of reviving faith. See how that spirit pervades the christian literature of the age; how it mingles itself with the very elements of religious instruction in the Sabbath school, and by the fire-side; how it thunders from the pulpit, in the voice of every minister of the word; how it breathes in the prayers of myriads who pray without ceasing; how it gives to the hymns of Zion a

sweeter and more thrilling melody: see how that spirit is showing itself, everywhere and in every form, to be not an accidental impulse, but an essential characteristic of a pure and living christianity; and then say, whether experiment has not demonstrated the practicability of calling out in behalf of the world's conversion, the entire strength of the whole christian community.

It has been shown to be practicable, to christianize all nations by the simple process of christian instruction. We do not refer here to that experiment which was made with so glorious a success, when apostles and the primitive evangelists went everywhere preaching the word; we refer only to the history of modern missions, when we say, that experiment has proved the practicability of converting the world, by the simple process of christian instruction. Missionaries have already gone to all sorts of men; and everywhere they have had success enough, at least, to show, that they are engaged in no impracticable enterprise. Do you ask, whether China can be penetrated, and whether the Chinese can be taught the lessons of the gospel? While you ask, China is penetrated; Chinese christians are at this moment spreading abroad among their countrymen, the knowledge of the gospel. Do you ask, whether the Hindoo can be christianized,—the Bramin, proud, learned, shrewd, and disputatious,—the Soodra, degraded to the dust,—both bound, as it were hand and foot, with the iron fetters of caste? The Hindoo has been converted; the Bramin and Soodra have been cleansed by a holier ablution than the waters of the Ganges, and, sitting together at the table of the Lord, have eaten of one bread, and drunk of one cup, in remembrance of Jesus. Do you ask, whether the fierce red man of the American forest, can be subdued, and tamed, and humanized? The gospel has tamed him; and you may see him sitting at the feet of Jesus, clothed, and in his right mind. The indolent, voluptuous, cruel savage of the Pacific,—he too has felt the power of the gospel; and O, what wonders has the gospel wrought among those isles that gem the bosom of the southern deep! What more desperate experiment can there be? Go to frozen Labrador,—go where, under the rigor of a polar sky, the dwarfish Greenlander maintains a precarious existence amid the everlasting conflict of the elements,—there the experiment has been tried; and there the wretched native, sitting in his snow-built cabin, through the long, dark watches of his sunless winter, has rejoiced in the splendor of the sun of righteousness. And, to add one more particular to this recital, the African, about whom philosophers have sometimes doubted, whether he is human, has been sought out by the officiousness of christian love; and he too is a witness, that the world can be evangelized. The wild negro, the outcast Hottentot, has come and built his hut by the side of the mission-house, and has learned at once the arts of civilization and the virtues of the gospel. If any man would learn whether the conversion of the whole world, by the simple process of instruction, is practicable, let him learn what has been done in Southern Africa. There the experiment has been tried, more fairly, more thoroughly, and, perhaps, on the whole, in circumstances more unfa-

vorable to success, than anywhere else. And there, what triumphs has the missionary achieved! What a work is the missionary there carrying forward! The simple and humble efforts of the christian teacher have extended the gospel, more or less thoroughly, over a wide tract, beginning at the cape of Good Hope, and extending far into the continent. Village after village has been planted in the deep kloofs, and by the rivers; tribe after tribe has thrown off the filthy dress of sheep-skin, and with it the brutal manners and vices of savage life,—has learned to cultivate the soil, and to make the wilderness a fruitful field,—has recovered its plundered rights from the grasp of oppression,—has acquired the use of letters,—has received the word of life, and the institutions of christianity,—has been brought completely within the pale of christendom. The change in them has been so signal, so manifestly for the better, that the report of it has traveled to distant tribes; and barbarous chieftains, men of plunder and of blood, have despatched messengers from afar, begging for missionaries. With such facts as these in view, we feel, that the work of converting the world has been begun, and that experiment has shown it to be practicable.

We would ask our readers now, do we not hear, as it were, in these exhibitions of success, the voice of our Saviour, the voice of our God, coming from the heavens, and from all the regions of the earth,—coming from the four winds, and from every mountain, and plain, and sea, and island, and telling us of the approach of that blessed consummation for which his elect have so long been waiting? Lift up your eyes, and look upon the field, which is the world,—it is white already to the harvest. Oh, the deafness of that man, who will not hear!—the blindness of that man, who will not discern the signs of the times! God bids us look upon the aspect of the earth hastening to a crisis, such as earth never yet has known. God calls us as with a voice from heaven, put in the sickle and reap, for the harvest of the earth is ripe.

“He that reapeth, receiveth wages, and gathereth fruit to eternal life.” What wages does he receive, who toils in this cause? They are such rewards as God bestows on his servants. They are such rewards as belong to them who turn many to righteousness, and whose it shall be to shine as the brightness of the firmament forever. The harvest to be gathered, is a harvest to eternal life. And what will be their joy, who meet before the throne of God, arrayed in the brightness of eternal purity, and crowned with garlands of immortal joy, the souls to whom they have carried,—to whom they have sent,—that word, which is the wisdom of God and the power of God unto salvation!

Then will be fulfilled,—how sweetly!—that word of Christ, “that both he that soweth and he that reapeth may rejoice together.” Then, all who in every age have borne any part, however prominent, or however humble, in the great work of the world’s redemption, will be partakers in the same unutterable and boundless joy. Then, the patriarch, who, in the world’s green youth, went forth from Haran to seek,—he knew not where,—the place in which the name and the worship of God should abide through

ages of universal darkness ; he, and the devoted youth, who, in these last days, breaks the dear ties that bind him to his kindred and his father's house, and goes forth in the spirit of Abraham, to bear the name of God and Jesus to some barbarous land ; yes, then the hoary patriarch, who, at God's command, bound on the altar his son, his only son,—he whose faith, as manifested in that act, has spoken in resistless tones to unnumbered thousands, cheering them, and helping them upon their way to heaven,—*Ac*, and the parent, the mother, who in these days gives up her son, or her daughter, to toil and to die in the cause of the world's salvation, will be partakers in one triumph, even as if on earth they had labored, and wept, and prayed together at one crisis, and in one field. Then, those who in ancient times confessed, that they were strangers and pilgrims on the earth ; kings, and prophets, and righteous men of old, who by faith wrought righteousness, subdued kingdoms, out of weakness were made strong, and turned to flight the armies of the aliens ; apostles and martyrs, who in their day rushed on to fill up the measure of the sufferings of Christ ; all who, catching their spirit, and entering into their labors, have been, even by the exertion of the humblest instrumentality, co-workers with them and with God ; the martyr for the truth, whose ashes, scattered for a testimony, “flew,—no marble tells us whither ;” the exile, who went forth before the storm of persecution, to build the altar of God under a freer sky, upon some barbarous shore ; the missionary, who rested from his labors in an early and a foreign grave ; the pastor, the teachers, the parents, who trained that missionary, and whose prayers devoted him to God ; the humblest of the contributors who sent him on his way ; the poor, who had nothing to bestow upon the enterprise but faith ; the lone widow, who in her weakness could only say, with the earnest prayer of a believing soul, “Thy kingdom come ;” all, all shall stand upon Mount Zion, and with songs and acclamations, such as never yet were heard in heaven, shall shout the **HARVEST HOME.**—*Christian Spectator.*

COMMERCE AND MISSIONS.

The present state of commerce affords a ready access to, and an easy correspondence with, all parts of the world. Wherever you choose to commence a missionary work, thither you can send missionaries, at a comparatively trifling expense, by the ordinary conveyances of commerce ; and you can hear from them frequently, of their successes and their wants, after they reach there ; and thither you can send them, at your pleasure or their need, supplies and helpers, and all that is required for the successful prosecution of their labors. Your missionaries, too, can nowhere feel themselves beyond the reach of the sympathy and aid of the churches. Every impulse that is given to the cause at home, is felt by the remotest laborer abroad. Every excitement which stimulates the followers of the Lamb in other lands to new zeal and enterprise, to new faith, love, and joy, travels round the earth's circumference, till it warms the heart of the Moravian, amid the the snows of Labrador, or refreshes the soul of him who toils in the service of Immanuel, under the burning sky of the equator.—*Ibid.*

Board of Foreign Missions, Richmond, Va.

MISSISSIPPI BAPTIST CONVENTION.

The annual meeting of this Convention occurred at Hernando, on Friday before the fourth Lord's day in November. It was more numerous attended than its friends expected; and those who were present, seemed to be animated, in no ordinary measure, by the Spirit of Christ. From the commencement of the services to their close, all the delegates manifested the most fervent desire to be made instrumental in extending the interests of the Redeemer's kingdom, both at home and abroad. The various objects of christian benevolence received in turn the attention of the body, and each for the time seemed to be the engrossing subject of concern. Addresses were made in the adoption of the various reports, in the presence of large congregations. The Corresponding Secretaries of the Foreign and Domestic Mission Boards were present, as also, representatives of the Indian Mission Association, the Southern Publication Society and the Colonization Society; all of whom were cordially invited to present the claims of these important institutions. It was truly good to be there. The dignity, decorum and fraternal affection, with which the proceedings were conducted, could not but strike every beholder, and call forth a sentiment of respect for those heavenly principles which were manifestly operating on the hearts of the delegates. Among other objects, collections were taken on behalf of Domestic and Indian Missions.

It would be improper not to allude

to the marked interest which was given to the cause of Foreign Missions. An impressive discourse on Bible distribution was delivered by brother James K. Clinton, followed by a liberal collection for this object. The annual sermon on Foreign Missions was addressed on Lord's day afternoon, to a crowded audience, by brother William Carey Crane. The adaptedness of the gospel, as God's own expedient of mercy, to relieve the woes of a sin-stricken world, was urged in glowing language, and in the most impassioned manner. At the close of the discourse, a subscription was opened, and between three and four hundred dollars were secured. An evening having been set apart to consider the duty of giving religious instruction to the colored population, the Rev. Mr. Finley, Agent of the American Colonization Society, was invited, in connection with this subject, to furnish a statement of the history and condition of the Liberian colonies. His address was replete with instruction, and excited no little feeling in the assembly. He was followed by the Corresponding Secretary of the Foreign Mission Board. References were made by him to the efforts of the Board in sending suitable colored men to Africa to labor as missionaries. A solemn, deep, all-absorbing interest in the evangelization of her sable sons was manifest throughout the entire assembly. A venerable, and much loved brother, stepped forward, and said, "I feel much on this occasion; I feel it my duty to make a special offering to this cause;" and

taking out his pocket book, placed a ten dollar note upon the table. The example was followed by many, until the sum of \$80 80 were contributed for the African Mission.

During the meeting of the Convention, several opportunities were furnished to us, to present the claims of Missions, and more than \$800 were received for this object. It was to us a season which will not be soon forgotten. While we could not but be deeply affected, in being called on to fill the vacancy occasioned by the death of our much loved brother Hinton, in the delivering of the introductory discourse, it was peculiarly gratifying to take by the hand, brethren Micou, Crane, Gayle, formerly of the Old Dominion, and numerous other kindred spirits; and to mingle with them in the blessed work of doing good to our ruined race.

ALABAMA STATE CONVENTION.

Having attended, in company with brethren Holman and Haynes, the anniversary meetings of Kentucky, Tennessee and Mississippi, we proceeded with them to the State Convention of Alabama, which met in Greensborough, on Saturday, the 20th of November. This body was called to order by their former President, brother Thomas Chilton, who was also, upon its organization, re-elected to preside over its deliberations. A numerous delegation were in attendance. Nor would it be saying too much to aver, that we have never been present in a deliberative body of the same size, which contained more talent, or whose proceedings were conducted with more ability. Especially was it pleasant to

behold the indications of glowing love to the Redeemer, and earnest desire to spread his truth among the nations of the earth. All the varied objects of christian benevolence found a place in the regard of the brethren. Reports in relation to most of these subjects were prepared and adopted. Many of these documents were prepared with unusual deliberation and care. In some instances the adoption of the reports elicited animated and thrilling appeals. If it would not seem invidious, some of the eloquent addresses to which we listened might be particularly noticed. Their effect, we trust, will be abiding. Though not drawn out on the printed page, we confidently believe they will be inscribed on "the fleshly tables of the heart."

It is known, that in Alabama our Board has been unable to procure a permanent, and well qualified agent. One great object of our visit to this meeting, was to prevail on some suitable brother to engage in the work. Our most strenuous endeavor proved unavailing. In the absence of a regular agency, our esteemed brother Bestor proposed to become one of twelve, to be *distinctly and solemnly* pledged to bestow one month of gratuitous labor on behalf of the Foreign Mission cause. This number was secured. Usually, pledges of this kind have not been considered specially binding, because they have been subject to many contingencies which have prevented their fulfilment. But our Alabama brethren regard themselves as under specific obligations, voluntarily assumed, to spend each *one month* in this work. May the Lord guide and prosper them in their undertaking.

During the meeting of the Convention, time was allowed for the business of the Alabama Baptist Bible Society. This Society is doing a noble work. The sum of \$250 was appropriated to the Foreign supply, and it is expected that they will soon be able to make another appropriation. Including this amount, about \$800 were received for the Foreign

Mission Board, during the meeting of the Convention.

Among other able discourses, it will be proper to refer in this place to the annual sermon on Foreign Missions, by brother Sturgess, and the Bible sermon by brother Clement. They were eminently adapted to produce a good impression.

Other Societies.

AM. BOARD OF COMMISSIONERS.

This efficient body are steadily and successfully prosecuting the great work of a world's conversion. Since October the Board have sent out the following missionaries:—Rev. Samuel G. Dwight, and Rev. Henry Kinney and Mrs. Kinney, to the Sandwich Islands. Rev. Sam'l D. Marsh and Mrs. Marsh, and Rev. David Rood and Mrs. Rood, to the South African Mission. Rev. Seneca Cummings and Mrs. Cummings, Rev. Caleb C. Baldwin and Mrs. Baldwin, and Rev. Wm. L. Richards, to Fuh-Chau, China. These last named brethren sailed in company with our missionary Dr. James, and his companion.

Recent intelligence have been received by the Board from the Sandwich Islands, and as the following extracts from letters of Mr. Chamberlain, shew the condition of the mission at Honolulu, we present them to our readers. Under date of May 14, he says:—

The good work is on the whole in a flourishing state; and there are many indications that the Spirit is operating among the people. At several of the stations there is, I learn, more than usual interest on the subject of religion. I was greatly rejoiced to see the First Congregation of Honolulu, the Sabbath after my return, so attentive to the words of instruction addressed to them by their missionary—among them the

king and his family—and to receive the welcome extended to me, as an old friend and helper in the missionary work, by all classes; and which I regarded as a proof of the unabated good will and attachment which they feel for their teachers, who have served in word and deed, and labored to elevate them from a state of heathen degradation to one of social and religious order and happiness.

Mr. Chamberlain wrote again, under date of August 3, as follows:

As far as I can learn since my return, the work of the mission is advancing, though not with the speed which we could desire, yet perhaps with as steady a progress as we ought to expect. There is no special outpouring of the Spirit at the present time; and yet there are frequent admissions to the churches. In a recent communication from Kohala, Mr. Bond says that fifteen stand propounded for admission to the church in that district, making forty-five in nine months, selected from five hundred inquirers, after six examinations of the whole. This, he thinks, may perhaps be too slow, receiving them, as he does, from so large a number, who have been for so long a time seeking admission to the church. The brethren probably, at least some of them, are more cautious in admitting to church privileges than they

were a few years ago; and should the number for a given time be fewer now than then, it should not be regarded in the light, or perhaps more properly the shade of discouragement. Light and knowledge are constantly increasing, and the standard of church fellowship is rising; the qualifications for admission will, consequently, be required to be of a higher order.

The native schools are much as they have been. Mr. Richards continues to sustain the office of Minister of Instruction; and he doubtless employs his influence to keep up interest in common schools. A great hindrance in the advance of the system is the difficulty of raising the means to pay teachers. There has been, heretofore, some clashing between the claims of the government and those of the school system; and the stronger has taken from the weaker. Thus some of the teachers have failed to get their pay, and are discouraged. The government are now, I believe, trying to remedy the evil; the hopes of teachers are reviving; and, as a consequence, the schools are rising. The government has made as liberal a provision for the support of schools as the state of the national finances will admit. Some forty thousand dollars per year appropriated, but it is not all money. Much of the sum is in taxes, and portions of it, in many cases, are not available to the nominal value for the support of the teachers.

Your suggestions in regard to a native ministry are, to a practicable extent carried out. Quite a number of natives are employed as teachers of religion; many are employed as helpers in a higher sense than formerly; and some have been regularly licensed to preach. There is a lack of wisdom and judgment in Hawaiians, which make the brethren cautious in regard to conferring upon any the full power of pastors.

GREECE.—The mission of the Board to this country has suffered much from the persecutions which have been waged

against Mr. King. That opposition still continues, though the subject of it is now beyond the reach of his enemies. Mr. King thus refers to his difficulties, under date of Sept. 27—

By a letter from Athens dated the 11th of September, I am informed that Mr. Scalisteres, the king's attorney, (I believe at the Court of Appeals,) has issued an order for my arrest, and insists upon having it sent to me, so that I may return to Athens and be put in prison, and kept there till my trial shall come on; but that Mr. Metchakes, the king's attorney at the Criminal Court, was going to send out this order through the kingdom of Greece, but would not send it to me here.

Before receiving this news I had intended to set out soon for Greece, by way of Malta, passing through Italy on my route thither; but now I shall be obliged to defer my return for a little season, for I have no great desire to put myself in a prison among the Greeks, just at this moment, where my life would be at their disposal. I intend, however, for various reasons, to proceed to Malta or Corfu, in order to be nearer to my family, and in a situation to learn, sooner than I can here, what is going on in Greece. My way, at present, looks quite dark; but He who called light out of darkness, can cause me to see light in obscurity.

EPISCOPAL BOARD OF FOREIGN MISSIONS.

This Board has mission stations in Western Africa, China, Greece and Constantinople. Nine missionaries and nine native teachers are employed in Africa, at Cape Palmas; five missionaries in China, at Shanghai; four in Greece, at Athens; and Bishop Southgate, at Constantinople. The receipts of the Board from the 15th of June to October 15th, were \$7,091 31.

CEYLON.

Dr. Nathan Ward, who has just arrived from that country, reports that, amid great obstacles, the gospel is gaining a powerful influence. The population is increasing, and property advancing; but the prevalent influence of christianity is necessary to render it secure. They cannot sleep at night for fear of their neighbors. Christian education, however, is working like leaven in the community. The Bible is the principal text-book in the schools, and one lesson a day is learned from it in the Mission Seminary. As a result of this instruction, many young men have embraced christianity, and nearly all the church members have been educated in these schools. The best educated are the most useful and in-

fluent. One young man from the Mission Seminary is a district judge, several are lawyers, two or three are Cashiers in the Colonial Banks, and many are schoolmasters. Parents take an interest in the studies of their children, who carry home their books to study, and in this way the seminary is of great avail in diffusing a knowledge of christianity.

SPREAD OF THE GOSPEL IN FRANCE.

It is estimated by the committee of the Foreign Aid Society, that, within three or four years, twenty thousand souls have been rescued from the influence of Romish superstition in France, and gathered into evangelical congregations.

Miscellanies.

THE PRESENT ASPECT OF THE MISSIONARY FIELD.

Paganism—Mohammedanism—Eastern Churches—Romanist and Protestant Missions.

A review of the various missions of the Society during the past year presents three important facts, to which the committee would invite special attention.

First—It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither christianity nor civilization have penetrated. According to the reports of our missionaries, at the island of Poo-too, the sacred metropolis of Buddhism in China, the number of priests has been diminished by more than three hundred during the last century; and

the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt, from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahmanism is declining before the power of christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines, and by the bitter enmity of enraged devotees.

2ndly—Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of

toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the christian faith.

The third fact is, the tendency to decay in the lapsed christian churches of the East, and the disposition among their members to seek refuge within the pale of protestantism. Manifestations of this appears in the "transition state" of the Syrian christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian christians at Constantinople, through the labors of a kindred society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the protestant churches of Europe and America, are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the college of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-west Amer-

ican Indians, one thousand miles from the missionary head-quarters of both parties, we hear that four Romish priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusions into our missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between popery and protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the committee in the assured triumph of their cause. They fear not the comparison as to the present results of popish and protestant missions,—truth being the judge. They fear not the numbers and the multiplied orders of the popish missions, if only they are enabled to send a few faithful witnesses for the truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the heathen.

But, to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's 300 men." Else, like him, we could look without dismay, even though the *Midianites and the Amelekites and all the children of the East should lay along in the valley like grasshoppers for multitude*. We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true protestant principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim to all others,

whosoever is fearful and afraid, let him return and depart.

Such men the committee invite to join in this holy conflict.—*Report of the Ch. Miss. Society, 1847.*

POWER OF THE GOSPEL.

It was usual for the missionaries in Caffreland to bring one or more of their chiefs with them to the colony when they attended the annual district meeting in Graham's Town. This was thought desirable, as it gave the chiefs an opportunity of seeing more of the usages of civilized society, and furnished opportunities of conversing with the civil and military authorities of the frontier, to whom they could explain any misunderstanding that might have taken place, during the year, between the colonists and the Caffres.

On one of these occasions, Kama, a chief, came with the missionary from Wesleyville; and Morocco, a Bechuana chief, came with Mr. Archbell for the first time. We had always a room provided for the Caffre chiefs and their attendants; but for the first night we had not prepared one for the Bechuana chief. As the evening came on he was rather reluctantly induced to go into the same room which was occupied by the Caffre chief. When he entered with his attendants, he took his seat on the opposite side of the room to that of the Caffre chief, and for sometime they gazed at each other in silence. At last the Caffre chief thought, "Why should I be silent when I have found the mercy of God, and I have nothing but love in my heart to all mankind?" He then said to Morocco, "Do you know the reason why you and I have met together in peace in this room? You have left your spear at home, and I have left mine; and we are now sitting together as friends in the same room." Morocco said, "No, I cannot tell the reason; but it is true you are sitting there, and I am sitting here, and we are sitting as friends."

Kama then said, "The reason is this. The missionaries have come into our country with the word of God; and that word teaches us that, although we may differ from each other in color and language, and may live in different countries, yet we are of one blood, and are all fallen into sin: but there is one Saviour who died for us all, and one way of salvation, and one Spirit to teach us that way when the word is preached. This word has been preached to us Caffres; and much as we loved fighting before, we see now it is a bad thing, and we have left it off. The word of God has conquered our hearts, and we are now at peace. This same word has been brought into your country, and you are now at peace. If it had not been for this word, our meeting to-day would have been very ugly indeed; either your spear would have come into my heart, or mine have gone into your heart; one of us must have fallen." They then exchanged rings from each other's arms, shook hands, and joined in prayer together; and were greatly delighted in talking about the wonderful change which the gospel had effected, in preventing war and bloodshed, and in introducing peace and joy; a peace more permanent, and a joy much more delightful, than the joy of harvest, or the joy which men possess in dividing the spoils of tribes and nations.—*Young's Miss. Nar.*

PERIL OF THE HEATHEN—CHRISTIAN APATHY.

It is affecting to think that, while we are sitting, perhaps in our home, comparatively unmoved, there are, elsewhere, above six hundred millions of our race under the almost undisturbed domination of Satan; that these myriads are the wretched survivors of untold generations, who have lived and died under the same vassalage; that, as if they were born and were living in hell instead of on earth, the destroyer is living and walking among them; and that al-

most all the influences under which they pass across the stage of life, and which are perpetually darting and acting upon them from all sides round, are the influences of a system which he has been thousands of years constructing and maturing; to which he has been constantly adding something, and the sole merit of which, in his eyes, consists in the efficacy and certainty with which it invades and destroys them. Such, we may suppose, was the sight which Jesus beheld, when, from the mountain's top, the tempter meant that he should see only "the kingdoms of this world and the glory of them." And is it true that, after the gospel has been among us nearly two thousand years, *that spectacle is to be seen still?* Ascend, in thought, the same mount—we might say to the inquirer—and you behold substantially the same vision. Take a hasty glance at them, at least; more you cannot: for, were they to assume the most dense and compacted form, days must elapse before they would all have passed. Look down upon them—if the thick darkness which hangs over them will permit—look down, and mark their condition. Listen to the din of the great Babel; do you hear any voice of prayer? Do you see any hopeful sign? It is true, they have priests; but they are impostors and murderers: and altars; but they are stained with human blood: and objects of worship; but they "sacrifice to devils, and not to God." Look closer still; and, as you look, think of all the elements of influence—ancestry, wealth, numbers: you cannot name one which is not made to minister to their destruction. Enumerate the vices—avarice, sensuality, and revenge: you cannot specify one which is not, not merely imbodyed, but adored; for these are their gods under other names. You cannot point out a single object in the air, the earth, or the waters, which might not be pressed into the service of sin, and which is not actually so employed. You cannot discover a single individual who is not acting on every

other being in all that countless mass, in confirmation of their common depravity. You cannot name a sense of the body, a faculty of the soul, an evil propensity of our nature, which is not seized and held fast by as many hands as some of their false divinities possess, and which does not lend its willing aid in return. You cannot name a single moment, from birth to death, in which the whole of this infernal machinery is not everywhere in destructive activity, shedding poison, and raining death; an activity, compared with which the utmost mechanical velocity, or the still greater activity of the material elements themselves, are mere quiet and repose.

And, having surveyed this dense array of evil, having explored this living continent of depravity—do you wonder that God does not burn it from the earth?—does not forthwith sweep the whole of these myriads away with the besom of destruction? *Them! destroy them!* Their guilt is, in one respect, venial, compared with the sin of the christian church. Their state, fearful as it is, is explicable, compared with the conduct of those who hold in their hands the known means of their rescue, but refuse to employ them.

Look, we entreat you, look at those myriads again. You think, perhaps, that you do see them; many at least may flatter themselves that they do: but no; they have not yet; their conduct proves it. See! the countless mass is at worship, before the throne of Satan, glowing as with the heat of an infernal furnace, with rage, lust, and cruelty, for their religious emotions. Look at them again. Their demon worship is over; but are they satisfied? How eager their looks! How objectless and restless their movements! How the living mass of misery heaves, and surges, and groans, and travails in pain together!

Look at them once more; they are travelers into eternity. Mark how vast the procession they form, how close their ranks, how continuous

the line, how constant and steady the advance! Do you see them now? Then you see that angry cloud that hangs over their ranks—which moves as they move—and which ever and anon emits a lurid flash; it is stored with the materials of judicial wrath. Do you mark them still? Then you see that thousands of them have reached the edge of a tremendous gulf—it is the gulf of perdition—and they are standing on the very brink. Are you sure that you see them? God of mercy! they are falling over—they are gone! And we never, never tried to save them. Father, forgive us, we know not what we do. Saviour of sinners, spare us yet another year. We know they are lost—lost to happiness and lost to thee! We could have told them of thee—shown them thy cross—given them thy gospel—pointed them the way to heaven. But they are lost.

Talk not of enthusiasm. He who has felt most, has not yet felt enough. We are speaking of scenes of misery, over which a Paul wept with anguish. We are living in the very world for which Christ bled in agony. Those very scenes which hardly raise an emotion in us, are the scenes which moved the heart of God—which produced the cross of Christ. So that were every christian to tremble with emotion—were the members of every church to meet on the subject, to start from their supineness as one man, and to utter a loud cry of lamentation—were the whole church to be seized, as in travail for souls, it would be only what sympathy with Christ requires, and what the state of a perishing world demands.—*Harris*.

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“SHE HATH DONE WHAT SHE  
COULD.”

Among the sums received at the Missionary Anniversary last month, was one which I think deserves to be placed on record. A poor woman brought one hundred and sixty-eight farthings, which she had put by

during the year on behalf of the heathen. At the preceding anniversary she was much impressed by what she heard, and resolved on giving something. This resolution was put into practice, and the result was 3s. 6d. for her subscription. This poor woman's husband was several times out of work, their seven children and themselves sometimes wanted more bread; but she persevered in her plan, and from her poverty spared something for perishing souls. The guineas, and fifties, and hundreds of pounds, are praiseworthy; but these occasional offerings eclipse them all.

*Rev. Jonathan Cadman.*

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CHEERFUL BENEVOLENCE.

It is not enough that christians impart of their substance when called on bountifully and in a just proportion to the sum of their means; the apostle teaches also, that, in order to be acceptable to God, their contributions should be bestowed, not by constraint, but of a willing mind. “Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.” That is, as we must understand the apostle, let him give deliberately, and as he has previously, and upon full reflection, determined to be his duty; and having, in the fear of God, so settled the matter in his own mind, let him divest himself of all hesitation and covetous relings, and give his offering with hearty good will: not murmuring at the frequency with which he is appealed to, nor repining, as if called to make a dreaded sacrifice of his possessions, but offering his gift freely, and with as much cheerfulness as if—which, in truth, is the case—he was receiving a benefit. And it is upon this manner and spirit of contributing, that all that is praiseworthy and meritorious in our benefactions depends. Doubtless men sometimes give what they never deliberately intended, and would gladly have avoided giving. They yield, perhaps, to

importunity; they are influenced by pride or shame; or they are stimulated by a thirst for present applause. But, however bountifully they may in this way sow, they can have no reasonable ground to hope for a bountiful harvest. By the motives, by the disposition of heart, with which the act is performed, will its value be estimated in the sight of God. It is to the hearty and cheerful, as well as the bountiful giver, that the reward is promised. Certain as it is, that a plentiful crop of grain will spring up and grow in a well seeded, fertile field, just so certain is it, that the blessing of God will rest upon that man who habitually yields to the calls of charity and mercy with a ready mind and will, and a cheerful heart. "He that soweth sparingly shall reap also sparingly;" but "he that soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."—*Bishop Freeman.*

HEATHENISM IN CHINA.

From the Journal of the Rev. M. S. Culbertson, published in the *Missionary Chronicle*, we make the following extracts:

Nov. 4.—The people seem just now to be mad upon their idols. There is to be a procession every day, for seven or eight days, in honor of different gods. The noise of the gongs and drums, and the piercing blasts of the trumpet, may be heard until long after midnight. The expenses for each day are borne by the different classes of tradesmen in rotation. The one to be provided by the brokers is announced as particularly splendid and costly. Yesterday and to-day the lake has been enlivened by a display of ornamented boats. A junk, perfect in all its parts, but on a reduced scale, ornamented with flags and streamers, and with a table spread with offerings, was towed by smaller boats. A couple of very small miniature junks were towed

after it by a string. In another boat was a splendid sedan chair for the use of the god, when he desired to travel by land. It was richly ornamented. But the most singular part of the procession was an array of ten long canoes, paddled by twenty men each. They plied their paddles with all their might, and with great rapidity. One man stood in the middle of the boat, striking a gong at every stroke of the paddles, while another sat in the bow swinging his body violently back and forth, striking three rapid blows upon a drum, at every swing. This was a painful spectacle; for it looked more like the idolatry of barbarians than anything I have yet seen among the Chinese.

My teacher came to me this morning with an air of great distress, saying that his younger brother was involved in a debt of some fifteen hundred dollars, and he wished me to assist him. He said I could relieve him, and a great many others, by a single word. I did not understand this at first, but he soon explained it. It seems it is common for monied men here to speculate on the dollar, as they do in America, in stocks. The price of the dollar in cash varies from day to day, according to the state of the market. One mode of speculation is this. Two persons agree, in the presence of witnesses, that the one shall pay to the other, on a day fixed upon, the difference between the value of a specified number of dollars, at the date of the agreement, and on the day appointed for the payment. One is to pay the money in case the value of the dollar becomes greater; the other if it becomes less. My teacher's brother had agreed to pay the difference for twenty thousand dollars, and the dollar had risen some forty cash in value since the arrangement was made. His object is to bring down the value of the dollar. This, he says, can easily be effected. All that is necessary is, that I should give out that twenty thousand dollars have just arrived at Shanghai. My word will be readily believed by every-

body, and the price of the dollar will fall immediately. By doing this act of kindness, I will be *doing good*; for otherwise, a great many who have been involved in this way, by the sudden rise of the dollar, will certainly destroy themselves. It would be a meritorious deed to tell a lie, in order to save their lives. I, of course, took the opportunity of endeavoring to show him the wickedness of falsehood, but I fear with poor success. It does not in the least affect a man's character here to be caught in a falsehood; for that he is capable of it is always taken for granted before hand.

Nov. 15.—The beggars sometimes resort to singular methods of inducing people to listen to their demands for money. One was seen to-day with two long snakes passed through his nostrils, their heads hanging out of his mouth, and their tails issuing from the nostrils, and twisting and twirling in graceful curves before him.

Dec. 12.—A singular instance of suicide occurred a day or two since. It is very common for persons among the poorer classes to take into the family, at an early age, a young girl espoused to a son. This is an economical arrangement; because not only is the *price* very much reduced, but the services of the intended daughter-in-law are obtained for several years, without any expense but the cost of her rice. The person who has committed suicide is a young girl of about sixteen, who has been living in this way for sometime with her intended mother-in-law. The motive which induced her to commit the act, was the cruelty with which she was treated. Her mother-in-law had beaten her several times very cruelly. But what is remarkable in the case, is the manner of her death. She drowned herself in a pond, by holding her head under the water, which was not deep enough to cover the whole person, even when lying down. The girl's own family are, of course, much enraged, and the mother-in-law has been obliged to conceal herself to escape from their hands. In her ab-

sence they have destroyed the furniture of her house, and demand that reparation shall be made by the expenses of the funeral. They insist upon an expenditure of forty dollars, a sum much larger than the other party can possibly obtain. They agree, however, to spend something over ten dollars, which to them is a large sum. Tailors are accordingly busily employed in making silk robes for the corpse. There is a good deal of this lynch-law in China, as it seems to be preferred in minor matters to an appeal to the mandarins. It is the only way of enforcing the payment of debts incurred by losses in gambling, and it is often resorted to. There is no slavery, known by that name, in China, but there is its equivalent. Daughters-in-law and widows, in the family of the husband's parents, are but little better than slaves, and are often treated with much cruelty.

Dec. 13.—Sabbath. The attendance at the Chinese service at my house has, for sometime, been very meagre. At first the novelty attracted crowds, but now few will leave their houses or shops to come to hear doctrines which they do not wish to believe. It is beginning, however, to improve, as the place becomes more generally known. My house has the disadvantage of being on a retired street, where few persons pass. To-day I went to a large street, not far off, and by showing a few tracts, soon had a crowd around me, whom I invited to the service, and thus collected a small audience. One old man, tottering on his staff, came in, and listened with the strictest attention. He is one of those who seem to feel that something must be done if we would be happy after death. Accordingly, he wore a string of beads around his neck, which he frequently counted, repeating the name of the god—O-me-to-fuh. He asked some questions after the service, and seemed anxious to know how Christ was to be worshiped, though he did not wish to give up his other gods. He insisted on his

being free from sin, because he did nothing wicked, and was very old. Still he wished to find out all about our worship, that he too might practice it; and he wished to know all immediately, for on the morrow very early he is to return to his home, more than twenty miles from Ningpo. I told him as much as I thought he could understand and remember, and gave him some tracts. He expressed himself very grateful, and before I was aware of his intention, dropped on his knees before me, and touched his forehead to the floor. I exhorted him to bow to Jesus, and to put his trust in him only; and he went away, promising to come and see me when he visited Ningpo again. He said he would come on purpose to learn more about Jesus. How painful to leave such a one with so little ground to hope that he will escape from the snares of Satan, and flee from the wrath to come! But the Spirit of God may use a single word to enlighten the darkened understanding, and change the corrupt heart.

Dec. 22.—This is the festival of the winter solstice—a season of mutual visiting and congratulation. Little slips of yellow paper are pasted over the outer door of each house, on which is printed an expression of thanks for the favors of the past year, especially to the god of fire.

Dec. 28.—The weather this winter has been delightful, generally clear, and the thermometer scarcely ever below the freezing point. There has not yet been ice sufficient to fill the ice-houses; but as this is a common occurrence, it is provided against by laying up enough, when it is abundant, to last several years.

PROGRESS AT THE SANDWICH ISLANDS.

One of the missionaries, who has recently taken a somewhat extensive tour in the islands, states that the incidental influence of the gospel upon the manners and education of the inhabitants is surprisingly great, espe-

cially among the people of Hawaii, where, in a few years more of continued prosperity, not a vestige will be left of their former degradation and heathenism. Schools are rapidly advancing. The common branches are as well taught, in many of the schools, as they were in this country twenty years ago. The children are clean and well dressed, and the people are rapidly acquiring property. Very few can now be found destitute of decent clothes; and while civilization is everywhere making steady progress, there is also a continued ingathering to the churches. Native helpers render great assistance to the missionaries, especially the older church members, who go out by two and two as instructors among the people.

✍ The absence of the Corresponding Secretary, will account for the lack of original matter in the present number. He has, however, just returned, and will furnish matter for future numbers.—PUBLISHER.

Donations.

FROM NOV. 1, TO DEC. 1.

Virginia.

Va. Bap. For. Mission Society—	
Cash from Female Foreign Mission Society, First Baptist church, Richmond, for support of Yong Seen Sang, China,	150,00
Cash from Dr. Wortham, Treasurer,	54,55
	———— 204,55

Kentucky.

Bethel Association, cash for Mission and Bible Society, by Nimrod Long, Tr.,	60,50
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Alabama.

Tuscaloosa church, cash by Rev. J. T. Curtis,	20,00
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North Carolina.

North Carolina Baptist State Convention, cash received from Rev. J. J. Purify, Tr., contributed by the Raleigh Baptist Association for support of Rev. M. T. Yates,	509,35
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794,40

ARCH'D THOMAS,

Treas'r.

Board of Domestic Missions, Marion, Ala.

REV. WILLIAM M. TRYON.

It again becomes our painful and melancholy duty to announce to the readers of the Journal the death of another missionary! Our esteemed brother, whose name stands at the head of this article, has ended his missionary toil. We feel that the hand of the Lord is heavy upon us. His afflictive dispensations have followed in quick succession. Within the last five months, three of our most talented, energetic and healthy missionaries and one Vice President have fallen. Though he slay us, yet will we trust in Him. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." We humbly pray that these painful visitations may be employed by the Great Head of the church as instruments of awakening the denomination to the great work of spreading the gospel. A private communication from a brother in Houston to Prof. M. P. Jewett, has been kindly furnished us, from which we make the following extracts. We shall receive in a short time, no doubt, further particulars touching this mournful occurrence.

"Houston, Texas, Nov. 20, 1847.

"It has seemed proper to an All-wise Providence, whose judgments are past finding out, to remove our beloved pastor, Rev. William M. Tryon, from among us, in the prime of life, and as it seems to us, in the midst of a life of usefulness and great promise. He died on Tuesday, the 16th inst., at sunset, after an illness of ten days.

"As a pastor he had gained the

entire confidence of his people, and the strongest possible hold on their affections.

"The success of his labors in this country will afford the Board of Domestic Missions abundant cause to congratulate themselves on their selection, by divine guidance, both of an agent, and of the field occupied. I think it may be safely asserted, that his efforts have promoted to a greater extent, the cause of religion generally, and the Baptist cause particularly, in this State, than those of any other man. He originated, and was the principal agent in sustaining, many of our most important plans for religious and scientific improvement. Institutions of learning met his cordial support. The Baylor University, at Independence, now in successful operation, was brought into being mainly by his exertions, and was an object of deep interest and anxious solicitude to him.

"Since his residence in the State he has baptized about five hundred persons, and organized several churches. With his usual forecast he saw the great importance of this position, and occupied it nearly two years since. He soon gathered the scattered members, and organized a church with seven members—one male and six females; preached in garrets and other like uncomfortable places, such as *his* limited means could procure. By his untiring exertions he has succeeded, though surrounded with unfavorable circumstances, in erecting a neat brick edifice for worship; and by divine aid has increased the number of the church to ninety or more

members; comprising much intelligence and respectability; many of whom were added by baptism, a short time previous to his death."

Since the above was written, we have received the South Western Bap. Chronicle, containing the following notice of the death of brother Tryon:—

"Last week we recorded the sickness of our beloved brother, Rev. W. M. Tryon; this week we have to announce the painful intelligence of his death. The last number of the Texas Presbyterian, just received, which we expected would note his recovery, contains an account of his departure from the scenes of earth. He died in Houston, the scene of his ministerial labors, on Tuesday evening the 16th inst., at 5 o'clock.

"Most heartily do we sympathize with his afflicted church and family; and with the Domestic Mission Board, who see their ablest missionaries falling on every side. The places of a Hinton, a Tryon, a Parr, cannot readily be supplied; but the Lord doeth all things aright: He is the King Omniscient. We make an extract from a notice of our esteemed brother's death, furnished the Presbyterian, as we perceive, by the agent of the American S. S. Union:—

'To us short-sighted mortals it would seem a mysterious providence which has removed from a young and growing congregation, the pastor of their choice, in the prime of his life, and just after he had by his indomitable perseverance succeeded in erecting a spacious and comfortable edifice for divine worship, and immediately after an accession of near 30 members to his communion, many of whom are interesting young persons, who much need the counsels and supervision of a pastor to aid them in the commencement of their christian career, and in the formation of their christain character. These dear young brothers and sisters we would commend to the *Great SHEPHERD* and *BISHOP of Souls*, who *EVER*

LIVETH—and *liveth to aid and to bless his people*: though for the accomplishment of his all-wise purposes, he sees proper to take to himself the *UNDER SHEPHERDS* to whose care, for a season, he has committed a portion of his flock. '*What I do thou knowest not now, but thou shalt know hereafter.*'"

"And now we ask, will not the christians of other denominations sympathize with, and do all in their power to aid, our Baptist brethren in this day of their spiritual calamity and desolation? We feel certain that there is not a christian in Houston—minister or private member—who would not exert himself to the utmost to succor the Baptist brethren, while deprived of the stated-services of a pastor.

"It is less than two years since our departed brother took the pastoral charge of the Baptist church in this place, which then numbered only seven members, (only one of whom was a male member,) and which has since increased to upwards of ninety communicants.

"*'He that winneth souls is wise.'*
'That life is long which answers life's great end.'"

From our Missionaries.

TEXAS.

Clarkesville and vicinity.—Rev. W. M. Pickett's Report.

Domestic affliction has detained this missionary from his labor a portion of the time during the past quarter. He regularly supplies four stations; has traveled 220 miles; baptized one and received three by letter. He speaks feelingly of the extent and destitution of his field, the growing interest among the people generally on the subject of religion, and the importance of multiplying his places for preaching. He adds, "I would to God that I had a young man of respectable talents here with me." "I need the coöperation and prayers

of christians; and if some of them were here to see the situation of the people of this country, they would be often upon their knees before the Lord on behalf of the perishing."

Matagorda.—Rev. N. Hill's Report.

Field of labor, city of Matagorda, Matagorda and Wharton counties. Baptized 38; received by letter 4; traveled 887 miles. The monthly concert is regularly observed by the church in Matagorda. During the quarter the monthly collections at these delightful meetings for prayer have amounted to fifteen dollars. More than is collected during the whole year at these meetings by some wealthy churches in the older States. They have a Sabbath school consisting of eight teachers and forty-five scholars; 15 volumes in the library.

The God of missions has most signally blessed this brother's labors. We gladly give to our readers the letter which accompanies this report. It will rejoice the hearts of those who have contributed to sustain the Texas missions, and it will encourage them and others to do more for the advancement of this blessed work. The cause of our Redeemer is rapidly advancing in that new State.

Brother Hill writes: "During the last quarter my field of labor has been one of pleasantness to me. The cause of Christ is on the advance—truth is made the power of God unto salvation. Most of those whom I have baptized, have indulged hope in the Saviour during this quarter. The work is still deep and gradually advancing. We baptize some at every meeting. The people are becoming more and more interested in the preaching of the gospel. We

are gathering in the sheep which have been scattered abroad, having no shepherd.

"I was much affected by witnessing a scene at one of our communion seasons not long since. An old man, aged about seventy years, came forward at the close of the services, and said that he had enjoyed more real pleasure that day than he had during the past eighteen years: during which time he had not heard a Baptist minister preach. He is an intelligent and useful man. His soul is filled with joy and peace. He has an only son, whom I had the pleasure of baptizing since the day alluded to above.

"I feel, my brother, to thank God and take courage. We look forward, with hope, to the time when this wilderness shall blossom as the rose. The harvest is truly great, and laborers are few."

Galveston.—Rev. James Huckins' Report.

The city of Galveston has been visited, during the last quarter, by that fearful epidemic, the "yellow fever." Brother Huckins, though not a subject of the yellow fever, had a severe attack of billious fever. He writes:

"Rev'd and Dear Brother.—The occasion of the delay of this report has been my own sickness, and the sickness and death with which I have been surrounded. For the past two weeks I have been with the sick and dying almost constantly. About the 10th of September I was taken with a violent billious attack, which prevented my corresponding with you till the meeting of our Association—since which time, my heart and hands have been full with the distress of others. But through the mercy of

God none of my flock have fallen victims to the epidemic—though many of them have been prostrated by it.”

During this quarter their new meeting-house has been completed and dedicated. Seven persons have been added by baptism. Concert and other meetings for prayer observed, and contributions made. Among those baptized was a lady aged 87 years, and her daughter aged 60 years. Brother H. says: “A gradual work of grace, for a few weeks past, has been going on in the colored congregation. Many are anxious about their souls.”

Brother H. attended the last meeting of the Association, of which his church is a member. In relation to which he says: “I will leave it to brother Tryon to give an account of the meeting of the Association—of the glorious results which were on that occasion developed, and of that interesting work of grace which was commenced during that meeting amongst his people. Sufficient to say, when I saw that interesting body collected, ten ministers of Jesus Christ, the fruits of your missionaries’ labors during the past year—the perfect union and brotherly kindness which prevailed—the strong desire to enlarge the operations so as to unite the Baptists in Texas in one well-organized body—the disposition to seek and encourage the rising gifts of the church—and, especially, when I listened to the able, pungent and effective preaching, I did feel like calling upon all within me and all around me to praise the Lord that my steps had been directed to this now happy country, and that I had been honored, in some humble de-

gree, in directing the friends of missions to this interesting field.”

Letter from Rev. P. B. Chandler, La Grange.

My Dear Brother—“Since writing you in August, brother Ellis, a minister highly esteemed, has determined to locate eight miles above Gonzales. He will then be within reach of Gonzales, Seguin, San Marks and Pluna Creek settlements.

“Rocky Creek church is about forty miles south-west of La Grange. Eight miles east of that church is another large settlement on La Baca. About ten miles further east, on the Navidad river, there are two or three considerable settlements. South of Rocky Creek church, seven or eight miles, is the location selected for the county seat. About twenty miles west of this place, on the Gaudaloupe river, is another large settlement, in which there are twelve or fifteen Baptists, having letters, and desire to be constituted into a church. There are other smaller settlements. This is an interesting field, and rapidly filling up.

“Victoria is a place of importance, central and in a very destitute region of country. We have had several meetings of interest in this and other places. In Haletsville brother Ellis and myself held a meeting of several days. Several were added to the church. Good attention, deep solemnity pervaded the whole congregation. There had not been much preaching, previously, in that place. There were present persons who had not heard a sermon in ten years. We hope to gather much fruit from the labor of that meeting many days hence.”

GEORGIA.

Letter from Rev. J. E. Sharpe, Ga.

"We still have cheering evidence that the Lord is doing a good work in some portions of my field of labor. At a church in the northern extremity, to which I preach occasionally, there has been an interesting revival recently;—fourteen have been added, and more are expected soon. At another of my stations I expect to baptize several more as soon as arrangements can be made for their reception.

"I have abundant reason to bless God for the favorable indications in this field. The condition of things compared with what it was two years ago, affords a pleasing contrast. I do not mean that all the people are converted, or that anti-ism is entirely subverted—far from it. But I trust the scale has turned in our favor, and that the cause of Christ is gradually gaining ground. It will be several years, I fear, before the cause of religion will occupy the position it once did in this country. Two years ago, in many places, a missionary Baptist preacher was looked upon with contempt—as a pick-pocket. Many would not hear, nor suffer their families to hear, him preach. Now, some of my largest congregations, best meetings and best friends are in those neighborhoods.

"I believe the principal cause of opposition to missions is *ignorance*. A few nights since I tarried with a family in the vicinity of one of my stations, and in our conversation on the destitution of the neighborhood, I was informed that there was a young man about twenty years old, who had never heard a sermon till he heard me. The old gentleman said

that I was the first missionary Baptist he ever heard preach. This family is numbered now among my best friends. There are, alas! too many such places in this country—more than I can possibly supply. Oh! that God would send more laborers into this vast field."

SOUTH CAROLINA.

Letters from Rev. Wm. P. Hill, S. C.

Sept. 15th.—"I have just returned from the Edgefield Association. We had a most delightful and harmonious meeting. There was much complaint among the churches of coldness and backsliding—fewer additions by baptism than has been reported at former meetings of that body. Yet I am certain the spirit of benevolence is increasing. My collections within the limits of the Association have exceeded those of the previous year by more than \$200. I will send you a copy of the Minutes when printed."

Sept. 21st.—"The Reedy River Association has just closed a five days' session of harmony and interest. I hope the cause of benevolence is gaining ground in the churches composing this Association. This body has a Board of Domestic Missions, the object of which is to aid the weak churches within its own bounds. They are pledged to employ two missionaries, six months each during the current year. I was requested to preach on the Sabbath in aid of that object; a collection was taken up, amounting to between \$50 and \$60."

Oct. 8th.—"The Edisto Association held its annual meeting on the 2d, 3d, 4th and 5th inst. My attendance on that meeting prevented me from making my report earlier.

"I think God has used my instrumentality to awaken much interest in the cause of missions in this Association. This is a missionary field—it is in much need of help. Several churches are destitute. Large portions of country have neither Baptist churches nor preaching, except from occasional itinerants.

"The Executive Committee are desirous of co-operating with the Domestic Board at Marion, to supply this destitution. They have not been able to secure a suitable minister. They are prudent men, and will no doubt make a judicious choice. I have attended the Bethel and Salem Associations. In each the cause of missions is advancing. They are making vigorous efforts to supply their own destitution, and you will perceive their contributions for the Southern Board are increasing."

"Nov. 22.—I reached home the 20th, after a fatiguing travel of between four and five hundred miles, to meet the Charleston and Welch Neck Associations. The Charleston Association met with the Antioch church, twenty-two miles south-east of Orangeburg C. H. It was decidedly the most pleasant and interesting meeting I have attended this year. And I may safely say, the interest of the meeting was not in the least degree diminished, but increased, by the attendance of the agents of the Southern Baptist Publication Society, and Domestic and For. Mission Boards. Addresses from each were made on the object of their respective agencies, and each followed by appropriate and stirring remarks from members of the Association, producing a most desirable and happy effect.

"The destitution in the bounds of

this body is painfully great, to which I have alluded in previous communications. The minds of the brethren are aroused to a proper view of their condition. They are determined to make strenuous efforts to supply the destitution. Instead of two or three Boards, as in former years, they have now but one, which is located in Charleston. This Board was directed to open correspondence with the Board at Marion, for the purpose of making arrangements for more effectually accomplishing the objects the Association has in view. From interviews with the committee, I am confident that every facility will be afforded the agent of D. M. B. by the Charleston Board and members of the Association, should the arrangement for the coöperation of the two Boards be made.

"I think the Board at Marion need not hesitate to appoint missionaries to Charleston Neck and the adjacent islands—to Columbia, and the destitute on the Santee river, between Columbia and Charleston, on such terms as the Board in Charleston may suggest. With what has been paid and pledged, I doubt not the sum of \$2,000 can be raised in this Association for that specific object, exclusive of what the church in Columbia will pay. The greatest difficulty will be in procuring a sufficient number of suitable ministers. This difficulty, however, will properly fall on the Board in Charleston.

"From the Charleston Association I traveled 100 miles to meet the Welch Neck Association, which met with Elim church, twenty-two miles south-west from Darlington C. H. The churches composing this body seem to be in a more healthy condi-

tion than any other Association in the State. It is the best supplied with ministers; yet there is some desultion here, which they are endeavoring to supply."

Our brother states some facts in relation to the utility of agents, which are important, and which we take the liberty and responsibility, as in the case of his other communications, of making public. These statements illustrate facts in relation to other agents and other places. Where we have no agents we receive very few funds. With very few exceptions, those churches and associations which exclude agents, on the ground that they are doing the work themselves, send up very small contributions for benevolent objects.

He remarks: "There is one fact connected with my agency, that I feel authorized to state, as it illustrates the necessity of agents, at present at least. The contributions in the Edgefield Association, for the year 1845, for domestic missions, was about nothing. In 1846 I collected in that Association \$500, and the churches sent up more than \$90. In 1847 I collected in the bounds of the same body \$680, and the churches sent up \$120. Shewing that the contributions, for this object, have increased from nothing to eight hundred dollars, in two years. The collections by the agent were larger the second year than the first; at the same time there has been an increased effort on the part of the churches. I do not mention this for the sake of boasting—to God be all the praise for the little I have been able to do—but to set forth the impropriety of opposing agents and throwing obstacles in their way."

A NEW FIELD.

The following statements made to the Board, in answer to certain enquiries, will interest the readers of the Journal. They illustrate the lively interest manifested by the citizens of Texas in the efforts of the Board to furnish them with the bread of life. The field concerning which enquiry was made, is Liberty county, as laid down on the old map. Now it is subdivided into Polk, Tyler and Liberty counties. Our informants state:—

"We recommend this as a field for missionary labor. It has a population of between four and five thousand, among whom are many of the lambs of God, who have suffered much, having had no kind shepherd to gather them into the fold; to feed and protect them from the wolves. We have made some effort to sustain a minister, should your Board send us one. From four individuals we have the promise of \$300, and we confidently believe that sufficient can be raised during the year to sustain a man with a small family, in our Texas style."

In relation to the price of provisions they say:—

"Corn is from 37½ cts. to 50 cts. per bushel; flour from \$6 to \$8 per barrel; bacon from 7 to 10 cts. per lb.; pork 3 to 4 cts. per lb.; beef 1½ to 2 cts. per lb.; lard from 8 to 12½ cts. per lb.; and butter from 10 to 15 cts. per lb. Clothing of all descriptions can be purchased in Galveston, or Houston, on about the same terms as in most southern cities.

"The Methodists are scattered over these counties, and are regularly attended by circuit riders. Their numbers and strength would not exceed

ours, if we had a minister of piety and ability.”

MISSIONARY SUCCESS.

During the last quarter there have been added to the churches in connection with missionary labor of this Board, 304 by baptism, and 52 by letter—total, 356. Two new meeting-houses dedicated, Sabbath schools established, temperance societies formed, and much good seed sown, which will, we trust, yield a fruitful harvest in the future. Surely the friends of domestic missions have cause of gratitude for what has been done, and encouragement to increase their efforts to establish many more missions in the destitute portions of our country.

REV. JESSE WITT.

We had the pleasure of meeting this brother and his family, in Memphis, Tenn., on their way to Texas. They were traveling by land; had been out six weeks; traveled 850 miles. They had been favored with good weather most of the time. Some of the children had been afflicted with chills and fever. Sister W. was much exhausted by the fatigues of the journey; but by remaining a few days in Memphis, she was much recruited. From thence they departed by steamboat to Natchez, where they expected to leave the river and resume their land route, by the way of Natchitoches, Gaines' Ferry and Milan to San Augustine, their place of destination. We feel under great obligation to Capt. Twitchell, of the steamer Missouri, for his generous and gentlemanly treatment to this missionary family. He gave them

the best accommodations his splendid boat could furnish, and spared no pains to contribute to their comfort and happiness, by his personal attentions. For the transportation of the whole family, horses, carriages, etc., he charged them only \$25 00, from Memphis to Natchez, being \$75 less than another packet proposed to convey them. Such men merit public patronage.

THE RIGHT SPIRIT.

The following is an extract from a young brother who has had his heart set upon Texas for sometime. Having received an appointment from our Board a short time since to that field, he is making arrangements to depart about Christmas. He will probably succeed our lamented brother Tryon at Houston.

“I want, in ten years, to see a good Baptist church in every town and important neighborhood in Texas, and the whole country full of pious and influential Baptists. Should God protect my life and health for twenty years, I hope to see our denomination wield an influence which every nun, priest and bishop in Northern Mexico will feel and dread. Shall Mexico (the fairest portion of our earth) endure, forever, the blighting influence of popery? God forbid. I desire to be where I can watch the progress of affairs in Roman churches. And should Providence ever open the way, it will be to me the happiest privilege of this life, ‘to preach Christ and him crucified’—to declare ‘peace by Jesus Christ,’ even in that city which is now the scene of war and carnage.

“With these feelings, (which may be the workings of youthful ardor) I do not feel I can be happy in any other field than South-western Texas. There I wish to labor, and at last to make my grave.”

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

FEBRUARY, 1848.

NO. 9.

THE GREAT BUSINESS OF LIFE: OR, "THE CHRISTIAN
SERVING GOD IN HIS BUSINESS."

We have been deeply interested in looking over the Memoirs of *Normand Smith* and *Nathaniel Ripley Cobb*, as published by the American Tract Society. They illustrate in a striking manner the fact, that a proper view of responsibility to God will prepare men to engage in their worldly pursuits with special reference to the promotion of his kingdom and glory. They exemplify also, *the blessedness of serving God in all lawful worldly avocations*. These men, in early life, consecrated themselves to Jesus Christ, as their Saviour and Lord. They recognized themselves to be *servants*, in the strictest sense of the term. God was their master. Bought by the precious blood of his Son, they accorded to him the right to claim their entire service. It came with them a ruling principle, to make all their plans and operations subsidiary to the interests of his kingdom. In their calling they determined to serve him. Had they been called to the work of preaching the gospel, their talents would have been faithfully employed in this work. But one was a merchant, and the other a mechanic. Their talents, and the leadings of Providence, indicated these worldly pursuits as the appropriate spheres in which they were to more. An obligation to make their daily business promotive of the cause of truth and righteousness, was recognized. The avails of their business belonged to God. They were his stewards—his servants. How shall we please God? How shall we best extend his interests and glory in the world, by the means which he places in our hands?—These were the subjects of habitual inquiry and concern. And, as the result of these inquiries, they expended their funds in doing good. In a world full of sin and misery, they found ample scope for the exercise of their benevolence. Nor were they without testimony that they pleased God. They were eminently happy men.

Our readers will doubtless share with us in the pleasure enjoyed by us as we have contemplated these instances of "the christian serving God in his business," when we introduce to their notice a few extracts from these brief memoirs. Referring to Mr. Smith's devotion of his talents to God, the biography states:—

He commenced business with a capital advanced by his father, which his success soon enabled him to repay. He did not expect to do much more than support his family; but at the close of the first year he found that the Lord had prospered him far beyond his expectations. This, instead of elating, had the effect to humble him. He thought that God was trying him by prosperity. At the close of the second year he found that he had been still more prospered, and the effect on his mind was similar. The same was also the case at the end of the third year. This was a good sign: it showed that he had a tender conscience. He thought of God in

his prosperity, and had an increasing sense of his unworthiness and of his responsibility.

At the beginning of the fourth year he passed several months in great anxiety of mind. He felt that his spiritual state was far from what it should be. He spent much time in retirement, searching the scriptures, and seeking God in prayer, till at length he was brought into the full liberty of the gospel, and had great peace in believing. His views were so changed, and his religious enjoyment was so much greater than he had before experienced, that he doubted whether he had ever previously known what was true religion. But the happy state of his mind at that time was probably only rising higher in the divine life, obtaining juster views of the nature and design of religion, and living more in accordance with christian privilege and obligation. From that time his course was steadily onward. The language of his heart was, "Lord, what wilt thou have *me* to do?" His heart and his hand were open to give liberally of his substance unto the Lord. He sought out objects of charity, and studied to discover opportunities to do good.

In the early part of 1829 he had great doubt whether it was not his duty to relinquish his business, in part at least, that he might have more time to do good. At that time he called to converse on this subject with the writer. He said that he found his business engrossed too much of his time and attention; he wished to be in a situation more favorable for the cultivation of personal religion and doing good to others; and as he had acquired property enough for himself and family, he felt a desire to retire that he might enjoy more quiet and leisure. In reply it was said to him,—The Lord has plainly indicated how you are to glorify him in the world. He has greatly prospered you in your business; the channels of wealth are open and their streams are flowing in upon you, and it would be wrong for you to obstruct or diminish them. Let them rather flow wider and deeper. Only resolve that you will pursue your business from a sense of duty, and use all that God may give you for his glory and the good of your fellow-men; and your business, like reading the Bible or worship on the Sabbath, will be to you a means of grace; instead of hindering, it will help you in the divine life, and greatly increase your means of usefulness. The effect of the conversation was not known at the time, but from an entry made in a journal which he began to keep about that period, it appears that the purpose was then formed to continue his business, and to conduct it on the principles recommended.

"The Lord," he says, "has made the path of duty plain before me. For a year I have been in much doubt as to the duty of continuing my present business. My mind has become settled; I have determined to continue it, and I trust it is not in order to grow rich. I dare not be rich. I would not be rich. 'They that will be rich fall into temptation,' &c. I believe the Lord has led me and inclined me to pursue my business, not to increase in riches, but that I may have to give to him that needeth. It is therefore

my purpose to engage in my business that I may serve God in it, and with the expectation of getting to give."

With respect to the lamented Cobb, we find the following statement :—

This exemplary young merchant, connected with the Baptist church in Boston, whose brief memoir has been extensively circulated, was a contemporary of Mr. Smith, and died but seven months later, May 22, 1834, aged thirty-six. At the age of nineteen he publicly professed faith in Christ, devoting himself to the service of God *in the sphere in which his providence had called him to act*; considering himself under the same obligation to employ his *business talent*, for the glory of his Saviour, that devolves on the minister of the gospel to consecrate the talents entrusted to him for the same great end.

At the age of twenty-three he drew up and subscribed the following remarkable document :—

"By the grace of God I will never be worth more than \$50,000.

"By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half my net profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside."

How unlike these specimens of devotion to God, are many of those who profess to be his servants! To obtain a competency, or to amass wealth, constitutes the great object of pursuit with a majority of the avowed servants of Jesus Christ. They plan, and toil from day to day, with no higher aim than that which relates to this world. It is true, religion is not with them a neglected subject. They are church-members, attend upon ordinances, and regularly present their prayers and praises in the great congregation. They subscribe to benevolent objects, and contribute to the maintenance of public worship. But consecration to God does not enter into all their worldly plans, and is not so much the result of design, as of impulse. They aim not, from principle, to bring the greatest possible revenue to their Heavenly Master. The system with which Mr. Smith served God in his business, and the extent to which he was enabled to carry out his benevolent designs, will be seen in the following extract :—

One subject seemed to engross his mind, that of *doing good*; and much good did God enable him to do. Besides many large donations made in aid of various objects previous to his death, he bequeathed at his decease nearly thirty thousand dollars to the various benevolent societies of the day. The amount designated for these societies in his will was \$13,200. But they were also made residuary legatees of property which he would have distributed while living, had it been practicable, without loss, to withdraw it from his business. To a brother, on his dying-bed, he said,—“Do good with your substance while living, and as you have opportunity; otherwise, when you come to die you will be at a loss to know what distribution it is best you should make of it. The trouble and care of such a distribution in a dying hour,” he thought, “should be avoided by every christian, by disposing of his property, while life and health, as the Lord should pros-

per him and present opportunities of doing good." Sound advice. Strange that christians should so often hold on upon their property till they come to die,—then, as if to snatch it from the hands of death, giving it in their last will to be distributed when they are gone.

From the period above referred to, it became his established rule to use for benevolent distribution all the means which he could take from his business, and still prosecute it successfully, and to the best advantage. Hence, after making a moderate provision for his family, what property he had left became available only by the closing of his business. What were his customary contributions to benevolent societies, and to the various objects of charity to which his attention was directed, it is impossible to tell. He was usually secret in regard to donations of a private or personal nature. A memorandum which he kept three or four years before his death, "lest he should think that he gave more than he did," shows that his gifts were numerous and large—sufficiently so to prove that he had adhered to his principle of holding all as consecrated to the Lord. A slip of paper taken from his vest-pocket after his death, mentions the amount of his monthly concert contributions to have been thirty dollars; or three hundred and sixty dollars a year.

In establishing a new church for the more destitute population of the city, and procuring a place of worship, he bore an active and generous part, and contributed largely of his means for its support, besides consecrating to it his devoted and prayerful efforts as one of its officers.

In giving, he was always careful to see that what he gave was needed; never bestowing charity in a way to release any from a sense of obligation to exert themselves to the utmost. He would give to encourage exertion, but never to relax it. In this respect he studied caution, as every one ought; judging rightly, that a man does better for the life that now is, and for that which is to come, by being impelled to put forth his own highest efforts.

In personal and domestic expenditure he studied christian economy. While he denied himself no reasonable comfort, it was his habit to consider what things he might dispense with, that he might have the more to give for charitable purposes. Modest and unassuming in his natural character, he thought it *not consistent* with the simplicity of the gospel for one professing godliness to follow the customs and fashions of the world. While others were enlarging their expenditures, he studied retrenchment in all things. As an example—the house in which he lived would not have been thought extravagant, considering his means; but he felt that his influence as a christian would be impaired if he should be suspected of imitating the extravagance into which multitudes have been lured by prosperity. This led him to the determination to sell his house, and for sometime previous to his death he held it at the disposal of Providence, using it, while in his hands, for entertaining God's servants and for religious meetings.

Though kind and amiable in his disposition, he was not *naturally* disposed to be liberal or free in the use of property. When he set out in the

world, it was with the purpose to be rich. But grace opened his heart and taught him that the only valuable use of money is to do good with it; a lesson which he emphatically exemplified in practice, and which made him an instrument of good, the extent of which can never be known till it is revealed at the last day.

The same methodical liberality eminently characterized Mr. Cobb.—

To his covenant, with respect to the avails of his business (says his memoir), he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit of his property, and then gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond fifty thousand dollars, he at once devoted the surplus, seven thousand five hundred dollars, as a foundation for a Professorship in the Newton Theological Institution. He held his property as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many hearts, and gave vigor to so many institutions and plans of benevolence. It sprung from steady religious principle. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death-bed he said to a friend, in allusion to the resolutions quoted above,—“By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!”

Mr. Cobb was also an active, humble, devoted christian; seeking the prosperity of feeble churches; laboring to promote the benevolent institutions of the day; punctual in his attendance on meetings for prayer and anxious to aid the inquiring sinner; watchful for the eternal interests of those under his charge; mild and amiable in his deportment; and was in his general character and life an example of consistent piety.

We have already alluded to the effects of this systematic and entire devotion, in producing an increase of personal enjoyment. Why should it be otherwise? Is not God a kind and equitable master? Does not the Divine Redeemer, in the enforcement of his claim, alludge, “Ye shall find rest to your souls; for my yoke is easy and my burden is light?” That men of business will experience a pure and elevated joy, in consecrating the product of their thought and toil to God, is determined by the memoirs before us. They were both happy in life, and in death. The biographer of Smith remarks:—

On Thursday, being the day before his death, he had the perfect use of his reason, and though unable to converse much, he appeared animated and cheered when prayer was offered, or select portions of scripture and hymns were read to him. In the evening he began to labor for breath, and was fully conscious that his death was near. “In attempting to describe the interesting and glorious scene which was then witnessed,” says one who was present, “language fails me. His joy of mind was such that he seemed to triumph over his great bodily suffering. He had a message for all about his bed, but especially for those that were not christians. He often said

with a smile, 'I am going home; I have got almost home.' When one asked him if he would not like to recover, he replied, 'I had rather go home.' When in health, he often used the expression in his prayers,— 'May my last days be my best days;' and as the closing scene approached, he said, his countenance beaming with the brightness of a hope full of immortality, '*My last day is my best day.*'" Even in the extremity of expiring nature his countenance often beamed with joy, and he seemed to have caught a vision of the glories of heaven; saying, when his utterance had almost ceased—" *Home—home—I see the New Jerusalem—They praise Him—they praise Him.*"

"Death," says one of his attendants, "had lost his sting. I never saw such an expression of joy. I felt that the Lord was granting us the privilege of witnessing the most glorious sight that can be beheld by mortal eyes—that of a christian going home. I wished to go out and call in, all around, that they might witness the power of the gospel and grace of God, which can minister such an 'abundant entrance into the kingdom of our Lord.'"

Let us listen to the last words of our brother Cobb, just as he was about to ascend to his home in heaven:—

"It is a glorious thing," said he, "to die. I have been active and busy in the world—I have enjoyed as much as any one—God has prospered me—I have everything to bind me here—I am happy in my family—I have property enough—but how small and mean does this world appear when we are on a sick bed! Nothing can equal my enjoyment in the near view of heaven. My *hope in Christ* is worth infinitely more than all other things. The blood of Christ, the blood of Christ—*NONE* but Christ. O how thankful I feel, that God has provided a way that I, sinful as I am, may look forward with joy to another world through his dear Son. I can say with brother Lincoln, 'Should I live to the age of Methuselah, I don't think I should ever find a better time to die.'"

WHAT MISSIONARIES FIND, AND WHAT THEY LEAVE.

Standing on a missionary platform in Marboro' chapel, Boston, United States, in the summer of 1841, I was much impressed with the following circumstance: Mr. Pritchard, on his way from the Society Islands, stood on one side of the platform, holding up a hideous wooden idol, five feet high, which he had brought from Gambier's Island. The veteran missionary, Mr. Bingham, at home on a visit from the Sandwich Islands, stood on the other side, holding up a copy of the Holy Scriptures, in Sandwichee, printed and bound on the island where he had labored. Mr. Bingham, with a look not to be forgotten, pointing to the ugly block of wood, said impressively, "*That is what your missionaries find on those islands;*" and then, holding forth the Bible, added, "*This is what they leave there.*"—*Juvenile Missionary Herald.*

Board of Foreign Missions, Richmond, Va.

PROSPECT BEFORE US.

The recent tour from which we have just returned, has served to confirm our conviction of the practicability of the great object, proposed to be accomplished by the Foreign Mission Board. From its earliest organization, the dissemination of gospel truth in heathen lands, and especially in China and Africa, has constituted the simple, yet important and arduous work, to which it has applied itself. In the prosecution of this grand enterprise, but little opposition has been met. Some indeed, from whom better things ought to have been expected, have predicted a failure, because they deemed the southern people unable, vigorously and perseveringly to prosecute such a design. Thus far God has prospered us. Though in the initiatory operations of the Board, and the organization of new missions, it was neither wise nor practicable to proceed with rapid step, yet our course has been onward.

It was our privilege to confer with many valuable brethren in the various States of the south and south-west; and all seemed to concur in the propriety of prosecuting our designs with increased vigor. All were prepared to acquiesce in the decision, that the southern churches should increase the number of their missionaries both in China and Africa. We believe too that the contributions for this object will be increased. Rapid changes could not at first be expected in the system and liberality with which God's people should sustain the object. Perhaps it was not best,

that an overflowing treasury should immediately be at the disposal of the Board. The benefactions of the liberal will now be multiplied, to meet the numerous Macedonian calls from abroad, and to enable the Board with its increased experience to swell the number of its missionaries in pagan lands.

We regard the prospect as encouraging. Brethren of the south; shall we be disappointed in our hopes? Will not all gladly provoke each other to love and good works in connection with an object which is dear to the heart of Him you profess to love?

SOUTH CAROLINA CONVENTION.

This important anniversary meeting was held near Columbia, on Saturday before the second Lord's day in December. It was numerously attended. The exercises of the occasion were conducted with much fervor and energy. Although the principle design of the Convention was originally the promotion of ministerial education, yet more attention has, within a few years, been given to other important branches of christian effort. During the recent session, reports were adopted, and addresses delivered in connection with several of these objects.

The foreign mission enterprise was not suffered to be overlooked. For want of time the discussion was not continued as might have been desired, but we have reason to believe that a good impression was made, and that our brethren who were present more deeply felt their obligations

to send the gospel to the destitute in pagan lands. Liberal contributions and pledges to this cause were secured. The whole amount paid over for foreign missions from various quarters during the meeting, exceeded *one thousand dollars*.

Our brethren of the Publication Board in Charleston, are prosecuting this scheme of benevolent effort, with commendable zeal. Throughout the State, we are satisfied the spirit of benevolence is increasing. We hope for much aid from this quarter, in the pursuance of our foreign missionary work. Through the labors of our indefatigable General Agent for that State, generous contributions may be expected.

THE LAMENTED CLOPTON.

In a former number of the Journal a few reflections were indulged in reference to the death of our brother S. C. Clopton. We may be permitted to say that the tidings of this event affected us most painfully. In a distant southern city, having stepped into a reading room, and taken up a New York paper, almost the first line that met the eye, was a brief paragraph, announcing this fact. The mind naturally reverted to past scenes. We were familiar with his early religious exercises, were called upon to administer to him the ordinance of baptism, to assist in his ordination, and to deliver the solemn charge on behalf of the Board, just before he left the country. We gave to him the parting embrace, as the *Cohota*, with all her sails unfurled, left our shores. But above all, we had been cheered by the hope that he would be a faithful and successful

missionary of the cross, and long be spared to promote the Redeemer's glory in pagan lands.—Could we be otherwise than deeply affected by his sudden removal? Again and again did flowing tears unbidden fall. We could sympathize with the language employed by brother Percy, and were "bowed down as one that mourneth for his mother."

But it is all well! God reigneth! His decisions are righteous. He doth not afflict willingly, nor grieve the children of men. Some gracious design will be subserved by this event. For several weeks before this sad calamity was announced, the impression was forced upon us that some painful trials would probably occur, as a necessary discipline in the infancy of our operations. It might be needed by the Board, and by the southern churches, to excite a deeper interest in the cause, to check unholy self-confidence, and to call into exercise a stronger faith, a more importunate spirit of prayer. If this shall be the result, our dear brother Clopton will not have lived, will not have died, in vain.

We earnestly pray that his bereaved companion and child may find in God, a husband and a father, and that many of our best young brethren may be stimulated by his zeal and self-denial, to enter upon the work of preaching Christ to the dying, in pagan lands.

A NEW YEAR'S GIFT.

At the beginning of the year, the usual season of presenting gifts, a beloved brother in Georgia, in his thoughtful regard for the Lord's cause, and as a token of love to God,

thus writes:—"I hand you enclosed a check on Union Bank, N. Y., for one hundred dollars, my new year's gift to the Foreign Mission Board. The good Lord bless you, and your labors, my brother."

This is the third contribution of \$100, within three years, from this friend of the heathen. Shall we not be permitted to receive many such substantial proofs of interest in this cause?

ANNUAL SUBSCRIBERS OF ONE HUNDRED DOLLARS.

We have been permitted to record the names of several churches and individuals, whose annual contributions to our Board have amounted to one hundred dollars. The number will, we doubt not, be greatly increased. Recently letters have been received, cheering our hearts, with the assurance that regular appropriations of one hundred dollars may be expected, in addition to those already pledged. One brother thus writes:—

"I have for several years given something for the support of foreign missions, but believing that I should do more in that way, I have determined to give annually one hundred dollars to the Southern Board."

Another valuable friend of the object says: "A subscription of one hundred dollars for our church shall be made up, and that very soon. I read your letter at our last monthly concert, and promised to foot up their contributions to this amount. I trust you will meet from this church, two, if not three members at your next Triennial Convention."

From one of our most useful ministering brethren we have received a letter, in which, having proposed to

give one hundred dollars, to be paid quarterly, he says: "If my income and the wants of my family will allow, I shall be glad to continue this as long as I live. I feel, my dear brother, as if so much of my time has run to waste, that I am doing so little good by personal labor, and that I am so poorly fitted to preach Christ myself, that I ought; as far as I am able, to sustain some one else, who can do more good."

The sum of one hundred dollars, paid annually, either by an individual, church, or society, entitles to a seat, or representative in the Triennial Convention. We hope to receive from many brethren a regular contribution of this amount.

China.

CANTON MISSION.

Letter of Brother Johnson.

The following from the pen of brother Johnson, refers to the death of brother Clopton. His letter is dated August 23d:—

Brother Percy and myself left Hong Kong last Wednesday, the 18th inst. Brother Percy came only to be at the mission meeting, attend to business, and then return to Hong Kong, to which place the physicians have recommended him, and where he will probably remain until the 1st October. His health and that of sister Percy demands it. I came to stay for good. We found brother Roberts well. We had a conference on Friday afternoon. On Saturday, met early, when brother Roberts and myself became members of the mission. As soon as this was done, brother Roberts acting as chairman pro tem., and brother Percy, secretary, the following resolutions concerning brother Clopton, who died July 7th, at the mission house, were adopted, viz:—

brethren Wong-oy, Clopton and myself, went up the river on a preaching tour. We stopped and preached half a dozen times or more, and had many more solicitations for books than we were able to supply. All treated us kindly. We asked one man where his soul would go after death. He seemed surprised at such a question, and said, how could he know! We endeavored to tell him. We asked others why they worshiped idols? They said, in order that they might obtain peace! "Which gives you the most peace?" "Whichever we worship gives peace; were we to worship a stone it would give peace!" Verily "the heathen in their blindness, bow down to wood and stone!"

SHANGHAI MISSION.

Letter from Brother Tobey.

By a letter dated Hong Kong, August 11, 1847, brother Tobey informs us of the arrival of the Ashburton, after a long and extremely unpleasant voyage of 136 days. Their condition was rendered more trying, by the coarse and unkind treatment of those on board, who had control of the vessel. Brother Tobey thus writes:—

We reached this place safely, on the 25th of June, and are awaiting an opportunity to sail to Shanghai. We met with a very kind and most grateful reception from brother Dean, who is now the only Baptist missionary residing here, brother Lord having gone to Ningpo, and brother Devan to the United States.

The health of our party is in general good. Mrs. Tobey has greatly improved in health since we landed. Brother Percy, who was just recovering from a fever, came to Hong Kong a few days after we arrived, and with sister Clopton, took one of the unoccupied houses of the Northern Board. We have boarded with them, and have occupied two of the rooms in brother Dean's house.

Brethren Shuck and Johnson are living in a hired house, and expecting to receive in their dwelling brother Yates, on his arrival. House rent is much lower in Hong Kong than formerly, although it is still very high.

It is truly affecting to think that we are in the midst of thousands who are ignorant of the great salvation. I long for the time to come when my tongue shall be loosed, and I be permitted to tell the heathen the story of redeeming love. I am persuaded that nothing is so much needed now in China, as the faithful preaching of the gospel. To one not spiritually minded, there are strong temptations to neglect the work of his Master, and to be satisfied with feeble efforts. I trust we have your prayers that our missions in China may be preserved from this influence,—that we may constantly remember that we are sent here to work. Pray that we may be favored with a plentiful outpouring of the Holy Spirit, and be permitted to see many added to the church, of such as shall be saved.

Letter from Brother Shuck.

With the renewed health of brother Shuck, all will doubtless rejoice, and unite in the prayer, that he may be enabled with wisdom and efficiency, to prosecute for many years, his labors among the heathen. From his letter of August 25th, 1847, we extract the following:—

By the overland mail which leaves here to-day, I drop you a hasty line. It has just been one month to-day since we reached this far off land of heathenism. From Anjier, we wrote you the particulars of our trying voyage. Many changes have taken place here, since I left, yet I find enough on all sides to remind me that I am once more in China, and truly my heart goes forth in thankfulness to God that I am again in my chosen field of labor. Until I arrived here, I had not a clear conception of how much my health had

been invigorated by my visit to America. All my old friends whom I meet, remark it. It has been the same with brother Dean. I regarded it as my first business after arrival here, to give especial attention to the state of the church, (First Baptist church, Canton.) Being left during my absence without church meetings or supervision, I commenced my task with a tremulous heart. What could be expected of a handful of babes in Christ, left 22 months without pastoral oversight in any part of favored America? I have now had close interviews with nearly all the members, and I can truly say that I find matters even better than I could have expected. To God be the praise.

We are anxiously wishing for Dr. James' arrival. The last three overland mails all brought me letters from him. The demise of dear brother Clopton has made a sad vacancy in the Canton mission. It is of serious importance that his place be immediately filled. And allow me to say, that six men at Canton, and six at Shanghai, are the smallest number by which these stations can be efficiently sustained. God I trust will give the Board both the men and the means.

Letter from Brother Yates.

Our readers will be gratified to hear of the pleasant voyage and safe arrival of brother Yates at Hong Kong. Though detained at Boston by the sickness of his wife, when the Ashburton sailed, yet we suppose he will be the first to arrive at the field of labor at Shanghai. The extract below is from a letter written on board ship, and dated July 31, 1847, a short time before their arrival at Hong Kong.

Believing that you entertain such solicitude for our welfare, as will give a welcome to all communications, I feel it to be not only a duty, but a pleasure to avail myself of every opportunity to inform you of

our progress. In the providence of God we sighted Java on the 30th July, 95 days from Boston.

Our passage, thus far, upon the whole, has been pleasant; far more so than we had anticipated. The horrors of a life at sea, to us, have been greatly exaggerated. Thus far we have not been permitted to form a very extended acquaintance with the terrific scenes of a "life on the ocean wave," but have had simply an introduction. Up to July we had pleasant weather. In lat. 40° and long. 40°, on the night of July 2nd, we were roused from sleep by the tramp of the sailors, the shrill cry of the captain, and the still more hideous howling of the winds. We found ourselves driven before a violent gale. We passed the remainder of the night as comfortably as possible. In the morning the wind blew with indescribable violence. The sheet of the fore-topsail under close reef, parted from the belaying pin, but as the violence of the wind soon abated for a minute, it was made fast without sustaining any injury. This weather continued until the 7th. The wind being well aft, our gallant ship made great speed, making, from the 25th of June to the 15th of July, 116 degrees of longitude. There is in a storm at sea something that is awfully sublime, and yet to a composed mind there is much that is beautiful.

By the mercy of God we trust soon to join our missionary friends, on the way to our appointed station.

If I could speak to my dear brethren of the churches, I would say, there is a weight of responsibility resting upon you. The heathen world must be converted to God. This can be effected only by the gospel of our Lord Jesus Christ. That the great mass of mankind are without this boon of life is a startling fact. Look to the three hundred millions of perishing souls in China. Brethren! brethren! shall China be converted from heathenism? Will you "come up with us to the help of the Lord against the mighty, and possess the land?" Brethren have long

prayed that China might be opened for the reception of the gospel. Have you ever thought what your prayers would cost you; that to have them answered places you under the strongest possible obligations to exert yourselves to the utmost to send the gospel to that people, since God in his providence has opened the way? To each one I would put this interrogation, Are you a missionary? Do you belong to a missionary church? What are you and your church doing for the heathen? Perhaps you are a missionary by profession, but not in works. What does our Saviour say of those who profess to love him, and "keep not his commandments?"

Dear brethren, pray for us, that we may be supported in our trials. May the Lord unite us in efforts, and bring us home to heaven together.

African Mission.

APPOINTMENT OF A MISSIONARY.

At the last meeting of the Board, Boston I. Drayton, a colored brother, was appointed their missionary to labor on the coast of Africa, in connection with those already in the field. It is expected he will sail in a few weeks. We have now four missionaries for Africa, and the hope is entertained that soon the number will be doubled. The attention of pastors is called to this subject. In their meetings for the colored people, by presenting the claims of the African mission, and allowing them an opportunity of aiding in the work, their dimes and their dollars will be cheerfully contributed.

LETTER OF FREDERICK I. JAMES.

We have received a letter from brother James, one of our missionaries on the coast of Africa. The destitution of which he speaks, and

the need of additional laborers, exists not only in his particular field, but for three hundred miles along the coast. At this very time we could give profitable employment to twenty additional evangelists in that interesting region. Will the churches enable us to send them out? Bro. James thus writes:—

As an opportunity presents itself sooner than I expected, I hasten to write you, acknowledging the receipt of your letter, dated July 22d, bearing information of my appointment by the Foreign Mission Board of the Southern Baptist Convention, as their missionary. I assure you I cordially accept the appointment, hoping with Divine assistance to be of some use in the missionary cause. It is proper for me to state, that in view of the destitution in this country, with confidence in the Board, brother Day thought fit to authorize me, soon after he had received his appointment, to take charge of the field and station I now occupy, viz: New Virginia Settlement, with the surrounding villages. Without delay, I came, leaving my family at Monrovia. There being no house here suitable for divine worship, nor one which I could get for my own accommodation, I was obliged to build temporary houses in the native style, for my own residence and for a house of worship, until I could hear from you more particularly on this subject. These houses being only temporary, were built on leased land, which I obtained for the term of eighteen months, but I have since drawn a lot from the governor for missionary purposes, as instructed by brother Day. I commenced my labors here on the first day of last April, completed the houses in three months, and opened a common day school on the 19th of July, receiving thirty-three American children, who have ever since been very prompt in attendance. The number is now thirty-eight. All are improving

rapidly; twelve read well in the New Testament. I am much in want of spelling books and Testaments, for which I presume brother Day has written. The little church of which I have the pastoral charge numbered eighteen members when I came here. I have received since, by experience five, by baptism four, and I hope soon others may be brought in. When here, I conduct an interesting Sunday school, composed chiefly of adults, all of whom are yet unable to read the Bible. They seem anxious to learn. Besides this place, I visit occasionally Millsburg, New Orleans settlement, New Georgia settlement, and Monrovia. Other places I am accustomed to visit, where I talk to the people, of God and of spiritual things. Though I have not yet seen any fruit of my labor, yet I hope to be instrumental in doing good.

My instructions from brother Day say that I must keep a day school for American and native children, and preach among destitute churches in this vicinity, all of which I have endeavored to do. But I find these labors more than I can discharge, without an assistant teacher. I have requested brother Day to notify you of this.

FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Geo., and chartered by the Legislature of the State of Georgia, by an act passed and approved Dec. 27, 1843, (*here insert the amount, if in money, or subject, if other property, either real or personal, as also the object, either foreign or domestic missions.*")

PUBLISHER'S NOTICES

1. Back numbers of the second volume of the Journal, can be furnished to new subscribers.
2. All subscriptions must begin with the first number of the current volume.
3. All payments must be invariably in advance. This rule applies to old as well as new subscribers.

4. Every Baptist minister within the bounds of the Convention, is our authorized agent in his own immediate neighborhood. By this we would not exclude the coöperation of private brethren. Many have already done much to contribute to the prosperity of the work, and we shall be pleased to recognize every friend of missions as an agent.

5. Moneys may be remitted through the mail at the risk of the publisher.

6. Letters, enclosing moneys or relating to the business of the Journal must be addressed to H. K. Ellyson, Richmond.

Donations.

FROM DEC. 1, TO JAN. 1.

Virginia.

Portsmouth Miss. Society, Bap. church, for support of a Chinese assistant under the direction of Rev. J. L. Shuck, per Jno. F. C. Potts,	46,27	
Colored members of Portsmouth church, for African mission, per ditto,	6,90	
H. K. Ellyson, on account profits of Miss. Journal,	106,00	
Richmond African Miss. Society, per J. C. Crane, Treasurer,	125,54	
	—	284,71

North Carolina.

Chapel church, Ashe, co., per Rev. Rich'd Jacks,	20,00
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South Carolina.

Rev. Elliott Estes,	50,00
Welch Neck Association, per E. J. Lide, Treas'r,	
China mission 33,05, African miss. 7,50, general purposes 268,94,	309,49
Savannah River Asso'n,	202,95
Edisto Association,	23,51
Collections by Rev. W. H. Robert,	141,47
Edgefield Association,	11,25
Village Baptist church,	28,69
Charleston Bap. Associ'n, Foreign missions 139,16, African do. 16,80,	155,96
Joice Branch For. Mission Society,	5,00
R. J. Devant 5, Z. Watkins 5, Wm. Watkins 2, J. Nichols 1, Mrs. H. N. Child 5, Mrs. F. N. Hopkins 5, W. Weston 5, T. P. Lide 10, Robert Adams 25,	63,00
South Carolina State Convention, for Foreign missions 288,23, for African	

mission 11,	299,23		
Cash,	75		
Children of Rev. Jas. C. Furman, viz: D. Furman 87c, Chas. Furman 17c, Jas. F. Furman 20c, Clara Dargan 50c, cash 26c, (for Rev. F. C. Johnson,)	2,00		
per J. B. Taylor.	—	1293,30	
<i>Georgia.</i>			
La Grange ch. 1,95, colored members 3,95,	5,90		
Forsyth ch., S. H. Martin 50c, J. B. Milner 50c, D. McKay 50c, E. G. Cabiness 5, D. Sanford 5, Z. E. Harmon 2, W. B. Stevens 5, J. M. Wood 50c, James Lake 25c, W. S. Normant 2,	21,95		
J. Williams of Griffin ch., 2, Wm. Freeman 50c,	2,50		
Collections by Rev. J. S. Calloway, Flint River Association,	41,05		
Henry Smith 1, A. M. Gillespie 50c, John Milner 25c, John Smith 17c, John Gillespie 5c,	1,97		
Georgia Bap. State Convention, per P. Northern, Treasurer,	500,00		
Augusta, collection at African church.	17,00		
per J. B. Taylor.	—	589,67	
<i>Alabama.</i>			
Spring Hill church, Collected by J. R. Haggard,	12,00		
James S. Norris 5, J. W. Williams 1,	70,75		
Alabama Bap. State Convention, China mission 28,35, Foreign missions 462,16, education of females in China by Mrs. Shuck 40, African mission 14,75,	545,26		
A friend of missions,	15,00		
Rehoboth Baptist church, Montgomery ch., Fanny Wadsworth, col'd member,	20,00		
per J. B. Taylor.	5,10		
	—	674,11	
<i>Mississippi.</i>			
Pledges of Rev. W. E. C. Eager, Jas. McGill and Willis S. McDonald,	100,00		
Collections of Rev. Wm. M. Farrar,	350,00		
Panola Association, per H. W. Middleton, Treas'r,	18,76		
Yallahusha Association, Collection colored members, per Rev. William Minter,	156,00		
	1,50		
Mississippi State Convention, per Wm. Bond,	19,45		
Collection at annual meeting for African mission, per ditto,	80,80		
Collection at annual meeting for For. missions, Col. from col'd members at annual meeting,	45,60		
Col'd by Rev. W. C. Crane, for Canton chapel,	10,85		
per J. B. Taylor.	25,00		
	—	807,96	
<i>Tennessee.</i>			
Col. at Carter's Creek, John J. Whitaker 10, E. A. Mosely 5,	34,50		
New Hope church,	15,00		
J. S. Harris, African mission,	1,00		
Tennessee Baptist Foreign Miss. Society, per Rev. J. B. Taylor,	2,00		
J. H. Shepherd 25, H. G. Sconl 5, G. H. Payne 1, H. Nelson 2, J. G. Brown 2,	74,20		
Collection at Bap. church, Nashville,	35,00		
do. col'd members do.,	2,05		
John T. Murrell, for Bap. church, Memphis,	4,70		
per J. B. Taylor.	11,20		
	—	175,65	
<i>Kentucky.</i>			
China Mission Society, per Rev. J. B. Taylor,	90,25		
Maysville Baptist church, per ditto,	44,00		
do. colored member, per ditto,	8,06		
J. D. Cole,	2,00		
per J. B. Taylor.	—	144,31	
	—	3989,71	
BIBLE FUND.			
<i>South Carolina.</i>			
Welch Neck Association, Calvary church Bible Society,	52,80		
per J. B. Taylor.	2,00		
	—	54,80	
<i>Alabama.</i>			
Alabama Baptist Bible Society, per J. B. Taylor,			250,00
<i>Mississippi.</i>			
Collections by Rev. Wm: M. Farrar,	16,00		
Collection at annual meeting State Convention, per J. B. Taylor.	55,60		
	—	71,60	
<i>Kentucky.</i>			
W. H. Warden,			1,00
per J. B. Taylor.			—
			4367,11
ARCH'D THOMAS,			
			<i>Treas'r.</i>

Board of Domestic Missions, Marion, Ala.

APPOINTMENTS BY THE BOARD.

Rev. James Davis, Cedar Valley, Georgia.

Rev. P. E. Collins, Selma, Ala.

Rev. J. S. Caldwell, Jackson, Mi.

Rev. Wm. Philips, N. River and Bear Creek Association.

Rev. B. C. Morse, 4th Baptist church, Louisville, Ky.

Rev. T. N. Morell, Limestone, Navarro and Leon co's, Texas.

Rev. J. K. Clinton, Richland, Mi.

Rev. Horner Sears, Knoxville, Tennessee.

Rev. H. A. Child, Pendleton Village and Pickens District, S. C.

Rev. Rufus C. Burleson, Houston, Texas.

Rev. J. O. Scriven, Dalton, Ga.

Rev. G. W. Selvage, Cherokee county, Ga.

Re-appointments.

Rev. P. S. Gayle, Memphis, Tenn.

Rev. John Tucker, Benton county, Florida.

Rev. A. M. Cartledge, Hamburg, S. C.

Rev. P. B. Chandler, La Grange, Texas.

Agents.

Rev. J. S. Reynoldson, Virginia.

Rev. W. M. Wallace, Arkansas.

Rev. Lewis Du Pre, N. and S. C.

From our Missionaries.

TEXAS.

Clarkesville—Rev. W. M. Pickett's Report.

I have just returned from an unusually long trip,—quite unwell. The object of extending this journey beyond my usual route, was to hunt up the scattered Baptists not before visited. It has been the most plea-

sant trip I have made. I have organized one church; and at two other points the brethren desire church organization. But I fear they are unable to sustain it. I have labored with an anti-missionary church, with gratifying success—ten have been added by baptism. Two years ago this church and others of like faith, formed an Association which declared all State Conventions, Missionary, Bible, Tract, Temperance Societies, &c., anti-christian; with which they would hold no fellowship. The delegates of this church to the last meeting of the Association, were instructed to request that body to expunge that resolution. In case of refusal the church would be no more of them. This, I think, is a pleasing change. Their preacher is the only strenuous opposer to missions in the neighborhood.

For want of suitable ministers, our denomination in this country has made but little progress. Now a hopeful change is going on. Had I a young man to aid me, of fair preaching talents, pious and energetic, I doubt not our progress would be much facilitated. In Clarkesville we suffer much for want of a house of worship.

ARKANSAS.

Union co.—Rev. John Meek's Report.

I am again restored to health, after six years' affliction. The year after I came to this place anti-ism was so rife as to split the churches and Association. The church with which myself and wife united *all* left us. During twelve months we saw no

Baptists who would allow us to recognize them as brethren. Nevertheless, I continued to preach every Lord's day in some private house or grove. During the succeeding winter three families, the heads of which were Baptists, settled within seven miles of me. They invited me to preach at their houses. In a short time we were constituted a church. I continued my ministerial labors every Sabbath, as I had opportunity, in various places—churches were organized, and at length the Liberty Association. I could secure only occasional aid from other ministers, as the nearest was more than one hundred miles distant.

We have much destitution in this State. Two points in particular I commend to the attention of the Board, Little Rock and Camden. The former is the seat of government, and principally taken by the Campbellites. Could a suitable man be sent there, I think in two years they would be able to sustain themselves. Camden is a flourishing town, the seat of justice of Ouchitta county, situate at the head of steam navigation, surrounded with a fine and rapidly improving country. It contains a small Baptist church, without a pastor, or ability to support one. They enjoy only occasional preaching by the traveling missionary.

Louisville—Rev. W. M. Wallace's Report.

I have just returned from a Baptist camp-meeting, in Dallas co. Near one hundred persons professed hope in the Saviour. Our cause has advanced much during the few years past,—though there is now much division of sentiment in relation to missionary operations. We need a general systematic State organization.

We also need more efficient ministers,—men of talent, piety, meekness, patience, prudence, sound in doctrine and vigorous constitutions. Ministers to be eminently useful here need all these abilities and graces. They will encounter many moral and physical evils. It is emphatically a *missionary* field,—here is *missionary* work to be done,—it requires a *missionary* spirit to perform it. He who would labor for the good of souls here must expect to share largely in the fatigues, privations and toils incident to *missionary* life. We have no more than twenty-five ministers in the State who are effort men, and only three who are devoting themselves wholly to the work; and we have, as near as I can ascertain, about one hundred and twenty-five churches, about fifty of which are anti-missionary. A large number of these churches are entirely destitute of the ministry of the word, and are entirely unable to procure it. There are ten perhaps able to sustain a pastor even if they could procure one; ten more might support one half the time; twenty others, one fourth the time. For want of ministers and church privileges, many who came here from other States, with letters, have joined other denominations.

From our Agents.

ALABAMA.

P. E. Collins, Agent.

There is considerable destitution in the field I have occupied, in regard to ministerial labor. Several churches are, or soon will be, destitute of the ministry, unless the Lord shall send laborers among them. There is but one Sabbath school that

I know of in the bounds of my quarter's labor. The Temperance cause in some places, seems to be advancing; in others, stationary or retrograding. I have felt an increasing interest in the cause of domestic missions since the commencement of my labors. Thousands there are, in our own highly favored State, to be benefited by our efforts. The south and south-west are sending forth their cries for the bread of life. May the Great Head of the church imbue the hearts of his children with such love to his cause, that they shall coöperate with his Spirit in diffusing the blessings of the gospel throughout our country and the world.

VIRGINIA.

J. S. Reynoldson, Agent.

Brother R. is doing a good work, both as agent and missionary. In a communication, Oct. 1st, he speaks of the kind reception with which he and his agency met at several Associations and churches; also of several interesting revivals that have followed his preaching. In Falmouth he baptized four. At Stevensburg fifteen professed conversion. At Jeffersonton fifty, mostly young persons; among them seven teachers and six pupils in the Sabbath school. At Carter's Run, two were baptized; one aged 97 years. He remarks:—

"These have been indeed refreshing times from the presence of the Lord."

In relation to Sabbath schools, he says:—"I have visited only four; all of which are in a flourishing condition. Connected with one is a young man from Chila, sent to the United States to be educated. His parents are Roman Catholics. He is a young

man of much promise. May God make him a missionary in South America."

"In conclusion, I find abundant cause for adoring gratitude. Nearly seventy souls have been converted in places long cold and dead. To the Lord be all praise. I am in haste—now surrounded with happy converts."

Oct. 28th.—He writes, that he had been laboring with the Grace street church three weeks; 24 had been baptized; many more had professed hope in Christ; \$177 were secured for domestic missions.

Dec. 13th.—He says: "Having been for sometime completely absorbed in protracted meetings,—revival following revival, I have allowed the 1st of December to pass without thinking of my monthly communication. * * One week in a sweet revival at Culpepper C. H.; from thence to Mt. Salem—a like gracious state there. These churches have contributed to the mission about \$75, and will do much more before the close of the year. * * The revivals in this country are remarkable in embracing the youthful and intelligent portion of the community. Many Sabbath school scholars have been the happy subjects of grace. Surely the Lord is raising up laborers for his harvest."

MISSISSIPPI.

Rev. J. C. Keeney, Agent.

Having named several churches with which he has held protracted meetings, he remarks: "The Great Head of the church has manifested his gracious presence at most of these meetings, in reviving the drooping graces of his children, and in the

conversion of sinners. * * The Yallabusha Association, whose anniversary I have just attended, is an energetic body, and is becoming a noble auxiliary in the domestic missionary enterprise. There is a vast destitution in the north-west part of Mississippi, which the members of this Association are endeavoring to supply. They also lend a helping hand to the Southern Baptist Convention."

SOUTH CAROLINA.

Rev. William P. Hill, Agent.

"I have just returned from the meeting of the Savannah River Association. The meeting was interesting. My collections were good, and I received liberal subscriptions for the ensuing year. I look forward to the meeting of our State Convention with interest, expecting important business to be brought before it."

GEORGIA.

Rev. James Davis has been actively engaged for some time as a voluntary agent for this Board in Georgia. His labors have been blessed in awakening an interest in behalf of missions and the conversion of souls. He recently visited a destitute portion of the Cherokee country. He thus discourses:—

"I have just returned from Cedar Valley. They have a house of worship under contract, which will cost \$1,000. We re-organized the church, and baptized ten persons, six of whom were promising young men. During the meeting between fifty and sixty indulged hope in the Saviour, including most of the two schools in the place, together with the Principal of the male department. Most of these converts will doubtless join soon. Among them is a young man whose

mother is a Cherokee Indian. He designs joining the Baptists, completing his education, and preaching the gospel to his mother's kindred in the 'far west.' I have baptized forty-one at Enon Grove and Elam churches, the result of a protracted meeting. Many have been added to the churches in this and Coweta counties recently."

CHURCH LIBRARIES.

A colporteur of the Amer. Tract Society remarks:—

I sold but few books among the churches of M., as many of the churches had a church library which contained most of the works in my collection. I would gladly meet such obstacles everywhere, for I should then find a reading, intelligent people. For how small a cost might every church provide itself a select library, and with what great profit might it be used.

The plan of forming church libraries is receiving considerable attention in many places. In Tennessee a large number of churches, by the energetic efforts of Graves & Shankland, have established libraries, embracing the most approved denominational and other standard religious works. Happy are the results already enjoyed. A desire for reading has been quite generally awakened in these neighborhoods; churches have been more active in the cause of benevolence; their graces quickened;—in several instances they have enjoyed revivals of religion. We should be glad to see a good library in every church.

POVERTY INDEED.

A correspondent recommending to the Board a missionary to occupy a

very poor and destitute portion of country, thus describes his condition:

“He is a very poor man, and labors hard to sustain a large family. He attends four churches, situate from thirteen to sixteen miles from his home. These churches are unable to afford him but very little assistance. He has no land to cultivate; and actually talks of hiring himself out for wages to support his family. It is lamentable to see his children growing up without the advantages of a mere common-school education.”

BAPTIST ALMANAC AND ANNUAL REGISTER FOR 1848:

Published by the American Baptist Publication Society, Philadelphia—Edited by Rev. T. S. Malcom.

This excellent document has been received. We designed noticing it last month, but were prevented.

A good almanac is more valuable than most people suppose. Its tables of time, tides and terms: its lists of public offices and officers' salaries, public institutions, civil, political and religious, furnish valuable information to many, who could secure it in no other way. The calendar pages, calculation of eclipses, transits, equinoxes, solstices, phases of the moon, chronological cycles, and other facts, both astronomical, astrological and chronological, are not only valuable as matters of information, but often awaken in the mind of the reader a desire for a more extensive acquaintance with these sciences. Simpson, Emerson, Landen, and other celebrated mathematicians of the last century, began with expounding the different axioms and propositions laid down in almanacs. It is said the mathematical science is understood by a

larger proportion of the population of England than any other country of Europe, and, perhaps, of the world. This fact is owing to the general circulation of popular almanacs, and chiefly “The Lady’s” and “The Gentlemen’s Diary.” The first made its appearance in 1705; the other in 1741.

The work now before us is valuable, not only for its secular matter, but also for its religious statistics. It gives the number of associations, churches, members and ministers, in each State,—a general summary of Baptists in America, Europe, Asia and Africa,—the name, location, &c. of all the Baptist colleges and theological seminaries in the United States and Great Britain,—name, place of publication, &c. of Baptist periodicals, and Baptist societies,—statistics of other religious denominations in the U. States,—catalogues of books and tracts. Here is a vast amount of interesting and important information for 6 1-4 cents, which can be derived from no other source without much expense, time and labor. One dollar on any specie-paying bank, sent to R. B. Loxley, 31 North Sixth street, Philadelphia, will secure 30 copies.

We see ten *silly* comic almanacs where we see one of this valuable document. We trust our brethren will furnish themselves with it.

NEW ASSOCIATIONS IN FLORIDA.

We are pleased to see the progress made by our brethren in Florida. During the year 1847 two new Associations were organized. The Alachua in April, with 12 churches, 500 members and five ministers, four ordained and one licensed,—embracing a territory 250 by 120 miles in

extent. The West Florida was constituted in November, with twelve churches, 303 members, six ordained and two licensed ministers. They have an Executive Board for domestic missions, and are making vigorous efforts to sustain a missionary in their own bounds. These churches are composed mostly of members poor in things pertaining to this life, but they seem to be rich in faith and good works. Judging from the spirit they exhibit, their desires for the extension of the Redeemer's kingdom exceed their ability.

HOLLANDERS.

During the past year about 1,000 protestant Holland emigrants have settled in Iowa. They have come to this country to enjoy rest from the persecutions of papists. Although they are Presbyterians, they have employed a Baptist preacher to labor in the colony. This minister accompanied them from St. Louis to their present location, and assisted them much in their journey. Their respect for and attachment to him induced them to employ him as their spiritual teacher.

THE NORMANS.

Big Beaver Island, in Lake Michigan, has been selected as the location of this deluded people. J. J. Strang is their leader. He claims to be the rightful successor of the notable "Jo Smith," by the appointment of heaven. He has given general orders to the Mormons to repair to said island immediately. It contains forty square miles. Being the entire possessors of this spot, it is hoped they will be unmolested and unmolesting.

RESOLUTIONS OF THE BOARD.

The Board of Domestic Missions of the Southern Baptist Convention, at its regular monthly meeting, December 14, 1847, adopted the following preamble and resolutions:

WHEREAS, during the past few months, the Great Head of the church, by an inscrutable providence, has removed several of our most talented and efficient missionaries, from positions the most prominent and important, and also one of the *Vive* Presidents of this Board: Therefore,

Resolved, That in the loss of our esteemed brethren I. T. HINTON, S. S. PARR and WILLIAM M. TRYON, this Board has been deprived of the services of eminently successful laborers; the interests of religion, education and benevolence have lost ardent and effective friends and supporters; and the churches over which they presided have cause to mourn for able and beloved pastors, taken from their flocks in the prime of life, and in the midst of usefulness.

Resolved, That we extend our kindest christian sympathies to the bereaved families of the deceased, and fervently commend them to the God of the widow, the Father of the fatherless.

Resolved, That we deeply sympathize with the churches thus deprived of faithful pastors.

Resolved, That while we bow in humble submission to the Divine will, it becomes us to lift our hearts in earnest prayer to Almighty God, that he would stay his afflicting hand, spare the remnant of devoted missionaries now in the field, and raise up others to fill the places of those whom He has been pleased to remove:

Resolved, That in the death of brother ABSALOM JAMES, of Penfield, Ga., this Board and the denomination at large have lost a member who was wise in council, energetic in action, and liberal in the support of every good cause.

Resolved, That we extend to the family of our brother, so severely bereaved, our christian sympathies, and supplicate in their behalf the blessings of Him who assures us, "that all things work together for good to them that love God."

Resolved, That a copy of the above be sent to the bereaved families and churches of the deceased.

BETHEL ASSOCIATION, KENTUCKY.

The twenty-third annual meeting of this Association was held with the Baptist church in Keysburg. There were about 115 delegates present. Received by baptism during the year 514; ordained ministers 27; licensed 15; total membership 5,604. Missionary labor performed during the year, 413 days; 320 sermons; 103 exhortations; 68 baptisms; six Sabbath Schools organized; 5,040 miles traveled; 1,100 tracts and 550 religious books distributed. Connected with this body there are several societies, Bible, Publication and Mission. This Association is one of the largest and most efficient in the State. The policy of the body is to accomplish all their work without the aid of agents. While two or three churches are doing as much as they would perhaps if they had an agent, others are not. We doubt not that a judicious and able agent would prove a blessing to the churches in this Association and the cause of missions.

COLORADO ASSOCIATION, TEXAS.

We insert the following report of the committee on the state of religion in this Association, from the South-Western Baptist Chronicle, showing the condition of the churches in this young but growing body:—

"This Association was formed on the 20th day of November, 1847, with nine churches, situated in the valley of the Colorado, and in the country west of it—four of which churches have been recently organized. There are in this Association 208 members—75 of which have been received by baptism during the present year.

"And when your committee reflect that not more than twenty years ago the bounds of this Association were scarcely trodden but by the red man of the forest and the less savage beasts of the earth; and that until eleven years ago the 'man of sin' prohibited the ministers of our Christ to preach, and the people of our Saviour to worship, except in the way he directed, and that, until two years ago, invasion, desolation, and death, from the ruthless savage, and the still more ruthless Mexican, depopulated our country; and when we now see the banner of salvation raised in our midst, and the 'children of the kingdom' flocking to this 'ensign of the people' as one man, with one heart, and one soul; and when we see the devoted fervor of the heralds of the cross, and the affectionate, zealous and faithful deportment of the followers of the Lamb, and the deep interest manifested by the hearers of the word: surely, we think, we begin to realize the anticipations of the prophet, 'The wilderness and the sol-

itary place shall be glad for them; and the desert shall rejoice and blossom as the rose. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.' And we would rejoice in the hope and confidence that the day is approaching fast as the wings of time can bear it, when none shall say to his neighbor, 'know ye the Lord;' but all shall know him from the least to the greatest.

"But still, the destitution is lamentably great. There are in this Association, at least nine counties wholly destitute of Baptist preachers, in a majority of which a sermon by a Baptist minister has never been heard.

"San Antonio, Victoria, and several other points around them, loudly call for ministers of our denomination; while there are many densely populated neighborhoods sending in the Macedonian cry to the present ministers, who are wholly unable to supply them. 'Truly, the harvest is plenteous, but the laborers are few.' We recommend all our brethren to join with us in praying the Lord of the harvest to send more laborers into his harvest."

Monthly Record.

ORDINATIONS.

D. P. Everett, Rehoboth, West Florida.
Geo. C. Powell, Liberty, Chambers county, Alabama, Nov'r 18, 1847.
J. Lyon, Benton, Ala., Dec'r 4, 1847.

DEATHS.

I. T. Hinton, N. O., Aug't 28th, aged 48.
Wm. M. Tryon, Houston, Texas, Nov'r 16th, aged 37.
S. S. Parr, Hannibal, Missouri.
John Cummings, Moulton, Ala., Oct'r 1.

CHURCHES CONSTITUTED.

Bridgeville,—Pickens county, Alabama.
Pensacola,—Pensacola, Florida.
Fair Mount—Covington county, Ala.

Donations.

FROM NOV. 1 TO JAN. 1.

Virginia.

A friend, per Rev. Jas. B. Taylor,	100,00	
Mercy Seat, Nottoway co.,	2,50	
Dr. Wm. H. Gwathmey,	5,00	
Proceeds of Mrs. Shuck's Memoir,	36,00	
J. D. McGill, per Rev. J. Witt,	50,00	
— per ditto,	5,00	
		198,50

Georgia.

Central Association, per J. B. Walker,	33,00	
do., for Texas mission, per ditto,	8,50	
Long Cane, Troup co., per M. Russell,	1,50	
		43,00

Alabama.

Mrs. Y. A. Barrow,	100,00	
Robert Fleming,	25,00	
Mrs. Nancy Lane,	13,00	
		138,00

Kentucky.

Robert Adams, per Rev. W. C. Buck,	5,00	
Mills Tandy,	2,50	
A. G. Slaughter,	2,00	
Z. Billingsley,	2,00	
Rev. R. T. Anderson,	1,00	
W. P. Price,	50	
A. K. Baker,	25	
		13,25

Tennessee.

Dr. H. H. Suyg,	5,00	
Dr. P. F. Norfleet,	1,00	
J. Mallory,	1,00	
J. Fletcher,	50	
		7,50
		400,25

BIBLE FUND.

North and South Carolina.

Rev. Lewis Du Pre, agent, per Rev. J. B. Taylor,	25,65
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Alabama.

Mrs. Nancy Lane,	5,00
	430,90

WM. HORNBUCKLE, Treas.

Considerably more has been received since our last acknowledgments were made, but the names of the contributors have not been forwarded to us. Our agents often remit funds to us before the close of the quarter, but it is not convenient to send the names until they make their regular quarterly reports; consequently, we cannot make out a full list until these reports are received.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

MARCH, 1848.

NO. 10.

SELF-TAXATION.

The following from the American Messenger, corresponds with our views of what would be suitable, as a plan for the assignment of a proper portion of available funds to benevolent objects. This plan is commended to the attention of our readers. If not the best, it will be better than no plan. If it should be adopted, it would bring into the treasury of all our benevolent societies an abundant supply of means.

Christians believe, and they often say, that their *all* belongs to Christ. Why, then, is so small a portion of their property given to promote their Redeemer's cause? The poor are "always" with us; the poor in this world's riches, and the poor in spiritual things. Many, not only feel the impulses of a generous and renovated heart; they wish also to honor Christ. Still, they do comparatively little. Why is this?

Not to mention other reasons, a leading cause of serious deficiency and delinquency is, a want of system in taxing our incomes; a want that, in many cases, is even a sad proof that religion is profession, not principle.

Few *christians*, at least in the United States, are long destitute of a stated and regular employment, from which money is derived; and this money comes into their hands at certain periods, more or less regular. Let such try the following, or some better plan of self-taxation. Let them, when one or more dollars of *their own* money comes *first* into their hands, instantly deduct the discount and lay it immediately away in a box, or a drawer, or a purse. If the believer be a very poor man, let him tax the dollar one fourth, or even one eighth of a cent; if less indigent, let him begin with a tax of half a cent, or one cent. Should he be somewhat removed from poverty, let him try two or three cents; and should he be in easy circumstances, or affluent, let him try from five to fifteen cents on the dollar. Many advantages would arise from some such a scheme:

1. The tax would be proportioned to the daily, weekly, monthly, or annual sums that came into our hands. If but one dollar came, that dollar only would pay tax—it is all we vowed. God, in his providence, gave no more. We give "*as we are prospered.*"

2. Whatever we gave at any time, from our consecrated store, would be "not grudgingly;" it would be what God delights in, the gift of a "cheerful giver." Persons who have a treasury of this sort in the house, become

as anxious to find suitable objects for gifts, as ever they were to shun the face of an agent.

3. A treasure-box of the sort, is somewhat like the widow's oil vessel and meal barrel. You may take out all the time, and it still has something left within. A cent or two on a dollar keeps a little stream always flowing into the box. If allowed to accumulate, it would soon overflow. Persons, in even moderate circumstances, are delighted to find that, instead of doing harm, like "Alexander the copper-smith," they have actually bestowed in the year a *hundred dollars*, where they used to dole out niggardly as many cents.

4. The disposition to give grows by cultivation. The man that began timidly, but yet honestly, with five or ten cents on the dollar, is startled and yet delighted, to find his heart swelling out, and helping him to tax the dollar twenty, even thirty per cent. He has learned a curious secret—how to make "friends out of the unrighteous mammon."

5. The last advantage we shall note is, that all the grand and godlike schemes of christian benevolence, if our plan were adopted, would start as suddenly ahead, as if a new steam-generator had been set at work.

Brethren, "the kingdoms of the earth *shall* become the Lord's;" but not, we apprehend, till the vast majority of christians give systematically and generously, as well as pray perseveringly and earnestly.

Board of Foreign Missions, Richmond, Va.

China.

CANTON MISSION.

Journal of brother Roberts.

It will be seen by the journal of brother Roberts, that he is proceeding in his operations, and the hope is indulged of an uninterrupted continuance in preaching the word. Still all is uncertain. The demonstration of popular feelings are as yet, far from friendly, and very serious impediments may be thrown in the way of our brethren. Let the people of God remember them in prayer.

Renewed Efforts.

June 17—Our progress at present is up hill, but I think we shall, by the help of the Lord, ultimately arrive at the summit. While we move

slowly, yet we move surely, and whenever we give way in the least degree, it is only to get better foothold to make a stronger push upward and onward! It is true I "have run with the footmen," as you know, and they have wearied me; "then how canst thou contend with horses," would you say? (Jeremiah xii: 2.) "I can do all things through Christ which strengtheneth me." (Phil. iv: 13.) As I now have to contend with the Chinese and their government, which might be compared to the "horses," I will keep you informed as to my progress. This robbery is a noted circumstance in connection with our mission here, and must make one of the prominent items of its history. Indeed it compels me, whether I would or not, to turn over a new leaf and begin my progress anew, for my records of the past are carried

away. But I hope to begin anew with more wisdom, faith and zeal, and by the grace of God, to have more success in winning souls to the Lord Jesus.

June 18.—Arose this morning at 5 o'clock, as usual—aroused assistants Cheng and Hue, and after getting ready, we went among the shops, at 6 o'clock, and spent an hour in going from shop to shop, preaching the word. Two professed to be too busy to listen, others attended. At 7 o'clock had breakfast. Thence, went to my house and settled with the workman for repairing one room of the chapel house, about 15 feet by 20—gave him \$54 for the repairs. This would do well for a school-room. Returned, and had dinner at 1 o'clock. Immediately after dinner, went down to the front room and had preaching. We put out a sign board, and soon some twenty or thirty persons came in. I preached on the evidences of the resurrection, from John v: 28, 29. Lye followed me, preaching the same things. In the mouth of two or three witnesses every word shall be established. We have undertaken to do so daily, after dinner. Lye will soon make an excellent preacher through this means. The other assistants attend to like duties, but not just in the same way. In the evening brother Percy, Cheng and Hue, went with me among the boatmen, on the water, preaching the word.

The Uet-tung Baptist Chapel.

June 25th.—This little church has been almost like sheep without a shepherd ever since the robbery. We have not since had any church-meeting, until to-day; the Bible-class has not meet, and the inquirers returned home. The chapel itself was laid in ruins, and the members have been scattered abroad. But like the apostles, when they were scattered by the persecutions, they have been going about preaching the word. We met to-day in the room just repaired at Uet-tung chapel, in

church-meeting capacity. Seven of the members of the church were present and a visitor. The members present, wore, Fung, Wong-him, Chow, Lo, i. e., Roberts, Wun Cheng and Wong-seen. We felt rather sad at finding that all our church records were entirely gone and we had to begin perfectly anew. We noted the fact and proceeded to business. Should the origin and progress of the church be sought in after years, previous to the present date, it will be difficult to find them in Chinese. The English, in the main, has been copied for the China Mission Society, of Louisville. We appointed two of the brethren to visit the inquirer Hung, in a different district, and preach to him and with him, for seven or eight days, and report at our next meeting. We also appointed two others to go in a different direction, and preach the word seven or eight days, and report their progress at our next meeting. We recommended that our young brother, Wong-seen should go to the school of the Morrison Education Society for six months, on trial; after which, should both parties be agreed, to continue there a full course of six or eight years. To which both he and his father assented.

Communion Season.

June 27th.—We had communion to-day for the first time at the Uet-tung chapel, since the robbery on the 23rd ult. Ten Chinese brethren and myself, united in the ordinance, and there were still two more within the city who might have communed, making twelve native communicants; and there are six Baptist foreign communicants, making the whole fraternity, Chinese and foreigners, male and female now in fellowship in Canton, eighteen; these divided between the two churches, will give each just nine. This is a slow progress for ten years, but it is a beginning, thank the Lord, and now the work will go on, with the blessing of the Lord, perhaps making much faster increase. At 3 o'clock this

evening, as usual, we had preaching in the Leihung-ki chapel. Chow and Lye preached. These are both good preachers. At 5 o'clock brother Clopton, with Cheng and myself, went out among the boats on the river, and improved four or five opportunities of preaching to the people. All most cheerfully accepted of books, and some made inquiries.

Hon. Alexander H. Everett's decease.

June 29th.—Death is no respecter of person, but

“The tall, the wise, the reverent head
Must lie as low as ours.”

I was surprised to learn this morning, that our commissioner to China, Mr. Everett, deceased last night about twelve o'clock. A large number of both the American and English residents met at Rev. Dr. Parker's, at 3 o'clock, this afternoon, to pay the last respects to his remains. After reading and prayers, a considerable number of us accompanied the procession to Whampoa, where he was buried immediately by the side of our dear sister Devan.

LETTER FROM BRO. JOHNSON.

The following extract is from a letter dated Canton, August 20:

I am now on my field. Its extensiveness I knew only by report, though the swarms of people that encompass me around on every side, and the living stream that flows without intermission along the narrow streets, induces me to believe that the extensiveness of my field is not exaggerated. Foreigners are not yet allowed to enter within the walls of the city. I doubt whether there is any likelihood of this ever being allowed, except at the point of the bayonet. You are, doubtless, desirous to know what are my views and feelings in relation to the work before me. In the first place, then, I will say that now, as much as ever, do I regard the work as a great one. It is one, too, in which much toil and patience are necessary. It

can only be accomplished by slow and oft repeated efforts. Many disappointments must be experienced, and many blunders will be committed. I know that no one is qualified for this work but a man eminent for prayer, holiness of life and heavenly imparted wisdom and long suffering; one ready to exercise daily self-denial in many points regarded as necessary to comfort at home; willing and eager to strip off Americanism and put on Chinaism; sanctified from the world, politics, from literary pursuits, from scientific researches, from intercourse with ungodly men, unto the gospel of God. He must be one whose mind is made up to encounter contumelious treatment from the people among whom he is to labor, until at last he overcomes it by meek endurance. One willing to risk whatever danger may be connected with boldly preaching the gospel to a people who may be suddenly excited and aroused to madness, by events over which he can have no control. One who is conscious that the love and service of Christ will be so delightful as to compensate for the loss of all other pleasures. Conscious that his faith in Christ's divinity is so strong, that he can confide in him in every time of real danger.

African Mission.

LETTER FROM BRO. HILARY TEAGE.

The subjoined communication will be read with interest, by all the friends of the African mission. It contains the most distinct information we have been able to secure respecting the condition of the Baptist churches in Monrovia county. We hope to receive equally definite statements touching our churches in the other counties on the coast.

The author of the letter before us, is, if we mistake not, the only surviving member of the original constituency of Providence church, or

the first Baptist church of Monrovia. It consisted of seven members, and was formed in the parlor of our esteemed brother William Crane, then a resident of this city. Lot Cary and Colin Teage, the father of Hilary Teage, were leaders in this enterprise, and received an appointment as missionaries from the Board of the Baptist General Convention. Our brother Hilary was then a boy of about fifteen years old, and a member of the church. His freedom, with that of his sister, had been secured by his father, not long before this period. Upon the arrival of the family on the coast, he was engaged as a clerk in some mercantile establishment, at Siera Leone, and there devoted himself to the cultivation of his mental powers. His attainments are highly creditable. He has been for several years editor of the Liberia Herald, and all who have been familiar with its columns will concur with us in saying, that it has been conducted with no little ability. He writes with discrimination and force.

By the letter before us, it will be seen that his labors as a pastor and evangelist, are abundant and useful. We trust that by eminent spirituality and persevering effort, he may become on the coast, a burning and shining light.

MONROVIA, Nov. 17, 1847.

Rev. and Dear Sir:—

In presuming to obtrude myself upon your notice, I have nothing to offer in apology, but the importance of the subject to which I wish to call your attention.

The Southern Baptist Convention, of whose foreign correspondence I perceive you are the organ, in the establishment of a mission in our midst, gives us pleasing evidence of

your desire for our welfare;—therefore, if in the following brief statement of facts you should find any thing to aid you in planning future operations, I shall consider myself more than paid for my trouble.

There are in this county, nine villages—Farmington, Marshall, Monrovia, New Georgia, Caldwell, Virginia, New Orleans and Millsburg. In each of these villages, except Farmington and New Orleans, there is a Baptist church—and at New Orleans we expect to constitute a church, the ensuing week. There are six or eight individuals there who belong to the church in this place. They have obtained their dismissal, and will, in a few days, be erected in a separate body. There are also some there who have been baptized, but expecting a church will be shortly constituted there, have not attached themselves any where.—These will be incorporated with the others already referred to. There are in the county, nine Baptist preachers—one at Marshall, three in this place, (Monrovia,) one, a native, in New Georgia, two at Virginia, and two at Millsburg. Of these nine, only two—brother F. S. James at Virginia, and myself, are ordained; the others are licentiates. Brother James has charge of the church at Virginia, and resides there. He has opened a school in that place, which I hope the Board may find it convenient to sustain. Brother J. also gives some time in visiting destitute churches. Brother Smart, a native African, but for a long time a resident of Charleston, S. Carolina, preaches for the church at Junk. The Methodists have removed their operations from this village. A school here might be made efficient in the dissemination of truth. There are three preachers resident in this place—John T. Richardson, A. B. Henderson and myself. Brethren Henderson and Richardson, minister to the churches here in conjunction with myself; but they are poor men and have families to maintain; and

therefore can give but a portion of their time to the churches. I have charge of the church at New Georgia. Ordinarily, I meet the church every alternate Sabbath, when I usually preach twice on that day. I also meet with them on the evening of the last Friday of every month, for the purpose of holding conference. In interesting and excited seasons like the present, I make them weekly visits. It falls also to my lot, to be called to more than an equal share of labor in the church here. The church at New Georgia numbers sixty-three members, all of whom are native Africans, but five; and I make bold to say, that in all that concerns life and godliness, a more intelligent church is not to be found in the colony. This church, as also all our churches, have six stated assemblies during the week for worship—at 6 o'clock, A. M., on Sabbath, for prayer, preaching in the forenoon, afternoon and evening—Tuesday evening, prayer meeting, and Thursday evening, preaching. Each of the churches hold monthly conferences for the transaction of business, for receiving members, and for collecting contributions from the members for the support of the gospel. The regular contribution varies in the different churches. At New Georgia there is no fixed sum. Each member gives what he finds it in his heart to give. In Monrovia, each male is required to give 12½ and each female 6½ cents a month. I regret that I am compelled to acknowledge we have not given the attention to Sabbath schools which they deserve. True, we have one in most of the churches, but they have not been conducted with the energy and regularity which we hope to give them in future. Brethren James and Underwood labor at New Virginia. The church at Caldwell has suffered great declension, and in fact is almost extinct. Most of the members have attached themselves to the church at Virginia. There are two preachers at Millsburg—brother David White and brother Adam Luck-

hart—both zealous and good men. The church has been in a languishing state. It has suffered much for want of the regular ministrations of the word. The mode of traveling here is expensive, and our preachers being poor men, and having families depending upon their daily labor for subsistence, can not travel a great deal. A little attention, and under the blessing of God, this church would again arise. Already there is beginning to be a better state of things there. In each church, the standing rule is to celebrate the Lord's supper once in two months. This rule is not violated, unless by some untoward circumstance, or the want of a qualified administrator. I have not the statistics of our churches in this county before me, but I feel safe in putting down 280 as the number of regular communicants.

Thus, sir, I have given you a brief statement of facts in relation to the Baptists in this county. I intended, when I took up my pen, to say something about the movements of other denominations here, but this letter has grown so on my hands that I have neither time nor room. I must defer it to some future communication; and I shall do it the more freely, in the hope it may call forth more systematic aid in support of our cause here.

We are now enjoying the most extensive, and I believe, the most genuine revival and reformation I have ever witnessed in the colony. The Lord is manifesting his power and grace in a most wonderful manner. On the Sabbath before the last, I baptized twenty-four in this place, and on last Sabbath, I baptized twenty-three at New Georgia. We have since received eight more candidates for baptism, and some six or eight more here and four or five at New Georgia, will soon come forward to relate what the Lord has done for them. As we put down such large numbers of candidates and newly-baptized, some may fear our terms of admission more facile than the scriptures warrant. To ease such

minds, we will state, as a fundamental article of our creed, that the church of Christ is a *spiritual* building, and we hold to none but *believer's* baptism. Further, many of us come from America, and were received into churches there. The rules which prevail there, when not obviously unsuited, we adopt here. Again, we look not to *number* merely to build up our cause, but to a conscientious following of the directions of the Saviour, laid down in his holy word. I would like to say something here of the propriety of having Baptist schools in some of the largest villages—schools taught by those who can properly combine the business of preaching with school teaching—but this will be more obvious in our future account of the operations of our Methodist brethren. Brother James expects on next Sabbath to baptize five or six at Virginia. Very respectfully

Your obd't serv't,
H. TEAGE.

P. S. You will perceive by the dates of this and the papers, that this letter was written subsequently to the publication of the papers, which will account for the difference in statement of the number of converts.

Nov. 18th—Having a spare moment, I will add a few words more in respect to the revival now going on; what I say shall be of a domestic character. I have in my house and on my farm, a number of native Africans, varying in ages from eight to twenty-five years, but the greater number under twenty years; and they are from several different tribes. None of them are of the cargo by the "Pons." The Lord is at work amongst them. Three of the Congos profess to be seeking the salvation of their souls, and from their deep seriousness and altered conduct, I am led to entertain great hopes that they are sorrowing that "godly sorrow which maketh repentance to life." Another, a most interesting and intelligent

Vey boy, about twenty, is rejoicing in hope of pardoned sins—and I am persuaded his rejoicings are just. Another, a Vey girl, about fifteen, whom I redeemed from slavery about three years ago, is the subject of deep conviction. So that the Lord has given me one of my household, and I trust he will enable me to tell you in my next, that he has given me four more. Another girl, whom I rescued about twelve years ago, is now a member of Christ's visible body. She is married to L. K. Crocker, of the Baptist mission at Basa. She was converted in my house, and subsequently married and went with her husband to his station. An account of the number of converts to the true faith, in different families, and also of their subsequent conduct, would compare more than favorably with any which any mission on this coast can give.

EXTRACT OF A LETTER FROM BRO. DAY.

From a letter dated October 20, 1847, from brother Day, we learn that he and his co-workers in the mission, are prosecuting their labors with encouraging prospect of success. We extract the following passage:—

Your prospect of doing a great work is good. The natives are constantly soliciting teachers and preachers, and the effect of preaching is being obviously felt. The benefit is great even now. A few years ago, when a great man among them died, many slaves were killed and sent, in their imagination, along with him to serve him in another world. Now, such a thing is unknown around us. The Witch Doctor, who a few years ago, was consulted on various occasions, and whose impostures entailed great misery on this people, by pointing out witches, who were, after their trial, subjected to the most appalling cruelties, is now becoming unpopu-

lar—and the king who calls them in is likely to lose his subjects. The Bassas do not rebel, or do violence to the person of their rulers, but still may, if they choose, leave them.

The preached gospel is bringing shame on all their gree-grees, and many of them are heard speaking of God in a way astonishing, in view of their few advantages. They are soliciting also for instruction in agriculture, and promise to quit the slave trade if they can raise exportable articles from the earth. What a blessing would this be! War, with its unhallowed train, would be banished from the land. The sword and the spear might be wrought into pruning hooks, their animosities buried, and they setting under the peaceful banner of the cross.

DESIGNATION OF A MISSIONARY FOR AFRICA.

On Sunday morning, Jan. 30th, the designation of brother B. I. Drayton, as our missionary to Africa, took place at the first African church of this city. It was a deeply solemn occasion. Opening prayer by bro. Drayton; sermon and instructions to the missionary, by the Corresponding Secretary; prayer for the blessing of God upon our brother, by brother Ryland, pastor of the church. The assembly were then addressed in a sensible and pathetic manner by the candidate. Weeping and sobbing in various parts of the house, indicated that a deep tide of feeling had been produced. A collection was taken, amounting to \$27 53; after which, the congregation, with peculiar fervor, united in singing familiar hymns, and the parting hand was given to him whose face, in the flesh, they expected to see no more.

In the afternoon, a farewell meeting was held at the second African

church. Prayer by brother L. W. Allen; sermon by the Cor. Sec.; address to the congregation, by brother Drayton; after which, our esteemed brother Heman Lincoln, of Boston, who was providentially present, in a few remarks, expressed his high gratification in witnessing the services in which he had then mingled, and in the former part of the day. A collection was taken, amounting to \$7 57. All found it good to be there. An impression was made which we trust may be beneficially felt among the African churches for years to come.

DEPARTURE OF A MISSIONARY.

Our brother B. I. Drayton, recently designated in this city, as a missionary to Africa, sailed from Baltimore, in the brig Amazon, on Saturday, the 5th ult. By the same opportunity forty or fifty emigrants for the colonies, took passage. Some little detention occurred by the Amazon coming in contact with another vessel—but by a line received from brother Drayton, we learn that the damage was soon repaired, and they were able to proceed. In his note, he says: "Thank the Lord all is safe, and we are now making our way. The passengers all appear to be in good spirits. I hope the Lord of the sea will smile upon us, and bless us with a safe and speedy passage." In this hope and prayer, all our brethren will, doubtless, unite.

SOUTHERN METHODIST CHINA MISSION.

We perceive by the Southern Christian Advocate, that the Methodist Episcopal church South, is about

to send two able men as missionaries to China. They are both from the State of South Carolina. One of them, Rev. Charles Taylor, is a graduate of the New York University, and is about to close his studies at one of the Medical Colleges of Philadelphia. His colleague, Rev. Mr. Jenkins, is said to be a ripe scholar. They are both married men. A meeting preparatory to their departure from this country, is to take place in Norfolk.

AGENTS OF THE FOR. MISS. BOARD.

The following brethren are regularly authorized agents of the Board:

Rev. Robert McNabb, North Carolina.

Rev. Wm. H. Robert, South Carolina.

Rev. Wm. M. Farrar, Mississippi.

Rev. S. W. Sexton, “

Rev. Robert G. Kimborough, Middle Tennessee and North Alabama.

Rev. Lewis Du Pre, Bible Distribution, North and South Carolina.

In Alabama an arrangement has been adopted, by which eleven brethren have agreed to make up the services of one man for twelve months.

For the other states no agents have yet been secured.

Miscellanies.

TRIUMPHANT DEATH AT CONSTANTINOPLE.

We have been interested in contemplating the power of the gospel as illustrated in the death of a young man, who had been brought to a knowledge of the truth as it is in Jesus, and subsequently became pastor of the evangelical church at Constantinople. The Rev. Mr. Dwight, missionary of the American Board of Commissioners, in that city, in referring to his character before conversion, remarks, that “after the strictest sect he lived an Armenian. He was a formalist and an ascetic of a high order. If salvation can come through a strict observance of religious rites and ceremonies, and the practice of bodily mortifications and penances, surely none could be more safe than he. He was resolved, so far as in him lay, to atone for his sins, and to purify his polluted soul,

and fit himself for the presence of God, by his own doings and self-inflicted sufferings.”

He, however, became an humble believer in Jesus Christ, and began to preach him as the only foundation of human hope: When the first evangelical church was formed in Constantinople, he was chosen their pastor. He was soon the subject of bitter, unrelenting persecution. But his work and sufferings upon earth were short. A disease induced by his severe trials, in a few days resulted in death. During his sickness, he was calm and peaceful. Mr. Dwight thus speaks of his strong hope in prospect of eternity, and the closing scene of his life:—

I found him stayed on Christ, as his only and all-sufficient Saviour, and “rejoicing in him with joy unspeakable and full of glory.” After he had expressed his sense of the nearness and preciousness of Christ,

in answer to my inquiries,—I asked if he felt that he had any sin? With a slow but full voice, he replied,—“My heart is full of sin; but Jesus Christ is my righteousness, my sanctification, and my complete redemption.” I asked him if he had any hope in any thing which he had done? With great emphasis, and with a loud voice, he replied, “Not at all—only in the free and infinite grace of God.”

I asked him whether he wished to live or die? He replied, “which to choose I know not;” and after a short pause he added,—“Sometimes I long to depart, that I may be with Christ.” I then asked him if he also sometimes wished to live? He replied in the affirmative. I asked him why he wished to live. He said with great emphasis and solemnity,—“For the glory of Christ.” I asked him what had been his motive in leaving the Armenian church as he had done? He replied,—“The love of Christ.” I then begged him to inform me whether, now upon his dying bed, he fully approved of that act? He replied very readily,—“O yes.” I reminded him that he had been called to be a minister of Christ, and that he had labored much in his service, to extend his kingdom, and bring souls to repentance and salvation; and I desired him to tell me whether he now felt, that, on account of his abundant labors and sufferings for Christ's sake, he would be worthy, in part, to receive salvation? With great promptness he replied,—“By no means;” and after a slight pause he quoted, in full, this declaration of the apostle, stopping to take breath at the end of nearly every word,—“For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” Afterwards, in answer to my interrogatories, he expressed the greatest confidence in leaving in the hands of God, his beloved wife and child, and the people of his charge, from whom he was about to be separated.

There were present on this occa-

sion, besides his own relatives, the two deacons, and several of the brethren and sisters of the church; and their joy was almost unbounded, when they heard their dying pastor, with restored reason, giving such clear testimony to the all-sufficiency of Christ to support him in that trying hour. At the end of every answer he gave to my inquiries, they cried out, all over the room,—“Bless the Lord”—“Glory to God”—“Glory to God;” being wholly unable to restrain their feelings, and the sense of gratitude they felt, that God had granted him such an opportunity, and given him grace to bear such a testimony. The scene was one of surpassing interest. I have been present at many death-bed scenes, but I can truly say that I never witnessed any thing of the kind, so deeply affecting. I afterward engaged in prayer, and our departed brother uttered a long *amen*, at the end of every sentence, to the very end of the prayer. We arose from our knees, and, apparently, at that very moment, his reason left him again, never more to return to him in this world! One of the brethren of the church went to his bedside after the prayer, and with an agonizing voice, and an almost bursting heart, he cried out,—“Brother Apisghom! who shall preach to us? Who shall exhort us, when you are dead?” The beloved pastor was too far gone to reply; and all the brethren and sisters of the church present, gave vent to their feelings by a flood of tears.

CONVERSION OF AN INDIAN CHIEF.

From the last Indian Advocate we learn that a chief of much influence among the Choctaw Indians has recently professed faith in Christ. The missionary, brother Smedley, thus refers to the event:—

I reached the Choctaw Agency with pain and oppression of the

breast—but the following pleasing incident acted like a charm upon both body and mind. My beloved friend, Peter Folsom, Choctaw chief of Meshulatubbi district, opened his mind freely to me on the subject of religion, and expressed a wish to unite with us in church-membership. My poor desponding heart leaped for joy. The chief appeared to feel his responsibilities, and was very anxious to benefit his people both as regarded the body and the soul. I gave him the best advice I could, and expect to receive him at our next communion at Pheasant Bluff. He is eloquent in Choctaw, and pretty fluent in English; also, is somewhat educated and thirsts for knowledge.

SHANGHAI.

From the last number of the Spirit of Missions, we learn that Rev. Mr. Spalding, who sailed from this country with our missionaries in the Ashburton, has reached Shanghai, the field of his labors. The following is a brief extract from one of his letters:—

I attended the chapel services in Chinese on last Sunday morning, when Mr. Syle conducted the service and preached. The average congregations are from fifty to sixty, not including the children of the school, all of whom attend, of course, in accordance with the rules of the school. Though the whole service and the preaching was, of course, unintelligible to me, yet it was a matter of satisfaction and devout thankfulness to know, that our brother, after a period of less than two years, had succeeded so far in the acquisition of the language as to be able, by the blessing of God, to lead the devotions of his congregation in the same "tongue wherein they were born," and to tell them the "glad tidings" of the gospel in their own language. In all that I have seen, (and the encouragement increases every day,) I

feel happy in looking forward to the day when I may humbly hope to speak of the same "unsearchable riches" in Christ to this people. On Sunday afternoon, in company with Mr. Syle, I attended Mr. McClatchie's place of worship, and the room was well filled; and Mr. McClatchie read the 19th of St. John's gospel, (the most of the congregation having the same in their hands, in their own language,) and preached from the same portion of scripture. Mr. McClatchie is of the "Church Missionary Society" of the church of England. There will be an acquisition to this mission in the course of a few months, as two clergymen and a medical missionary will sail in November, from England, for this purpose.

It is often the case, that those living at a distance, and who have never had an opportunity of personal observation, form erroneous opinions in regard to the actual condition of heathen nations. They see productions and many specimens of art, brought from the land of China, for example, and they at once come to the conclusion, that it is almost impossible for them to be in so degraded a state as actual observation proves them to be. It is when you see them in their domestic and social relations that you are prepared in some measure to estimate the blighting effects which the absence of the principles of Christ naturally produces. I could speak of many revolting practices and habits, which I have seen with my own eyes, and which no one can avoid seeing, who goes into a Chinese street, to which I know that the wild and untutored savage that roams the western forest is a stranger.

HOME WORK.

From the last report of the Board of the China Mission Society of Kentucky, we select a brief extract, believing that it will apply, with

force, in all its statements, to many other parts of the south:—

The very small amount, which has hitherto been accomplished in proportion to our abilities and obligations, suggests the necessity of securing two specific objects, which we wish for a moment to urge especially upon the attention of our brethren in the ministry.

These two objects are *the diffusion of correct sentiments in respect to the missionary enterprise; and the general adoption of systematic methods of contribution.* And in the accomplishment of these objects, we repeat that we have a home work of far greater magnitude and moment, than even the warm friends of the cause generally suppose. The adequate illustration of either of these topics would require an extended essay; but this occasion will allow us only a few hints on both.

"The kingdoms of this world [will never have] become the kingdoms of our Lord and of his Christ," until God has made his people willing to increase by many thousand fold, the means of spreading the gospel of his Son, and until he has poured upon them a vastly greater spirit of supplication and entreaty for the salvation of a ruined world. Nor is this increase of prayer and effort to be expected, according to God's ordinary methods of working, while his people do not believe, or do not feel that the heathen are *perishing forever, for lack of knowledge*, and while they think to make for the support of this cause only meagre "sacrifices to God of that which costs them nothing."

Yet, strange as it may seem, we have known intelligent members of good repute, in some of our churches, that enjoy a stated ministry the larger part of the time, who express a vague unbelief and apathy in respect to the perishing state of the heathen. And we know how readily multitudes excuse themselves for not contributing to the spread of the gospel, when such contributions

would occasion some inconvenience or self-denial. There are very many who believe that their own children and friends can not be delivered from the "wrath to come," unless they are "brought out of nature's darkness into God's marvelous light," and yet while they have before them the vivid picture drawn in the New Testament, of the abominable pollution of the heathen world, confirmed by all history and observation, and while the word of the eternal God is proclaiming, that "without holiness no man shall see the Lord," they have no deep conviction, that these heathen are sinking into everlasting perdition. And where such painful and alarming errors prevail, it is certainly less strange that the subject of it should feel no guilt in lavishing hundreds for their personal and even sensual gratification, while they contribute but the merest pittance to send the lamp of life to those that are sitting covered with the shadow of death.

We may be assured, therefore, that a great work is to be performed, and a very great change is to be effected, before correct sentiments upon this subject will prevail among the thousands of our professed spiritual Israel.

And now, brethren, who is to impart every where, right instruction upon this subject? On whom rests the obligation to lead forward the churches to their long neglected duty? Who shall teach them to observe all things whatsoever Christ has commanded? To whom else should we look but to those pastors of the flock, whom "the Holy Ghost hath made overseers, to feed the church of God, which he hath purchased with his own blood?"

When christians of the present day, begin to return to those views in respect to the heathen, which were entertained by the New Testament churches in the time of Paul, contributions and prayer, which have always gone together in such matters, will be increased thirty, sixty, and a hundred fold. Nevertheless,

we should not wait till correct views prevail, before we attempt to establish a system of giving from principle, in place of those casual contributions which are obtained from the impulses of momentary feeling, when men happen to be present at some meeting, or address us upon the subject.

A mere glance at the resources of our churches, and the trifling amount which we have hitherto raised, will convince every unbiassed mind of the necessity of such a change.

At our last anniversary, allusion was made to the fact, that in the field open to the Southern Convention, \$50,000 were needed for the operations of the then current year, and that not less than \$5,000 would be a proper proportion of this amount, for the numbers and wealth of our brethren of this State. But, in the last two years, we have forwarded to that treasury, *less than fifteen hundred dollars*. This amount is equal to about *one cent per year*, for each member of our denomination in the State. Now a moment's calculation will show, that, with a system of contributions, in which each member should be invited to give moderately in proportion to his ability, the whole \$50,000 could be raised by Kentucky alone, and that it could be raised every year, without burthening any one. The number of our communicants in the State, is usually estimated at 70,000. Suppose it were only 50,000. Then a plan by which each church should raise an annual subscription equal to one dollar for each member, would furnish the amount. And no man understanding this, and having a right view of the piercing cries for the bread of life which are continually borne to us from the millions of the heathen world, can doubt that *we ought to do it*.

Let each church, then, fix upon a convenient season of the year for this purpose, (perhaps the last of autumn,) when they will endeavor to raise such an amount; let the pastor be requested to preach on the subject,

and then select a suitable number of brethren and sisters, who will invite every member of the church, (*man, woman and child*), to give *something*.

In a majority of cases, this effort properly made, would secure the amount proposed on the first trial. *Every one* who has been redeemed by the blood of Christ, should form the habit of feeling obligation, to do something in spreading his name and his truth over the earth, and the earlier in life this habit is established the better. If the amount contributed by a poor servant or a child, is but half a dime, it would be greatly more than has been *averaged* by your church members the past year; and a much more valuable object than the worth of the money would be secured in the interest and prayerfulness of the humble christian giver. We know a number of churches in other States, who have successfully undertaken this plan of raising \$1 per member for this cause annually. We have in mind, one very large church in this number, where every member was solicited, and where the smallest sum obtained was six cents, and the largest \$100.

We all admit that *system* is important in our business transactions. Why not act upon it in discharging our obligations to Christ and the heathen? We hesitate not to assert, that any agent who should induce only one half of our churches, even to attempt this plan in earnest, (aside from the other good accomplished) would raise more funds for this object, in a single year, than all that has been obtained in the last ten. But what agent is so suitable for this service as the pastor of the flock? the "under-shepherd" whom all the members know and trust, and to whom they are accustomed to look for instruction and encouragement, in respect to all their christian duties.

The last command of the ascending Redeemer to his disciples, "go ye into *all the world* and preach the gospel to every creature," is associated with the promise, "Lo, I am

with you alway, *even to the end of the world.*" This command, and promise of our Redeemer, therefore, are given to *every minister of Christ now*, as truly as they were to "the eleven." Does he not require that each of us "called of God," to this service of the ministry, should consider all the bearings of his last command, and, as in respect to all other things which he has commanded, so also in respect to *this*, that we should "teach and exhort with all long suffering."

Brethren, have you done your duty to your Master in this cause? How many of us will return from this meeting with the earnest purpose, God helping us, *to be faithful now?*

NESTORIAN ZEAL.

A beautiful incident, illustrating the zeal of Nestorian scholars, is related by Mr. Stoddard. As the Nestorian New Testament is sold for about a dollar a copy, and the pupils have no ready means of procuring such a sum, the missionaries proposed to them that they should commit the scripture proofs in a manual of Biblical Theology, amounting to about 1,200, promising to each one who should do so a copy of the New Testament. They applied themselves with great diligence to the task; many rose before daylight, and retired late, to secure the utmost possible time for study. The more intelligent advanced at the rate of 400 verses a week, and in about three weeks the missionaries presented each of them with a copy of the New Testament, which they received with tears of joy. But a few of the whole school remained at the expiration of two months who had not completed the task.—*Messenger.*

CALCUTTA.

About five thousand young men are pursuing a course of education

in English, in the city of Calcutta. It is supposed that not less than one thousand of those already educated, are convinced of the truth and claims of the christian religion, but are prevented from an avowal of their convictions through fear of persecution.

ENTIRE CONSECRATION.

In an appeal from the Madras Mission, to the American Board of Commissioners, the following language is employed:—"When the question shall not be, 'must I go to the heathen,' but, 'may I have the privilege thus to be conformed to my Saviour, and truly and practically have sympathy with him in the travail of his soul for a lost world?' and when every christian asks, what may I give of the Lord's substance entrusted to me, as a steward for this work; men and money will not be wanting! And when ministers and people, missionaries and converts, unite with one heart in wrestling prayer for a blessing, then may we hope that the Spirit will be poured upon us from above, and the high places of heathenism become the garden of the Lord."

The sentiment conveyed in this paragraph, is worthy of the consideration of all. Why should not the period thus referred to speedily come? Is not God's word requiring such devotion? Are not the indications of his providence calling loudly for the exercise of such concern for the spread of the Redeemer's kingdom and glory? Let each one of his disciples answer at the bar of conscience, while humbly prostrate before the cross, his dying love is seen and felt!

MISSIONARY TRAVELS.

Missionary travels form an interesting and important part of our evangelical literature. No travels that have ever been written can be fairly said to equal them in thrilling incident, or worthy object, or real value. They are generally the productions of men of disciplined minds, trained to habits of discriminating observation, and capable of taking comprehensive views of the countries and tribes which they visit. The

accurate scholarship of many of our missionaries qualifies them, in an eminent manner, for the responsible but useful task. Their knowledge of geography, history, and literature; their acquaintance with the elements of diverse language; their intellectual culture, guiding them to investigations which promise the most beneficial results, and directing their attention to points of the highest consequence, render their works the most interesting contributions of this department of learning.

Other Societies.

DEATH OF REV. WALTER M.
LOWRIE.

We sincerely sympathize with the Foreign Mission Board of the Presbyterian church, in the sudden death of their missionary at Ningpo, China, the Rev. Walter M. Lowrie. The circumstances connected with this painful event, have already been made public. Mr. Lowrie was the son of Walter Lowrie, Esq., Corresponding Secretary of the Board, and by his talents, piety and devotion to his work, gave promise of extensive usefulness. Referring to the bereavement of the Board, the venerable Dr. Alexander employs the following language, which we regard as applicable to ourselves as a denomination in the recent loss sustained by us in the death of our brother Samuel C. Clopton:—

This event, I think, is a solemn call of Providence to our whole church. It is evidently a token of the displeasure of our heavenly Father. God, by thus taking away one of the most eminent of our missionary corps, evidently calls the Presbyterian church to a solemn consideration of their ways; to an

earnest inquiry whether, as a body, we have done our duty; and especially, in relation to China. Some twenty years ago, the writer heard a speaker at a missionary meeting in Philadelphia, say, "If a hundred missionaries should now enter China, at different points, and every one of them should immediately be put to death, this would be a cheap sacrifice, if thereby that populous country should be opened for the preaching of the gospel." At that time, the most sanguine did not dare to hope for such an event in their day. But God, by a wonderful providence, has set the door wide open. Not merely one, but five great cities are made accessible, and right of residence and christian worship secured by treaty. In consequence, a number of the most promising and best educated men offered their services, and were sent. But did the church appreciate the importance of this extraordinary dispensation of Providence? Did she arouse herself from her long sleep, and come to the help of the Lord against the mighty? Did she enlarge her spirit of liberality, and begin to wrestle with God in fervent, incessant prayer for this empire, which contains one-third of the population of the globe? She did not. Had it not been for the generous donation of an anonymous individual, the Board would not have

been able to send out the promising men who offered. And even now, there exists a general apathy. A few churches and a few individuals seem to be sensible of the solemn, responsible circumstances in which we who live in this age, are placed. Professors of religion are too generally occupied with their own concerns; every one is attending to his farm or his merchandize; few have any deep feeling for the ark of God. Each one will build and decorate his own house, while the house of God is desolate.

Let the churches, then, consider this awful dispensation, as one in which they have a deep concern. Let the solemn inquiry be made in all our churches, and through all our borders, whether they have not been delinquent in their duty to the missionaries in China. Yea, let every individual ask himself, have I done my duty? Have I remembered daily, as I ought, those devoted men? Have I borne them feelingly on my heart at the throne of grace? Have I given as liberally of my substance to promote this object as I ought? Such inquiries, honestly made, would I believe, bring conviction home to almost every bosom. What, then, shall be the result? Having done amiss, is it our solemn purpose, by the help of the Lord, to do so no more? Let us, then, take words and return unto the Lord who hath smitten us. "Let the priests weep between the porch and the altar, and let them say, spare thy people, O Lord."

RECEIPTS OF MISSIONARY ASSOCIATIONS.

Receipts of Am. Board of Commissioners for the month of Dec. \$17,455
 Legacies \$1,831 65; Total 19,286 65.
 Receipts of Episcopal Board of For. Missions for the month ending Jan. 15, 3,541 02

For the month of Dec. the Presbyterian For. Miss. Board received, 5,879 46
 Receipts of Baptist Miss. Union for December, 4,712 48
 Receipts of Baptist Indian Miss. Ass'n for month ending January 5, 437 51

DONATIONS.

FROM JAN. 1 TO FEB. 1.

Virginia.

James Bidgood, a legacy from Samuel Mansfield, of Suffolk, 100,00
 Va. Bap. For. Miss. Society, per Doct. Wortham, Treasurer, 78,00
 Juvenile Male Miss. Society, 1st Bap. ch. Richmond, per ditto, Tr., 28,43
 206,43

North Carolina.

Bap. State Convention, per Rev. J. S. Purify, Tr., 90,00

South Carolina.

Pleasant Grove ch., per Dr. Johnson, (rec'd in July,) 3,12

Georgia.

Dr. Wm. H. Turpin, a new year's gift, 100,00
 Baptist ch. Augusta, col. by Dr. Wm. H. Turpin, 100,95
 200,95

Mississippi.

Collected by Rev. S. W. Sexton, agent, 50,00

Alabama.

Mrs. Martha E. S. Frier-son, per R. P. Lide, 5,00

Kentucky.

Miss Paulina Gregory, 1,25
 Covington Baptist church, per P. S. Bush, esq'r, 88,00
 89,25
 644,75

BIBLE FUND.

North Carolina.

Baptist Bible Society, per J. J. Biggs, Tr., 62,50
 717,25

ARC'D THOMAS, Treas'r.

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

GEORGIA.

Clinton—Rev. J. E. Sharpe's Report.

He has, during the quarter, supplied 7 stations, delivered 43 sermons and lectures, attended 18 prayer meetings, made 65 pastoral visits, assisted in the ordination of 1 minister, and traveled 573 miles.

Frequent allusions have been made to the interesting field among the blacks in counties where brother S. labors, and we have requested him to point out to the Board some one who would be acceptable to the planters. After making considerable effort to accomplish this desired object, he writes:—

"I am truly sorry that I have not been able to procure a missionary for the colored people in this field. I have held correspondence with two persons on this subject, whose services I did hope to secure, but I am disappointed. I have laid the subject before the Executive Board of the Central Association, and they have directed their missionaries to devote a portion of their time in this field. This is the best arrangement we can make at present. I trust the time is not distant when a faithful, judicious missionary will be sent to the thousands of colored people in this country. I design laboring more among them than I have done. The owners are willing—some have requested me to visit their plantations stately, and preach to their servants."

Enon Grove—Rev. James Davis' Report.

"During this fragmental quarter, my field of labor has been the West-

ern, Tallapoosa and Coosa Associations. I have regularly supplied two churches, rode 400 miles, preached 40 sermons, baptized 4, received by letter 8, aided in the ordination of 2 deacons; organized 3 Sabbath schools, with libraries, and 1 temperance society."

In future, brother Davis will make his principal stations at Rome, in Floyd county, and at Cedar town, in Paulding county.

SOUTH CAROLINA.

Rev. A. M. Cartledge's Report.

He states: "The Baptist cause is evidently increasing. Our church is better attended than it was last winter. The Sabbath school is becoming more interesting; although the increase of pupils has not been great, yet there has been a more regular attendance. One young man connected with the school gives evidence of conversion. Others in the congregation indicate concern for their spiritual condition."

NORTH CAROLINA.

Raleigh—Rev. J. J. Finch's Report.

During the quarter he has baptized 1, and received by letter 2. Owing to an attack of sickness, attendance at the State Convention and other public meetings, he has not been able to perform his usual amount of labor at home.

ALABAMA.

Van Buren—Rev. W. C. Mynatt's Report.

He has labored only a portion of the time during the quarter. He says:—

"I regularly supply 4 churches, labored 38 days, preached 39 ser-

mons, baptized 8 persons, obtained 35 signatures to the temperance pledge, and traveled 494 miles."

Dudleyville—Rev. J. M. Russell's Report.

During this quarter he has traveled 1,450 miles, visited 112 families, delivered 55 sermons and 32 exhortations, baptized 1, received by letter 15, ordained 1 deacon, delivered 5 addresses on the subject of temperance, constituted 1 church, established the concert for prayer at five different places of public worship, and obtained 23 subscribers to the *Missionary Journal*.

KENTUCKY.

Louisville—Rev. B. C. Morse's Report.

This missionary entered his field early in October last. He has the pastoral charge of the 4th Baptist church in the city of Louisville. He occupies a portion of the city which is very destitute of preaching, and affords an interesting field of usefulness. The church numbers 97 members. Very few of them possess means above a comfortable support. Their house of worship is far from being inviting—they need, and must have, a new one. Other churches will make a well-bestowed charity in aiding them in the erection of a comfortable and commodious house.

Formerly, this church received large accessions during exciting revivals; and with some members, valuable for their piety and discretion, others were added, who brought with them very little moral worth. Their new and energetic pastor has already commenced the work of reform, and will not, we presume, lay aside the pruning knife till all the decaying branches are removed.

Connected with the church there

is a Sabbath school of 65 pupils, and an infant school of 35; teachers 15.

MISSISSIPPI.

Vicksburg—Rev. W. C. Crane's Report.

Two have been baptized and one received by letter. Monthly concert regularly observed, and collections made. The ladies have had a Fair to complete their church edifice. The pastor states, that "it was conducted in an unexceptionable manner. Over \$850 were taken in, of which \$600 is clear gain. With this sum and other resources, which we think can be commanded, we hope this spring to finish our meeting house in a neat and comfortable manner."

TEXAS.

Montgomery—Rev. J. W. D. Creath's Report.

The last report of this missionary gives the following statistics:—720 miles traveled, 86 pastoral visits, 13 persons received into churches by letter, 16 by baptism, 1 by restoration, 20 lectures on religious subjects. Prospects encouraging; congregations large and attentive; Sabbath schools and Bible classes will be kept up during the winter.

Summary of his labors during the year—Added by letter and baptism, 76; sermons preached, 103; miles traveled, 2,000; pastoral visits, 182; prayer meetings, 30; exhortations, 40; temperance addresses, 2; persons signed the temperance pledge, 220; children taught in the Sabbath school, 175.

One year ago, when bro. Creath entered this field, he wrote: "I am without houses of worship, and without congregations; and the prospects are exceedingly gloomy." What a

delightful contrast his field now exhibits! It is truly encouraging to the friends of domestic missions.

From Rev. James Huckins, Galveston.

“During the entire months of October and November, my attention was almost exclusively confined to the sick, the dying, the dead and the bereaved. Hence I could accomplish but little in preaching, though I attempted it every Lord's day. For two months our prayer meetings and Sabbath school were suspended; but I am happy to say, that both are now resumed, and that the scattered congregation is being collected. Some improvement in religious feeling is apparent.

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**NORTH RIVER ASSOCIATION, ALA.**

Reports 63 received by baptism; total 843; 8 ordained ministers and 6 licensed; employs two missionaries a portion of their time. One reports nine months labor; constituted two churches on the principles of entire abstinence from the use of ardent spirits; rode 3,254 miles; delivered 156 sermons and 33 exhortations; baptized 41 converts; ordained three ministers and four deacons, and collected \$200 for domestic missions.

The other missionary reports 52 days' labor; delivered 35 sermons and 12 exhortations; baptized twenty persons, and collected \$39 for domestic missions.

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SALINE BAP. ASSOCIATION, ARK.

Eleventh Annual Meeting.—Baptized during the year, 150; total membership, 917; and 12 preachers. \$81 for missions.

This body earnestly recommended

to the churches the subjects of Missions, Temperance and Sabbath schools. It also recommends the organization of a State Convention, and invites all interested in the matter to meet with the Brownsville church, Dallas county, Arkansas, on Thursday before the 4th Lord's day in September next.

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**TUSKALOOSA ASSOCIATION, ALA.**

Baptized 273; total 2,158; 17 ordained ministers and one licentiate. Two missionaries employed a part of the time. Their united labors are, 17 protracted meetings; 123 days' labor; 149 sermons; baptized and received for baptism, 90; \$247 25 collected for home missions; 316 vols. of religious books, 63 Bibles and Testaments, 2,830 pages of tracts distributed.

Some extracts from their reports will interest the readers of the Journal:—

“On Saturday, I preached at Dun's Creek. The house was crowded. With few exceptions, the whole congregation seemed to be in a flood of tears. They continued one after another to drop upon their knees, crying for mercy, until but few remained unmoved. I prayed for them, and gave them the best instruction I was able, and distributed among them a bundle of tracts. I was informed that a whole generation, on both sides of the Sipsy, had grown up since there had been a revival of religion in that scope of country. The destitution is awfully great; preaching seems to have a powerful effect. A part of the congregation at Bethany followed me to this place. Here we parted in tears.

They returned to their homes, and I went on to my next appointment.

"Aug. 18.—I have just returned from a tour of thirteen days. My first meeting was in Walker county, near Heard's Shoals on the Warrior river, in a school-house without a floor. I was told that there were young men and women here who had scarcely heard a sermon in their lives. Fiddling, dancing and drinking are carried on to great excess. Yet most of the people came to hear, and were greatly affected. It was truly moving to see men, whose heads were silvered over, with their weather-beaten cheeks bathed in tears, bowing at the anxious seat and asking an interest in our prayers. The people were so anxious to hear, they would come from eight to ten miles on foot every day; and when we left, almost every one seemed deeply concerned.

"Sept. 14.—I have returned, after an absence of twenty-five days. First meeting at Bethabara. After a few days, the work of conviction was powerful,—especially among the young men. They continued to stare and gaze at me with amazement, until Thursday night, at which time, during a short, calm exhortation, eight of them fell prostrate at their seats. I have seldom witnessed such powerful convictions. Some eight or ten others came forward for prayer.

"At Bethany, after preaching, eight or ten came forward for prayer; which was offered, and the congregation dismissed. But the people would not leave the house,—the anxious still sat weeping. The brethren continued in prayer and singing

about two hours. Two young men obtained hope.

"My next appointment was at Dun's Creek. It continued seven days and nights. During the third and fourth nights, 28 indulged hope. There were about 50 anxious persons each night, and though so many professed, yet the number of the anxious seemed to remain undiminished. Besides these, in passing through the congregation, I found several prostrate on the cold ground, and sitting against the trees. Such deep groans, and such a scene of weeping and rejoicing, I have seldom, if ever, witnessed."

The other missionary writes:—

"At the 'Shades of Death,' the meeting continued three days. This people ought not to be neglected. I have labored alone. Other ministers were so occupied that I could obtain no help. The preparation the people had made, the manifest desire to hear, and their close attention during the whole meeting, will be long remembered by me.

"At Hepzibah, our meeting continued eight days. Thirty-six professed hope; twenty-three were baptized; fifteen or sixteen anxious souls were left weeping. They were unwilling we should close the meeting. A man and his wife were there, who had not heard a sermon in twenty years.

"At Mt. Moriah, the meeting continued six days. Twenty-six professed religion."

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EBENEZER ASSOCIATION, ALA.

Anti-missionary; baptized, thirty-four; whole number, 1,125; decrease last year, 18.

## ALABAMA.

We lay before our readers the report on Domestic Missions, adopted by the Alabama Baptist Convention at its last meeting, trusting it will be carefully read—its facts and appeals attentively considered.

*Report of the Committee.*

The subject referred to your committee is intimately connected with the best interests of our churches, and with the salvation of a very large proportion of the population of our country. It, at once, commends itself to all who entertain correct views of the Redeemer's kingdom. It is a system of *doing good*, established by the Founder of the christian religion. He was a domestic missionary. He preached the gospel to the poor. When his disciples would detain him too long in one place, he said, "Let us go into the next towns, that I may preach there also." "He went through every city and village, preaching and shewing the glad tidings of the kingdom of God." It is emphatically said of him, "*He went about doing good.*"

Especially was his mission to the poor of "his own" country. This principle of disinterested benevolence shed a charming lustre along his entire pathway; gladdening the hearts of those accompanying him. Whether visiting from house to house, from village to village; by the sea-side or on the mountain-top, he gloried in "preaching the gospel to the poor, in healing the broken-hearted, preaching deliverance to the captives, and recovering of sight to the blind." He implanted this principle in the hearts of his disciples. He said unto them, "Go to the lost sheep of the house of Israel." And "they went through the towns, preaching the gospel, and healing everywhere."

In an eminent degree did the apostles and ministers of Christ possess this spirit, after his ascension. It was this living, animating principle which called into activity, and direct-

ed all their energies; so that, "daily, in the temple and in every house, they ceased not to teach and preach Jesus Christ."

Hear one giving utterance to an overflowing soul! "My heart's desire and prayer to God for Israel is, that they might be saved."—Nay, he is ready to make a sacrifice, if it would secure their salvation:—"I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

This spirit was not confined to the *ministers* of the gospel. It animated the apostolic churches. They "gave themselves unto the Lord." In giving *themselves* they gave *all*. "They that had possessions sold them," and consecrated the proceeds to the work of doing good. They gave according "to their power, yea, and beyond their power," to send the gospel to others.

There is cause of profound gratitude to God, that this principle now lives and moves among us. Ministers, not a few, are willing to leave comfortable homes, endeared friends, inviting churches, and competent support, for the toils and privations of a missionary life in the poor and uninviting portions of our country. Many individuals, churches and associations are making commendable efforts to sustain these devoted servants of Christ.

The God of missions is most graciously owning these labors of love. Hundreds have been "added unto the Lord,"—churches have been established,—meeting houses erected,—Sabbath schools and Bible classes organized,—missionary and temperance societies formed,—Bibles, tracts and religious books circulated. Many who were "sitting in the region and shadow of death, have seen great light." Whole neighborhoods as sterile as pagan deserts, have been made to bud and blossom as the rose.

During the year, there have been employed in the State about twenty missionaries. The following summary of their united labors, is as accurate as your committee have been

able to make, from the data furnished them: About 2,500 days' labor; 2,000 sermons and addresses delivered; 520 received by baptism, and 100 by letter; two meeting houses built; two ministers and six deacons ordained; six churches constituted; many religious visits to families made; a large number of tracts, religious books, Bibles and Testaments distributed; and 20,000 miles traveled.

In addition to the above encouraging features, your committee cannot fail to make grateful mention of the interest generally manifested in behalf of our colored population. Almost every Association makes reports and passes resolutions on this subject. Missionaries are appointed to preach to the slaves. Catechisms are prepared, and in many places classes are formed for oral instruction. Churches are making more ample provision for their religious improvement. Many pastors preach to them, in separate congregations, in the afternoon of each Sabbath of regular service. Some planters are erecting houses of worship on their own premises, and employing, at their own expense, missionaries to preach to their servants. Others are contributing, some their hundred and others their fifty dollars annually to this object. Thousands of these servants have been brought to the knowledge of the truth by these instrumentalities.

In view of these encouraging indications, your committee would urge upon your attention the following considerations:—

1. That our responsibilities to increase these labors of love, are in proportion to the measure of success which has attended our efforts. God has multiplied our churches, and added largely to our membership; thus increased our debt of gratitude. With the *poor*, he has brought in the rich; thus increased our ability. And the measure of our ability is the measure of our obligation.

2. Our knowledge of the destitution with which our country abounds,

increases our responsibility. We can no longer plead ignorance of our neighbors' wants. We have abundant evidence that many families and neighborhoods possess neither the advantages of the living ministry nor the word of God. Many of mature age have never heard a gospel sermon,—more who have not heard one in many years. They are exposed to fatal religious errors in varied and delusive forms. They are diseased and dying,—dying *by* their sins, and *in* their sins. We know these things, and how can we excuse ourselves?

3. The fact that we possess the *known*, and the *only* remedy that can save, greatly increases our responsibility. The gospel is the infallible remedy provided for sinners. It is "the power of God, and the wisdom of God unto salvation, to them that believe." "But how can they believe on him of whom they have not heard,—and how can they hear without a preacher,—and how can they preach except they be sent?" Such is their condition, and such is the only remedy. This gospel we possess, together with the ability to send it to them. How great must be our guilt, if they perish through our neglect? What excuse can we render for our indifference? Are we indifferent? Have we no gratitude to God for the many blessings and peculiar advantages we possess—no compassion for men perishing in their sin and guilt? If we say "we have," let us test the strength of these emotions by our unceasing exertions to preach the gospel to the poor. If the extent of our christian benevolence is measured by our *sacrifices* to save sinners, can we lay claim to much?

O! let us look to the cross! From thence let us draw our motives to action. There can be none higher,—Christ's love to us,—ours in return to him,—an unquenchable desire that he may be honored and souls saved.

The resolutions accompanying the foregoing report are omitted for want of space.

**Donations.**

FROM OCT. 1, TO JAN. 1, CONTINUED.

*South Carolina.*

|                              |       |
|------------------------------|-------|
| Rev. William P. Hill, agent— |       |
| W. H. Merritt,               | 2,00  |
| Evan Prothro,                | 25,00 |
| J. H. Merritt,               | 2,00  |
| James Kitching,              | 5,00  |
| J. Corbett,                  | 10,00 |
| W. Smith,                    | 25    |
| J. E. Prothro,               | 5,00  |
| E. Tyler,                    | 5,00  |
| W. Watkins,                  | 5,00  |
| C. Staley,                   | 5,00  |
| J. Tyler,                    | 5,00  |
| H. Wall,                     | 2,00  |
| W. Armstrong,                | 2,00  |
| W. Brooker,                  | 5,00  |
| D. S. Tyler,                 | 5,00  |
| Jackson Teague,              | 5,00  |
| James Garvin,                | 1,00  |
| John Ott,                    | 1,00  |
| W. J. Fickling,              | 1,00  |
| W. Fort,                     | 5,00  |
| Treasurer of Edisto Asso'n,  | 23,56 |
| A. P. Vinson and lady,       | 6,00  |
| M. Sanders,                  | 5,00  |
| Mrs. M. Belser,              | 3,00  |
| W. Ramsey,                   | 5,00  |
| N. Graham,                   | 2,00  |
| Sumterville church,          | 25,00 |
| T. Adams and lady,           | 5,00  |
| J. A. Black,                 | 5,00  |
| Miss Jane Gunter,            | 2,00  |
| J. R. Pauldin,               | 1,00  |
| D. F. Speigner,              | 1,00  |
| J. Effler,                   | 1,00  |
| C. Eretsnaiger,              | 5,00  |
| E. Dorrity,                  | 1,00  |
| W. Dunn,                     | 1,00  |
| S. Woovard,                  | 1,00  |
| J. S. Antley,                | 5,00  |
| John Woodward,               | 1,00  |
| S. Watson,                   | 50    |
| W. Kelley,                   | 1,00  |
| Simon Kelley,                | 2,00  |
| Louisa Woodward,             | 1,00  |
| Mrs. E. Woodward,            | 1,00  |
| B. S. Gibson,                | 2,00  |
| G. S. Ulmer,                 | 2,00  |
| Mrs. Brevard,                | 4,00  |
| E. Hopkins,                  | 5,00  |
| J. D. Hopkins,               | 5,00  |
| — Huggins,                   | 1,00  |
| S. B. Wilkins,               | 5,00  |
| John Neale,                  | 5,00  |
| J. D. Smith,                 | 1,00  |
| Mrs. E. C. Smith,            | 2,00  |
| T. Easterlin,                | 1,00  |
| W. E. Hughson,               | 2,00  |
| R. Furman,                   | 5,00  |
| B. Pack,                     | 2,00  |
| J. B. Fleming,               | 5,00  |
| E. M. Dorrity,               | 50    |
| W. Holmes,                   | 50    |

|                                                |        |
|------------------------------------------------|--------|
| J. Felder,                                     | 5,00   |
| Laura Smith (by C. Pus-<br>tringer),           | 2,50   |
| Sarah Smith,                                   | 2,50   |
| James T. Boyce,                                | 10,00  |
| J. Wilson, Treasurer of<br>Welsh Neck Asso'n,  | 123,60 |
| Cash,                                          | 50     |
| N. B. Thomas,                                  | 10,00  |
| A friend,                                      | 5,00   |
| J. M. W. Hill,                                 | 5,00   |
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| J. Hoover,                                     | 5,00   |
| C. H. Colding,                                 | 5,00   |
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| R. J. Davant,                                  | 25,00  |
| J. Turner,                                     | 2,00   |
| R. J. Fitts,                                   | 3,00   |
| H. Smart,                                      | 5,00   |
| H. D. Duncan,                                  | 5,00   |
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905,81



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80,00

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744,50

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SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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VOL. II.

APRIL, 1848.

NO. 11.

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REVIEW.

**Memoir of William G. Crocker, late Missionary in West Africa, among the Bassas, including a history of the Bassa Mission. By R. B. Medbery. Gould, Kendall & Lincoln, Boston. 300 pp.**

The truly benevolent heart cannot but be painfully affected, by the comparatively feeble efforts which have been put forth for the diffusion of evangelic truth among the millions of Africa. Her tribes seem to have been, by common consent, the sport of misrule and oppression. From enlightened nations, how many more have gone forth to pillage her towns and to prey upon her sons, than to offer her the bread of eternal life. If the zeal and hardihood of her reckless spoilers, had been evinced by the christian church to bless and save, long ere this the entire extent of her eastern and western coast would have been lined with flourishing towns and villages, all under the controlling influence of our holy religion. The regenerating power of the gospel would have been felt in the happy experience of thousands, while civilization, with all its attendant blessings, would have followed in its train. Her wildernesses and solitary places, would have been glad; her deserts rejoiced and blossomed as the rose. Instead of this, however, her ever blooming, ever fragrant bowers, have been but little visited by the foreigner, "but for to steal, and to kill, and to destroy."

• While the voice of melody, attuned by joyful hearts, might have resounded through her forests and along her plains, little else has been heard but bitter wailing, as through her own superstitions, and by the unholy cupidity of her foreign foes, her children have been pursued, and trampled under foot.

These reflections have been awakened by reading the Memoir of Crocker, whose interest in all that relates to the welfare of Africa, stands out in striking contrast with the apathy of the christian world. The authoress has performed a seasonable work in collecting and arranging the facts connected with his history. She has adopted a judicious plan, in framing the biography. It is made up principally of the letters and journal of the lamented missionary. These breathe so much of the spirit of the gospel, that it would be scarcely possible to rise from their perusal, without spiritual improvement. Especially will the influence of these pages be happy in

awakening, and increasing the spirit of missions. The information they furnish, in regard to the manners and customs of various native tribes on the coast, will be found useful.

William G. Crocker was a native of Newburyport., Mass. He was born Feb. 10, 1805. His parents being pious, sought in early life to instil into his mind the knowledge of divine truth. At about the age of twenty, he became the subject of special seriousness, and was led to the joyful acceptance of the gospel. The first Lord's day in December, 1825, he was baptized and united with the Baptist church. In early life he worked at the shoe making trade, and afterwards became a printer. During the intervals of rest from his occupation, he was diligently employed in the cultivation of his mental powers. Like William Carey, the great pioneer of modern missionary operations, he left no proper means untried to gratify his thirst for knowledge. By teaching school, and working at his trade, means were secured to enable him to prosecute his preparatory course of study. He studied at South Reading, and afterwards at the Newton Theological Institution. During the year 1834, he was accepted by the Foreign Mission Board in Boston, as a missionary to the coast of Africa. The following reference to the early history of the African Mission, is worthy of insertion here:—

“The first missionaries of the American Baptist Board to West Africa, were two colored brethren, Lott Carey and Colin Teage, both of Richmond, Virginia. They were accepted of the Board for this service in 1819, and having spent two years in fitting themselves for the missionary work, sailed from America, Jan. 23, 1821, as emigrants of the American Colonization Society; their outfit having been furnished them by the Richmond African Baptist Missionary Society, at an expense of about \$700. Their efforts were expended mainly among the colonists at Free Town and Monrovia, where several persons were baptized, and a house of worship erected under their direction. They also gathered a school of thirty-two pupils, more than half of whom were Veys, a tribe of natives, inhabiting Grand Cape Mount, eighty miles north of Monrovia.

“In 1825, Rev. Calvin Holton having been accepted by the Board for this service, was ordained at Beverly, Mass., and sailed from Boston in an emigrant ship; but died in the month of July of his first year's residence in Africa.

“The next missionary of the American Baptist Board to Africa was Rev. Benjamin Skinner, who, having been ordained in Richmond, Va., sailed from America on the fourth of October, and reached Monrovia in December. Having been in Africa a little more than six months, during which time he buried his wife and two children, he embarked for the United States in feeble health, and died twenty days from port.

“After his death, the Board abandoned for a time the idea of white persons living in Africa. But though colored persons of suitable character for missionaries were earnestly sought, none could be found; and for several years no missionaries were sent out to take the place of those who had thus suddenly been called from their labors.

"The Board, however, still kept their eye on Africa as an interesting field for missionary labors, and were rejoiced to learn, from time to time, of the increase of the little branch churches in the different villages of the colony, which embraced, according to Dr. E. Skinner, in 1835, 248 communicants. But it was particularly to the native tribes that the attention of the Board was directed. Year after year, their claims were urged upon the public, but without effect; until the Board were led to inquire, 'Is there not one in all the land, who will regard the appeal? Whom shall we send, and who will go for us?'"

This appeal was answered by Mr. Crocker, and by Rev. William Mylne, then connected with the Second Baptist church of Richmond, Va. They were accepted by the Board, and sailed in company with Dr. Skinner, in the brig Susan Elizabeth, from the city of New York. The passage was short and comparatively pleasant. They immediately repaired to Millsburg for the purpose of acclimation and the study of the Bassa language. Referring to these subjects, Mr. Crocker says:—

"I feel very desirous of seeing a Baptist missionary establishment in this place, where, as from a radiating centre, light shall be diffused far and wide; some comparatively healthy location which may prove a rallying point for the acclimation of new missionaries, and where facilities may be at hand for acquiring a knowledge of the native tongues. Such an establishment I trust will exist sooner or later. Whether we shall live to see it is altogether uncertain. As the noxious vapors which produce so deleterious effects on unacclimated persons, do not seem to rise very high in a condensed form, I think a house, erected on some one of the elevated spots not far from us, would be comparatively safe for new comers.

"In learning the Bassa, we give out an English word to our teacher, who gives us the Bassa word. After endeavoring to imitate his pronunciation as nearly as possible, we endeavor to write it down, employing such a combination of letters as will most nearly give the sound. Find it no small matter to imitate the uncouth sounds of the native tongue. But He, who endowed his disciples in ancient times with the gift of tongues, can enable us to acquire all the languages necessary for the propagation of the gospel here. If not permitted to live long enough to acquire a knowledge of the language ourselves, we hope to be able to leave something which may help others to acquire it. The gospel must and will be preached to the natives of this country in their own tongue. If we are permitted to do anything towards accomplishing this object, we shall consider ourselves highly honored of God."

The information contained in the following extract will be useful to our readers, particularly as the Board of the Southern Baptist Convention have several laborers along this coast. All the places referred to are more or less occupied by us, excepting Marshall and Greenville, and the time may not be distant, when the entire destitution within these limits will be supplied:—

"The territory of Liberia, from St. Paul's river on the north-west to

Calvary river on the south-east, is about 800 miles long and from 10 to 40 miles broad. The northerly portion, including Marshall, is called **Monrovia**, and is under the jurisdiction of the American Colonization Society. **Bassa** Cove colony, including Edina and Bassa Cove, is under the patronage of the New York and Pennsylvania Colonization Societies. The colony at Senou or Greenville was settled by the Mississippi Colonization Society, and the Maryland colony at Cape Palmas, seventy or eighty miles eastwardly from Senou, was founded by the Maryland Colonization Society.

"The principal town in Monrovia colony is Monrovia, so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is situated on the left bank of the Mesurado river, near its mouth, on high ground, which, as it extends towards the sea, rises into a lofty promontory. Monrovia has 'a considerable coasting trade by means of small vessels built and owned by its own citizens, and its harbor is seldom clear of foreign vessels.'

"Northerly from Monrovia at a distant of five miles, is **New Georgia**, on the Stockton Creek, the inhabitants of which, about 300, are recaptured natives, belonging to the Congo and Elbo tribes. The town is flat and level, the soil fertile, and the general appearance of things as creditable for neatness and industry, as in any of the towns in the colony. A Baptist church is organized here, containing in 1842 about seventy members.

"Caldwell, named from Elias B Caldwell, one of the earliest and most ardent friends and first secretary of the American Colonization Society, is on St. Paul's river, eight miles from Monrovia. It once contained six or seven hundred inhabitants, but has greatly diminished in population owing to its unhealthiness and other causes.

"Millsburg, on the same river, is twelve miles above Caldwell, and is considered a comparatively healthy place. It is called Millsburg in memory of the estimable Samuel J. Mills, one of the most efficient agents in the establishment of the colony. It is an agricultural village, with a fine soil; and, were there a spirit of industry in the people, with good implements of husbandry and working cattle, every thing essential to convenience and comfort might be procured there. There is a Baptist church in this place of thirty or forty members, as also at Caldwell, supplied with preaching in part from Monrovia. The Baptist church at Monrovia numbers about 164 members. Rev. Hilary Teage, pastor.

"As you proceed down the coast from Monrovia about thirty-five miles, you come to the town of Marshall, so named in honor of the late Chief Justice Marshall. It is a small agricultural village near the mouth of Junk river, on its right bank. The soil is not particularly good, but at certain periods of the year the inhabitants can procure fish, and especially oysters, in abundance, so that with a little industry, they might live comfortably. There are a few members of Baptist churches here, who enjoy the preaching of the gospel occasionally, and with the help of brethren from Monrovia, who reside here much of the time for the purpose of trading with the natives, maintain stated prayer-meetings and a Sabbath school.

"About seventy miles south-east from Monrovia in lat. 6° N. and long.

11° West, is Edina, a pleasant village of three or four hundred inhabitants, having the ocean on the south-west, and on the east, a broad expanse of water formed by the union of the St. John's, Mechlin, or Benson rivers. The inhabitants, besides attending to agriculture, trade in palm-oil and camwood.

"On the opposite side of the broad basin, formed by the union of the St. John's and Benson rivers, stands Bassa Cove, containing about 300 inhabitants. The town has been built on its present site about seven years, but has suffered much from wars with the natives. The Baptist church numbers from thirty to forty members. The church at Edina has about twenty.

"Senou, on the right bank of Senou river, and four miles from its mouth, is of recent establishment, but has an excellent harbor, with a vast tract of productive country inland. It is about seventy miles from Edina.

"The entire population of the colonies including Cape Palmas, is 5000, of whom about 3500 are colored emigrants from this country, and the remainder natives of Africa who have come into the colonies to learn 'Merica fash.'"

As our missionaries are making efforts for the spiritual benefit of the Bassas, we introduce from the volume a brief reference to this people:—

"The territory of the Bassa people extends from Junk river to the river Cesters, about ninety miles on the coast; and from all the information I have been able to gain, I think they occupy most of the country between these points for about seventy miles back from the sea. Their number was estimated by Mr. Ashman at 125,000. As this would give about twenty to a square mile, it probably is not far from the truth. The language of this tribe seems to be understood pretty extensively, even by those among them who speak another language.

"The Bassas are as ignorant and degraded as any other tribe on the western coast. They are a timid, indolent and unambitious people. Not having had any written language, they have no knowledge of the arts and sciences, and seem to have gone on for ages in the same track, following implicitly the customs of their ancestors. They seem indeed to regard any innovation almost as a crime. Their manners are simple and their wants few. They depend on the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. As there is no individual property in land, each person selects some spot which, by not having been cultivated for several years, has grown up to trees and bushes. These, with the aid of his wife or wives, he cuts down in the dry season, and, after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. The farm having been burned, almost all the rest of the work devolves upon the women. The time occupied by the men in farming is not far from three months. The remainder of the year is spent chiefly in idleness. Some however are more industrious than others, and employ a portion of their leisure time in making canoes, paddles, rice mortars, etc. Some are employed by the colonists to bring camwood from the interior, and others are hired to work on their farms.

“Though they are generally averse to labor, and always call their farming season a time of trouble, yet for the sake of reward they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard. Indeed there is but very little encouragement for a common individual to lay up wealth. The moment one gets a little more than his neighbors, he is the object of envy, and subject to heavy exactions from the head of the town. If he is known to have anything valuable, the head man will frequently ask it as a present. If he refuses he is liable to be brought into a difficulty which will cost him twice as much as the article desired. Besides the sensuality of the natives is frequently bringing them into difficulties with their neighbors, or with the head man, who has often twenty or thirty wives of all ages. In such cases the damage sustained is always estimated very much according to the pecuniary resources of the offender. Sometimes, when the criminal has nothing to pay, nor any friends to redeem him, he is sold as a slave.

“The people of this tribe live in small villages, containing from twenty to two hundred houses. Each man, with the exception of the head man, builds his own house. These houses are of various sizes, from six or eight feet square, to twenty feet long and a dozen wide. The usual size is not far from eight feet square. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, which, when well put on, effectually sheds the rain. This roof projects two or more feet beyond the sides of the house, and generally comes down to within four or five feet from the ground. By this means the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed. This is formed of a mat, resting on a kind of framework, which is raised from the ground about eighteen inches; or frequently it is made of earth elevated above the rest of the floor about six inches, and covered with a mat. A portion of the floor or ground is left for a fire. The natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

“An inventory of the domestic utensils of the natives would illustrate the adage,

‘Man wants but little here below.’

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes, not always, a wooden spoon for eating, comprise all that many a native family owns of these articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces, without the aid of needles or scissors, forms the robe of their most respectable females. The cloth is, by females of the Bassa tribe, wrapped round the body so as to lap in front; the width of the cloth, which is usually from three quarters to a yard, forming the length of the garment. The men use generally about a yard of cloth, put on as best comports with their sense of decency. Some of the tribes on the coast

differ from these in their mode of wearing clothes. The Grebo men, at Cape Palmas, dress like the Bassa women, and their women like the Bassa men.

"The food of the natives is usually simple, consisting of rice, cassada, palm oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs, monkeys, snakes, frogs, and almost every kind of fish that can be procured.

"Their principal amusement is dancing to the sound of a drum, accompanying their instrument with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. Upon almost every occasion of joy, however trivial, the drum and song of the dancers are heard. But at the burial of a head man, great preparations are made; natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast!

"The Bassas seem to have no system of religion; indeed their ideas are so vague on this subject, that it is exceedingly difficult to ascertain what they really are. They are however much under the power of superstition. Their belief in witchcraft is amusing. Their grigri men are generally from some distance, or of another tribe, being shrewd men and capable of performing some juggling tricks, are viewed with a kind of awe, and impose most astonishingly upon their credulity. They live in much dread of being poisoned, and, as they seem generally to connect this poisoning with witchcraft, they wear on their bodies something furnished by their grigri men to guard them against that and other evils. They profess to believe that their grigris will protect them from bullets, but rarely put themselves in a situation to test their virtue.

"In regard to futurity they manifest astonishing blindness and ignorance. Indeed such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. Yet they have some vague notions of existence beyond the grave, and frequently carry food and throw it upon the grave of a deceased relative, years after his death. Some believe that the person who dies comes back an infant. It is the province of the grigri man to say who it is that has thus come back. The child is then called by the name of this person."

The following beautiful allusion to African scenery, will interest the reader;—

"The christian stranger, standing on her shores, cannot fail to be deeply touched as he gazes on the surrounding scenery, and associates it with the gloom and degradation of the people. Unfading verdure, and prolific vegetation meet the eye at every turn. Uncultivated soil, and tangled wild woods of large and small growth; trees, matted with countless varieties of creeping vines, interwoven by nature's own hand, with a strength that defies the blast of the sweeping tornado; these, united with the frequent hazy appearance of the atmosphere, and the uncivilized or savage habits of the natives, give it an aspect such as one acquainted with the history of Africa



would suppose it might well wear. Dark and mysterious land! Thy doom for ages seems written even on thy sunny skies and verdant scenery. Yet there is much of beauty to be found on her shores. Her rivers are richly romantic, shut in as they are on either side by trees and foliage of ever varying green, while here and there, sweet tiny flowers or fragrant blossoms, diffuse their perfume on the desert air. On their limpid waters the native canoe glides swiftly along, freighted with grotesque figures of human mould, some painted, tattooed or adorned with rings and horned grigris; which, together with their wild, harsh voices, and shrill music, both vocal and instrumental, must awaken in the bosom of a stranger feelings as novel as they will probably be indescribable. The rivers of Africa are very convenient, as they can be swiftly passed over in canoes, the only means of conveyance on some parts of the coast to the country towns. It is in this way that most of the tours of the missionaries are performed. Indeed there is seldom any other, except by long and fatiguing walks, through narrow paths of tangled shrubbery, where the traveler is frequently obliged to make his own way by cutting the branches as he proceeds; and where he must often wade through running brooks, or be borne on the shoulders of natives through bogs and swamps almost impassable. Yet nature has been lavish of her productions. Vegetation is richly luxuriant, and every kind of tropical fruit can be cultivated in that land."

We have room but for one other extract. Mr. Crocker continued in the field until compelled by feeble health to return to this country. While he remained, his life was spent in continued consecration to his work. He denied himself "almost the necessaries of life, that he might devote most of his personal allowance to advance the glorious work in which he was engaged. His fare was plain, his accommodations hardly accommodating, and his toils and efforts far beyond his strength." He arrived at New York July 1, 1841, and though somewhat improved in health by the voyage, he was soon prostrated by disease, which confined him to his chamber more than a year. For three hundred and sixty nights it was necessary to call in persons to sit up with him. His sufferings were extreme. He was, however, restored sufficiently to enable him to spend the winters of 1842-3 at the south. That visit will be remembered by many here with pleasure. Returning to the north in the spring with invigorated strength, he determined once more to seek his much loved field of labor on the coast of Africa. His native land for the last time was left in the beginning of 1844. He arrived at the coast, only to die. Referring to this mournful event, his wife thus writes:—

"With apparently comfortable health, and his usual bright spirits, we with our fellow passengers were rowed ashore. And never was a person hailed with more fervent joy, or more cordial affection. He seemed like an angel among them, and I might say, his face shone with the holy gratitude that stirred his heart. Brother Day, of Bexley, preached in the morning from the text, 'I have fought a good fight,' etc. After the services, the people thronged around him, for a shake of the hand, which evidently much affected him.

“ At noon he held a long conversation with brother Day in reference to the mission at Edina. After this he took me aside and told me that he had much enjoyed the morning sermon, but that he felt little like preaching himself in the afternoon, as his mind was a good deal excited and burdened with the mission. On our way to church, he told me that his mind was greatly burdened for his former field of labor, and that he also felt a great stricture and much braced. I had felt averse to his preaching before, but now I begged of him to say but little, and get some one to help him. He said he would do as I wished, adding, he felt a double care of his health on my account. He opened the service by reading the hymn commencing,

‘ There is a land of pure delight,’

and the Psalm, ‘ God is our refuge and strength, a very present help in time of trouble.’ Prayer was offered by another, and then he gave a very short sermon from Acts xv: 36, ‘ And some days after, Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’ He vividly described God’s dealings with him since he left Africa, his wonderful restoration, and the sweetness and richness of the grace of Christ to his soul; how it had supported him during his voyage in view of future sufferings, and how firmly he could then recline on the arms of Infinite Love, and calm in faith rely on him through approaching trials. He said he had left kindred and home to lay his bones in Africa, and, with the affection of Paul, had come to ask them how they did. He interrogated and warned christians with fervor, and closed with beseeching the impenitent, as one who would never in all probability again address them, to be reconciled to God. He then selected the hymn for a brother to read, commencing,

‘ When, O dear Jesus, when shall I  
Behold thee all serene.’

After singing he engaged in prayer, which he closed with the language of the apostle, ‘ I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day.’

“ He came from the pulpit with a face like death, and, taking me by the hand, said, ‘ I am very sick, I have been spitting blood ever since I closed my sermon.’ Oh! it seemed as if my heart would burst! I felt as if I had read his death seal. We soon reached the widow Teage’s, where we had dined, and he was immediately laid on a couch. Vomiting of blood ensued.”

“ When I found he was indeed gone, my soul almost refused to be comforted, for oh! he had become unspeakably dear. None could know him without loving him. And his ever affectionate attentions to me, his anxiety for my welfare and happiness, and his deep sympathy in the smallest trials, had bound him more and more firmly to my heart. Not only that, the love of God, which shone so brightly in all his ways—his unwavering resignation to the divine will,—his humble trust in the Saviour, and his firm,

daily confidence in his title to heaven, led me to love him with too fond an affection, inasmuch as I was beginning to lean on the creature more than the Creator. But although alone, surrounded by strangers, God gave me grace to cast my burden on him, and even so may he sustain you in this time of trouble."

## Board of Foreign Missions, Richmond, Va.

CHINA.

### CANTON MISSION.

*Journal of Brother Percy.*

We are happy to know that the health of brother Percy is sufficiently improved to allow him to prosecute his studies. It is hoped he will soon be able to tell the heathen, in their own language, the wonderful works of God. May his life and health be long spared.

Saturday, Nov'r 6.—Longing to direct the perishing Chinamen to the proper and only true worship of the only true God, I went out into the streets of Canton with my teacher, taking some religious tracts. Our own street had been observing the religious festival called Tah-tsen, for several days and nights. This occurs once a year throughout the city. Usually three or four streets observe it at the same time. Then they remove to other streets, till they have passed through the city. I think they have been celebrating this rite nearly four weeks. The manner is as follows:—At the head of each street (next the river, if it be on the river), they erect a very large bamboo shed, neatly covered and ornamented with rude pictures. The whole street is also covered from one end to the other with cotton cloth stretched across in the fashion of a waggon cover. Under this house and street covering are suspended hundreds of chandeliers and lamps, at short intervals, which, in the night, brilliantly illuminate the whole street. There are also houses, at intervals of

a few hundred yards along the street, illuminated in like manner. Moreover, they all have comical looking figures of warriors in battle, and statesmen in council; and along the street before each house are extended across the street crapes of various colors, and occasionally is seen the picture of some god or ancestor, with fruits presented. In the houses thus illuminated are seen many altars and idols, to whom offerings are made. During the night time many assemble to witness the ceremonies and performances. The priests, with their heads shaved entirely, and with flowing robes of yellow, variegated with fantastic figures embroidered, are ushered in with the gong and a band of music. Then singers, of what I cannot tell, amuse the people with their music for hours. The people stand and look on in crowds till tired, or business or inclination moves them away, when their places are filled by others. The street is constantly crowded on these occasions. The rite lasted four nights and three days. The people were much more respectful when we chanced to meet them in the streets, or passed their temple, than they were a year ago.

These temporary houses are now carried to other streets, and our street is engaged again in the usual business of buying, selling and gambling, &c.

Passing along our street, and then turning into one and another, we soon found ourselves in front of an ancient temple. We were met by the keeper, an old man of sixty, with huge spectacles, who kindly invited us in, de-

lighting to speak a few very broken sentences of English. We were welcomed to seats, and the tobacco pipe was offered. The temple is filled with altars and idols. After some conversation to many who assembled, I gave a few tracts, which were eagerly sought when they saw I had them. Then my teacher took occasion to preach the gospel to them, telling them of Jesus. He was listened to with much attention. The old gentleman, determined not to be outdone, either in kindness or devotion to religion, gave me a tract about the size of the one I gave him, and then got some more and gave them to the people standing round, stating, that the foreign teacher had given books teaching the worship of Jesus, and that he gave books teaching the worship of the gods. This raised a laugh.

We went into another temple, but as the people there were eating their rice, we only took opportunity of enquiring the names of some of the idols, and of the temple. They said the temple was that of the high —. This temple had many idols—many as large as a man. I was told one was the god of thunder. He holds an iron bar in his hand, and has a mouth like the bill of a bird. We left, greatly wishing that the true worship of God may supplant all idolatry.

Nov. 7, Sabbath.—Had preaching in the chapel to-day, as usual on Sabbaths. Ly Seen Shang, my teacher, preached with much animation, to a small but attentive audience, from Luke x: 21–24; and then brother Roberts spoke, and we gave books—the gospel by Luke, and a tract explaining the titles of the Saviour. Chinamen nearly always eagerly receive christian books, whether given in the chapel, the streets, or in boats. To what extent they are read is not known; but this I find, that in distributing books we are recognized as men who preach Jesus and give his books. We often hear it said, as we pass along the streets, that we are foreign devils, but more often that we

are teachers who give books and preach the gospel.

In the afternoon, went into a distant part of the city with books; were well received in most places. Some, indeed, cried out as we passed them, “kill the foreign devils;” but when they found out that we knew what they said, they seemed ashamed. To such we made it a rule to give books, and explain the gospel. They generally receive the books. At dark we were two miles distant from home. We enquired the way back, and readily a youth offered his services to find us a boat, for the river was not distant. We followed him, and soon came to the river's edge, where we took a small boat rowed by a woman with three small children, who often, apparently unconsciously, uttered *fanqui*—foreign devil—a proper name to designate all foreigners, as used by them, and not a name of reproach.

Hue Seen Shang, the colporteur and preacher, has just asked permission to visit his family, which lives twenty or thirty miles distant, and towards Macoa. He proposes to be absent two or three weeks, and to take scriptures with him, and to preach the gospel as he may have opportunity among his friends. I think it well.

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JOURNAL OF MR. ROBERTS.

Canton, July 27, 1847.

My Dear Brother:—Doctor Parker informed me to-day that the commissioners have agreed upon allowing me \$1,394, as indemnity for my losses by the robbery. He also stated that he would apply for its immediate payment. This is not very much, but it will settle a principle that will do good. And should this amount be promptly paid, it will help me considerably in re-building and improving my chapel and mission-house. Information has just been received that the “Ashburton,” with her precious cargo of missionaries, reached Hong Kong on the 25th in-

stant. Brother Percy is improving in health,—seems to be out of danger, and expects to leave in two or three days, Providence permitting, for Hong Kong, to spend there the residue of the summer. The doctor thinks this quite necessary for the restoration of his health. The last few days have appeared to be unusually hot, and I have felt the heat uncommonly severe, but my health has continued good and spirits fine, thank the Lord! It is a great thing for the missionary to be suited in his location (I surely should have died at Hong Kong before this time), and sustained in every respect, so as to be happy in mind and healthy in body; then he may do all things, and bear all things, the Lord strengthening him.

On the 16th instant (July), I recommenced public preaching again at the sound of the gong at the Uet-tung chapel, in the little temporary room that I have fitted up for that purpose. A pretty good number attended, say fifty or sixty, and were attentive.

On the 28th, brother Johnson arrived in Canton; seems to be in good health and spirits.

29th.—Brother Percy and lady, with brother Johnson, left to-day for Hong Kong, expecting to be gone about two months. So I am the sole agent representing the Southern Board in Canton at present.

August 6—What a blessing the gospel is in every respect! To-day I was reading in a Chinese book upon the chastity of females, which is held most sacred in China, of a female, as an example of this virtue, who, after the death of her husband, cut off her nose that she might be certain not to be induced to marry again. Poor creature! If she had only known the scriptures and taken them for her guide,—“if her husband be dead she is loosed from the law of her husband: so that she is no adulteress, though she be married to another man,”—she might have saved her nose; saved her superstitious conscience; married again if

she pleased, and still been as chaste as a virgin. Glorious gospel! Truly did Jesus say, “My yoke is easy and my burthen is light.” Let all remember it is the gospel that makes you differ. Then what will you do or give in aid of the promulgation of that blessed gospel among your benighted sisters here in China, in order that they may be delivered thereby from such inconveniences in this world, and a fearful doom in the next?

Monday, August 9.—I closed my bargain to-day, after much consultation, for the rebuilding of my chapel at \$650. It is to be about 47 feet long by 32 wide, two stories high. The chapel will be in the upper story. It is to be commenced immediately, and is to be finished in two months and a half; and will really be “the first Baptist church in Canton,” though still called the “UET-TUNG” chapel.

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#### SHANGHAI MISSION.

By a letter from brother Tobey, dated Nov'r 17, we learn that the mission band sailing last spring, and destined for Shanghai, have arrived in safety. Houses have been procured, though at an exorbitant rate. The trade of that city, and the influx of foreigners, have so far increased, that it is exceedingly difficult to rent them at any price. Our brethren and their families are well, and write in an encouraging strain. The following extract will indicate the impressions produced upon the mind of brother Tobey, a short time after his arrival:—

Never were missionaries in a more favorable situation for extensive usefulness. The people are friendly, and the situation central. The place is growing rapidly. Strangers from Loo Chow, Pekin, Nankin, Foo Chow, Forkien province, &c., &c.,

are constantly coming and going. You may give a man a tract to-day, which in a few weeks may be carried into the heart of China. The people readily attend worship at the various preaching places. I saw last Sabbath a sight which did my heart good—a crowded chapel of attentive Chinese auditors, listening to a discourse from Dr. Medhurst. It was truly delightful to see them coming in, in such numbers that there was not a sufficiency of seats to accommodate them. We all of us long for the day when our tongues shall be loosed, and we enabled to tell these poor idolaters of a risen Saviour. Had we tracts or Bibles to distribute, it would rejoice our hearts to be daily engaged in scattering good seed.

The health of the members of the mission is at present good. We are in direct contiguity to the Chinese, although on part of the land rented to the English. A constant succession of men is continually passing our door. Near us is a temple, where we hope by another summer some of us will be able to tell these dying men the story of a Saviour's love.

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### African Mission.

#### CHEERING TIDINGS.

In our last number, reference was made to a revival of religion among the churches on the coast of Africa. Recent letters furnish the particulars of this interesting work. The churches are indeed revived. About *one hundred* have been baptized, and added to their number. Our missionaries are greatly encouraged in the prosecution of their work, and He, in whose name they are dispensing the word, will we hope continue to guide and prosper them. We beg on their behalf the prayers of the churches. In one of his communications, brother Day remarks: "I am led to believe that christians

in the South are praying for us. The improved state of my health, the onward march of everything connected with your affairs here, the anxiety of the natives for the word of God, the estimation in which your missionaries are held by them, all seem to encourage to greater effort."

With respect to the African mission we have truly reason to "thank God and take courage." We herewith insert a few brief extracts from letters recently received from our missionaries,—all colored men.

Under date of Dec, 15th, brother Day thus remarks;—

In the Bassa country, I am solicited for many schools and missionaries. This field is whitening to harvest; but as yet, I find no one who will go for us. Oh, that the *Great One* would extend his hand! How painful to turn off a poor heathen who may have come a hundred miles to ask for a missionary or a teacher.

The state of things among the Baptists here, has much changed since last year. Nearly one hundred have been baptized; five more by brother James had been received for baptism when I saw him.

You say you are pleased to find me writing in an encouraging strain. My dear sir, the life of a man in my situation, is a continual scene of hope and fear, joy and sorrow, disappointment and trial. We go sometimes into a native town, and when the word is preached, the Holy One seems present, many weep, all are solemn, and some seem to pray. Who, witnessing such a scene, would not feel his soul expand with joy and hope. But the next time he goes, he finds gree gree everywhere, meets a cool reception, is told the gree gree man with a message from God has said and done wonders; everything is changed, and his first work is more than to do over. How discouraging! When must we write, how must we write, to state facts

which will be found facts another week? But yet we triumph; light drives back the darkness; the light of Zion rises on this dark land. And may the Lord speed the time when many more of the right stamp shall enter this field, sword of the Spirit in hand.

Your mention of Roanoke Association, Danville, and my brother, brought to my mind many serious reflections. But I am where of all the earth I prefer to be; in the employment of all others I prefer. I had rather be a faithful missionary than a king; not for the honor of being a missionary, but the pleasure of doing good to the poor, long neglected, deeply degraded African heathen.

We have quite a prospect of a revival here. I am keeping up meeting every night, and the deep solemnity and falling tears testify to the work of the Spirit.

My health is generally good. I am able to do as much work as others, but at present can hardly write, owing to a nervous weakness.

*Numerous Baptisms.*

Brother F. S. James, of New Virginia, Monrovia county, writes as follows, in a letter dated Dec. 31:—

I gave you in my last letter a brief account of the religious revival with us, in this dark and benighted country. It will be long remembered by both saint and sinner. Since I wrote you, it has become my unspeakably delightful privilege to baptize in the Messurada, at Monrovia, on the 5th inst., twenty-three candidates, who, with the previous number, twenty-four, baptized by brother Teage, make in all, up to the present date, forty-seven souls added to the church at Monrovia since the revival commenced.

I still occupy the field assigned me by brother Day, and have abundant cause to praise the name of the Lord, who has indeed blessed his preached word to the comfort and conviction of my hearers, during the short period I have been laboring.

In addition to the seven candidates

for baptism which I informed you of on the 16th of last month, at New Virginia, I have been blessed to receive thirteen others. We hope, by the blessing of the Lord, to administer the ordinance again shortly. There are also seven candidates at New Orleans, whom I expect to immerse Sabbath after next.

*Meeting of Association.*

I left my station for Monrovia on the 3rd inst, and remained there five days waiting for an opportunity to go by sea, as it was thought the most comfortable and convenient way of traveling. On the 8th I left Monrovia, in company with thirteen other brethren, on board of a small colonial schooner, for Grand Bassa, where we all arrived safely at Bexley, on the morning of the 10th inst., and were cordially received by all the brethren and friends there. Our meeting commenced on the same day, and was attended by nearly all the citizens of that place, with much interest. I rejoice to learn since we left them, that their attendance was not in vain, but that the word of God preached found a place in the hearts of a few at least. It had been productive of the conversion of seven souls, whom brother Day baptized last Sabbath.

Returning, I went up to New Virginia, on Saturday, the 18th, and found all well. I visited my little flock from house to house, and all seemed extremely pleased to see me. I was glad to see them in good spirits, and prepared for the worship of God.

On the Sabbath, the 19th inst., I endeavored to preach, after attending a baptism on the opposite side of the river, conducted by our Methodist brethren, whom we are led to believe are gradually coming to the one mode of baptism by immersion. My belief is (to a great degree) founded upon the strong testimony given by the native Africans in favor of immersion.

I am still trying to teach in the school of New Virginia, and am pleased to inform you that the child-

ren are improving fast, and hope they will still do better. I have just obtained a few books and slates, &c., from brother Day.

I have to complain of the stupidity and hardness of the hearts of the natives in this place, (I mean those with whom I have to labor), they being of the Vey tribe. They seem determined not to forsake the worship of their idols for any other God, though he be Daniel's God.

*Extract of a letter from Brother Davis.*

Brother Davis, laboring at Bassa Cove, and among the natives in the vicinity, thus writes in a letter dated Oct'r 22, 1847:—

*Native Towns.*

I have visited and preached in five native towns. Neither of these are more than ten miles from the settlement. Each of the kings belonging to these towns have under their control a great many people. I preached at Young Prince's town, in a house provided by him, to about seventy persons. Great interest was manifested, and many questions were asked by the people, and pressing requests made that I would preach to them as often as possible. An opinion expressed by some of the congregation was, that if they gave heed to what they heard, it would be the means of making their country good. They wanted their country to be like the American country. King Peter is an intelligent man, and not inclined to war. He can speak the English language as well as the generality of the country people.

Everywhere I have traveled among the natives, the prospects are inviting. True, I cannot say that any one has been converted through my preaching; but I believe if the gospel can be preached among them, and understood, it will have the same effect it has had on others. I cannot possibly attend to all the invitations I receive. Everywhere I go among the natives, they seem willing to hear the word of God.

YOUNG MEN'S MISS. SOCIETY OF SEC. CHURCH, RICHMOND.

We are happy to learn that the Young Men's Missionary Society of the Second Baptist church of this city is still in successful operation. For many years it has been actively engaged in the pursuance of its appropriate work. From its annual report, read at its recent annual meeting, we select the following paragraph. Our limits will not permit us to publish the whole document.

"The benefits which the world at large bestow upon man, refer for the most part, to his temporal well-being. To those who have obtained eminence in the exercise of such benevolence, the *world* has awarded, and justly too, its meed of praise; but the *christian* takes a more enlarged view of the wants of his fellow-man. By a different process he arrives at far more glorious results. *He* is prepared by experience to prescribe the only proper remedy for the universal disease of the race, with the perfect confidence that in every case, it will not only raise man from his bed of disorder and death, but impart to him the elements of eternal life. This accomplished, and every needful blessing follows as a sequence.

"The *christian's* love for man is the kind of love we need, and which *we must* possess, to make us feel properly interested in the work of sending to man the glorious gospel of the blessed God.

"*Love, Divine* love is the projector of the gospel scheme, and this same love operating through God's chosen medium, *man*, must accomplish its ultimate purposes. It has been so thus far. We are told by the Saviour, whom we serve, that love is



the fulfillment of the law. Nay, it is the very embodiment of the decalogue, and the cement which binds together the gospel temple, from the basis to the apex. When properly cultivated and exercised, it becomes the most noble and elevating affection of the human heart, and to some extent makes us the participants of the divine nature."

RESPONSE OF A FEMALE.

A woman who resides in Massachusetts, of good report for christian liberality, having but very little property, has been deeply moved by the statements made at Buffalo in respect to the financial condition of the Board. Having forty dollars in the hands of a friend, she wrote to him, a short time since, as follows: "I wish you, as soon as is convenient, to give what I left with you to the American Board. They are in debt, and have more missionaries to send; but they have not funds equal to the calls; and I must help them. I am so tried that there is so little done, and so little felt for them, that I cannot rest without doing whatever I can." Nor is her liberality restricted to a single object. In the same letter she says: "We have had many more agents than ever before, and I cannot send any empty away. Yet we have not had half enough. I love the sound of an agent's voice so much, that I should be glad to see one every week." Some persons are greatly annoyed by the appeals of agents; this good woman, however, has learned the secret of escaping all inconvenience from this source.

*Dayspring.*

**Donations.**

FROM FEB. 1 TO MAR. 1.

*Maryland.*

High St. Baptist church,  
Baltimore, Rev. Franklin Wilson \$120, Concert  
collections 43,68, 163,68

First Baptist church, Mary  
C. Wilson \$100, James  
Wilson 100, R. P. Brown  
25, Concert collections  
38,64, a member 6, Lu-  
cretia E. Clark 20, 289,64  
Seventh Baptist ch., Allen  
A. Chapman \$50, Daniel  
Chase 20, A. D. Kelly  
20, L. P. Bayne 25, John  
W. Ball 30, Concert col-  
lections 31,94, Mrs Lucy  
Chase 10, C. D. Sling-  
luff 20, Hannah Lever-  
ing 5, John Hahn 1, John  
Mason 5, Mary Wilson  
5, Mr. Mariott 10, cash  
1, E. Hubbell 5, W. H.  
Perkins 5, Eugene Lev-  
ering 5, Ro. George and  
sister 5, 253,94

707,26

*Virginia.*

Richmond African Miss'y  
Society, collection at  
First Baptist church, at  
the designation of Rev.  
B. J. Drayton, 27,53  
Do. at Second African  
church, do, 7,57

35,10

2,50

*South Carolina.*

South Carolina Bap. Bible  
Society, per John R.  
Shurley, Treas., 40,00  
Legacy by Peter S. Gra-  
ham, per Doct. M. T.  
Mendenhall, for China  
mission, 45,00

85,00

*Kentucky.*

China Mission Society, per  
S. G. Clark, 200,00  
Sam'l Baker, Hopkinsville, 50

*Alabama.*

Eufaula Bap. church, per  
Mr. Cullen Battle, Tr., 30,00  
African Mission, cash from  
colored church, Union-  
town, 6,00

36,00

1,066,36

**BIBLE FUND.**

*South Carolina.*

Collections by Rev. L. DuPre, 47,13

*Alabama.*

Miss Sarah Jane Lanes, 5,00

\$1,119,49

ARCH'D THOMAS, Treas.

## Board of Domestic Missions, Marion, Ala.

## APPOINTMENTS BY THE BOARD.

The following appointments were made by the Board during the last month:—

Rev. Wm. F. Nelson, to the North Baptist church, St. Louis.

Rev. J. F. Hillyer, Galveston, Texas.

Rev. R. H. Talliaferro, Austin, Texas.

Rev. J. J. Finch, Raleigh, N. C.

Rev. Wm. McIntosh, to the colored people, McIntosh county, Ga.

Rev. T. R. Sweat, to the colored people on the Savannah river, Ga.

Rev. J. H. Pearson, Lexington, S. C.

Rev. B. F. Corley, Providence church, Abbeville district, S. C.

## From our Missiories.

## TEXAS.

*La Grange—Rev. P. B. Chandler's Report.*

During the quarter four have been added to the church—two by letter and two by baptism. Within the field of his labor another church has been constituted, and another Sabbath school organized, which consists of twenty scholars and three teachers. No library. The school in La Grange is in a prosperous condition, and has 200 volumes in the library. The improvement in the churches is quite general and encouraging. The members are acquitting ability and willingness to aid in sustaining the ministry. He writes:—

“Obstacles to the progress of truth are gradually giving way. My appointments are generally well attended, and calls for labor are nume-

rous and pressing. During the quarter my people have contributed \$50 towards my salary.”

*Matagorda—Rev. Noah Hill's Report.*

Brother Hill has baptized ten persons and received two by letter, during the past quarter, which closes his first year's labors in Texas. When he entered the field he could scarcely find the trace of a Baptist minister. His labors have been much blessed. He has organized two churches, ordained two deacons, baptized sixty-five persons, traveled between two and three thousand miles, preached one hundred and twenty-five sermons, delivered twenty-eight lectures and made one hundred and sixty-seven pastoral visits.

*Clarksville—Rev. W. M. Pickett's Report.*

This brother having been visited with sad affliction during the past quarter, thus writes:—

“At the commencement of this quarter, I left home in fine health and spirits, hoping to fill up my time with profitable and pleasurable labor. But I soon found my pathway obstructed. Sickness compelled me to return, and prevented for a whole month the performance of my accustomed duties. My recovery was immediately followed by the illness of my son-in-law, then with me. His disease became very malignant, until it baffled all medical skill, and on the 21st of December, resulted in his death. Thus have I been afflicted and unnerved; I have been ‘cast down, but not destroyed.’ My labors have been suspended; but now, by the blessing of God, I am

enabled to resume them; and to him be all the praise.

"Much of my time is occupied in visiting destitute neighborhoods, and in going from house to house, preaching at night and on Lord's day. I have selected this field on account of its destitution, which is truly distressing. I met one brother who had not heard a Baptist minister in six years. There are several Baptists scattered through the county, but not living sufficiently near each other to be organized into churches. They are poor, and unable to do much to support the gospel. If it is not furnished them by those in more highly favored portions of the country, they must do without it. During the quarter I have baptized three persons, and three others have joined us by letter."

*San Augustine—Rev. Jesse Will's Report.*

"Though I have been at my station but a short time, and mostly employed in settling my family, and regulating affairs for future active operations; yet according to instructions received two weeks since from the Board, it becomes my duty to present to them at this time my report:

"I arrived at this place just five weeks ago, and having been engaged as above stated, have preached but ten sermons, made twenty pastoral visits, and rode one hundred miles.

"I was kindly received by the few Baptists here, and I believe that some of them feel a high degree of gratification at my coming among them. The Baptist cause is very low here, the Methodists having the sway throughout this portion of country, and making this town their head-

quarters. Several persons, formerly Baptists, led away by the idea that they must be in some sort of a church, have joined the Methodists, as there was no Baptist church in the place.

"I design, as soon as circumstances will justify, to organize a church here, and perhaps re-organize several others in the surrounding country. I think it of great importance to the general prosperity of the cause, that I visit the distracted, disorganized churches around me; ascertain their condition, restore harmony if practicable, and if not, collect the faithful, and by re-organizing them, begin anew."

*Robertson county—Rev. Z. W. Morrell's Report.*

"Last evening I returned from a tour of forty days continuance among the churches of western Texas. I traveled six hundred miles, attended the organization of one Association, one church, and baptized one person. Your instructions confine my labors to the counties of Leon, Limestone and Navaro; I shall, therefore, close my labors in Milam county. This county is rapidly settling, and contains a few Baptists, and a church might be organized during the year if they had a minister."

#### TENNESSEE.

*Memphis—Rev. P. S. Gayle's Report.*

Five have been added to the church, one by baptism and four by letter. One hundred and fifty volumes have been added to the Sabbath school library. Efforts are being made to complete the upper part of their house of worship.

#### FLORIDA.

*Benton co.—Rev. John Tucker's Report.*

He writes:—"I have been very

sick,—confined to my room thirty days. Since my recovery, I have traveled three hundred and fifty miles, preaching and visiting—setting things in order among the churches.”

ALABAMA.

*Dudleyville—Rev. J. M. Russell's Report.*

“Owing to the inclemency of the weather, I have been unable to meet all my regular engagements. I have therefore adopted the plan of visiting from house to house, and when I could collect a little congregation, I would preach to them. During the quarter, I have visited one hundred and twelve families, delivered fifty-five sermons, thirty-two exhortations, baptized one, and received by letter fifteen, ordained one deacon, lectured on temperance five times, and done what I could, by precept and example, in public and private, to suppress the evils of intemperance. The monthly concert for prayer has been established at five different places. I have also obtained twenty-three subscribers to the Missionary Journal.”

*Montevallo—Rev. Noah Haggard's Report.*

He supplies four stations, has baptized five persons, received by letter nine. A meeting house has been erected at one station, and one is in progress of erection at another. This missionary occupies a very destitute portion of the State. He has been very useful in his field of labor. There are at this time indications of Divine favor.

ASSOCIATIONAL RECORD.

*The Eastern Missionary Baptist Association, Texas.*—By the kindness of Rev. Wm. C. Duncan, of

New Orleans, we have been furnished with a copy of the Minutes of this body, which was organized Dec. 3d, 1847, consisting of four churches. The number of ministers and members is not given. It is formed of churches which recently left the Sabine Association, because said Association rejected a circular on “The Strength of Christian Charity.”—This circular is in the Minutes now before us. It is written in good spirit, and accords with the truth. None but those opposed to missions could reject it. We wish the new organization success in all efforts to do good.

*Onachita Baptist Association, Catahoola Parish, La.*—Fourth Annual meeting, fifteen churches represented, consisting of 403 members, and twelve ordained ministers. Baptized during the Associational year, 32 persons.

APPLICATIONS FOR AID.

To enable the Board of Domestic Missions of the Southern Baptist Convention to make judicious appropriations of the funds entrusted to them, they have adopted the following regulations, which those desiring aid will observe when preparing their applications:—

All applications from feeble churches should be made by the churches themselves, signed by the Moderator and Clerk, or, which is preferable, by a committee appointed for that purpose.

All applications should be accompanied by a certificate of one minister, or more, of known standing, as to the general character, piety and qualifications of the minister for

whom aid is requested to occupy that field; and as to the propriety of such an appropriation.

All applications must be accompanied with the name of the church,—the number of members,—the number of the usual congregations in attendance,—the name of the town in which, or near which said church is located,—the number of population,—the number and size of other churches in the town or vicinity,—the name, age and post office address of the minister,—the number of his family depending on him for support,—the portion of his time the applicants desire to secure,—the total amount of salary necessary to secure his services for the given time,—the largest amount that can be raised by the church and congregation,—the least amount that will suffice from the Board.

If it is desirable that the services of the missionary should be devoted to two or more churches, the statements in regard to each, as above described, are necessary.

In destitute places, where there is no church to make application, it may be made by the minister desiring to occupy the field. It must, however, be accompanied with the certificate as in other cases. All applications within the bounds of our auxiliaries should be recommended by the executive boards of said auxiliaries. In such cases no further recommendation is necessary.

As a general rule, the appointments of the Board are for twelve months. If further aid is desired, the application must be renewed, containing all the above particulars, with a certificate from the missionary that the pledges of the church

and congregation, previously given for his support, have been fulfilled.

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#### AN URGENT APPEAL.

The Annual Report of the American Home Mission Society closes with the following urgent appeal, which we desire the readers of the Journal to examine:—

“We see how urgent is the call on the friends of Christ for greatly increased efforts in the work of home evangelization. Every missionary district calls for reinforcements. Not a State or Territory in our western country, where five, ten, or twenty additional laborers are not importunately demanded; and where many times these numbers are not needed to give an adequate supply. And there are whole States and extensive Territories, alarmingly destitute of the means of grace, which are yet unoccupied by missionaries of this Institution, for lack of means to send them forth to preach the unsearchable riches of Christ. Strangers, too, are coming to our shores in masses hitherto unequalled, bringing their ignorance, their irreligion and their vices with them. Our population is rolling up its numbers, and receding farther and farther from our reach. And this receding, mixed population, whatever may be their character, are soon to become our rulers. Another census, and the sceptre, in all probability, will have passed from the eastern to the western States, never to be regained. What an amazing interest have we then, in bringing the immense multitudes, that are so fast peopling the vast and fertile regions of the west, under the power of the world to come! Connected

as we are with them, in our political and civil destiny—in all that is dear to us beneath the sun—our only hold on them is in the gospel of God our Saviour. And the influences of this gospel cannot be thrown around them too soon. Were the expense of it to be increased a thousand-fold, it would, nevertheless, be the first dictate of political economy, as well as the first impulse of a renovated soul, to meet it. *Meet it, we must!* **THE WEST MUST HAVE THE GOSPEL!** We and they must live under its dominion; or the east and the west will one day go down together. For, *the nation and kingdom that will not serve me shall perish*, saith the Lord.

We ask every patriot and every christian to ponder well the work in which we are engaged—its relations to the best interests of man—its relations to the kingdom of the Redeemer, and to inquire what the benevolent feelings of his own heart, what the will of his Lord and Master, would have him to do. We ask that the means may be proffered of greatly increasing, and that without delay, those instrumentalities, which alone can save our nation from the doom of those who forget God, and bring the myriads who are to people it, in all coming time, to the inheritance of the just made perfect. And especially do we ask, at this time of declension and rebuke, that, from all who love the cause of missions, or their country, or the souls of men—from all who look for the coming and kingdom of our Lord and Saviour Jesus Christ, the prayer may go up without ceasing, 'O LORD REVIVE THY WORK IN THE MIDST OF THE YEARS; IN THE MIDST OF THE

YEARS MAKE KNOWN; IN WRATH REMEMBER MERCY.'

#### I WILL GIVE LIBERALLY.

These "Practical Thoughts" of Doctor Nevins are so *practical*, and so much require the attention of christians at this peculiar time, that we urge all who love the cause of the Saviour to read them carefully. If they are read with *care and prayer*, it is certain they will produce happy results. He says:—

I will give liberally, for the following reasons, viz:—

1. Because the objects for which I am called upon to give are great and noble. It is the cause of letters and religion, of man and God, for which my donations are wanted.

2. Liberal donations are needed. The cause not only *deserves* them; but *requires* them. It takes a great deal to keep the present operations a going; and we must every year extend the works.

3. My means either enable me now to give liberally, or, by economy and self-denial, may be so increased as to enable me to give liberally.

4. I will give liberally, because I have *received* liberally. God has given liberally. He has given me: "good measure, pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

5. I am liberal in my *expenditures*, and therefore I will be in my *donations*. Why should I *spend* much and *give* little? It is not because spending is more blessed. No, it is giving that is said to be more blessed. The conduct of a man, whose ex-

penditures are large and his donations small, is literally *monstrous*.

6. The time of giving is short, and therefore I will give liberally while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

7. A blessing is promised to liberal giving, and I want it. The liberal soul shall be made fat. Therefore I will be liberal. "And he that watereth, shall be watered also himself." Then I will water. "There is that scattereth and yet increaseth." Therefore I will scatter,—not sparingly, but bountifully; for he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall also reap bountifully.

8. I will give liberally, because it is not a clear gift but a *loan*. "He that has pity upon the poor, lendeth unto the Lord."

9. I will give liberally, because *the times are hard* where the gospel is not.

10. I will give liberally, because there are many who would, but cannot; and many that can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined. I used to say, "I will not give liberally, because others do not. There is a richer man than I am, who does not give so much as I do." But now, from the same premises, I draw the opposite conclusion. Because others do not give liberally, I will.

11. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose anything by it.

12. And finally, when I ask my-

self if I shall ever be sorry for giving liberally, I have from within a prompt and decided negative, "No, never."

Wherefore, I conclude that I will give liberally. It is a good resolution, I am certain. I will understand it as meaning *freely, cheerfully, largely*; or, in other words, as meaning *what I ought to give, and a little more*. I will tell you how I will do. An object being presented to me, when I have ascertained what *justice* requires me to give, I will add something, lest, through insidious selfishness, I may have underrated my ability; and that, if I err, I may err on the right side. Then I will add a little to my donation out of *generosity*. And when I have counted out what justice requires, and what generosity of her free will offers, then I will think of Him, who, though he was rich, for our sakes became poor, that we through his poverty might be rich; and I say not that I will add a little more, but how can I keep back anything?

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

~~~~~  
"I CANNOT KEEP IT."

I have never witnessed a finer exemplification of the true spirit of benevolence than occurred three days since.

At the close of a sermon, in which the claims of the destitute, and especially the immigrant population, had been urged, and while the people were cheerfully contributing, the pastor looked on with deep solicitude that they should give "as the Lord had prospered them." When the congregation had made their offering and were retiring, and I was about

to record the amount received, the pastor stopped me.

I had not asked him for money—I knew he was poor, and living on a limited salary, and was severely afflicted. He had recently buried the wife of his youth and an infant babe, and was left, with a sad heart in a cheerless world, alone—not alone, for when I looked up, two sweet motherless children stood beside him almost as sad as their bereaved father.

Said he, "Here is a gold piece—it belonged to my grandmother. A long while have I kept it—treasured it sacredly, and almost revered it as an heir-loom, but it must go to carry the gospel to the destitute—the Lord has need of it."

I hesitated—"Brother, I doubt whether I should take this memento." "Yes," he replied, "I cannot keep it," and laid it on the table.

I still hesitated, and looked at the orphan children, as if I saw, in their condition, a reason why I should decline. He instantly read my thoughts, and appealed to them. "Shall we give this money to the colporteurs?" "Yes, yes, pa," as if they also felt, "We cannot keep it."

I retired, repeating again and again, "I cannot keep it."

Oh! when will those into whose hands the Lord has thrown thousands and tens of thousands, feel, in regard to their abundance, as the faithful minister did of his gold piece, "I cannot keep it?"—*Am. Messenger.*

ANXIETY OF THE POOR TO OBTAIN THE GOSPEL.

A clergyman in N. Y., who has been engaged in distributing religious books and tracts among the German and French population, says:—

"In several instances women have walked seven or eight miles to get Tracts from me; boys and girls,

from 12 to 18 years of age, have more frequently done the same. I not long since gave my German Bible to a family, the father of which walked eight miles over bad roads to get it; not finding me at home, a girl 17 or 18 years of age walked the same distance to make another trial for the word of God.—*Am. Messenger.*

FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Geo., and chartered by the Legislature of the State of Georgia, by an act passed and approved Dec. 27, 1843, (*here insert the amount, if in money, or subject, if other property, either real or personal, as also the object, either foreign or domestic missions.*)"

Monthly Record.

ORDINATIONS.

Basil Manly, jr., Tuscaloosa, Alabama, Jan. 30th, 1848.

P. E. Collins, Selma, Alabama, January 16th, 1848.

Donations.

Virginia.

Collections made by Rev. J. S. Reynoldson, ending Dec. 31, 1847.

Zoar church—			
Joseph S. George,		2,00	
Cash,		1,75	
Susan Redd,		25	
			4,00
Rockhill church, by Elder			
A. H. Bennett,			4,50
Grace St. church, Richmond—			
E. Brower,		50	
Mrs. Brower,		1,00	
Mrs. Edwards,		1,50	
R. Singleton,		5,00	
Cash from sundries,		5,00	
M. L. Stratton,		50	
Wm. P. Ragland,		50	
George Miner,		1,00	
Z. B. Walden,		25	
W. A. Tyree,		50	
Mrs. Barnes,		50	
Mrs. Mary Kingsford,		3,00	

T. J. Evans,	2,00
L. B. Taylor,	2,00
Thomas H. Taliaferro,	1,00
E. R. Simms,	25
D. N. Jones,	1,00
George W. Sitman,	25
R. J. Clark,	1,00
James P. Tyler,	50
W. Goddin,	5,00
Miss E. Norman,	50

32,75

2nd church, Richmond—	
Mrs. Charles Wortham,	5,00
A friend 1,00, Jane E. Pagett 50,	1,50
Culpepper C. H.—	
Mrs. Eveline Hill,	3,00
Mrs. M. A. Hill,	1,00
Fayette Maury,	4,85
T. A. Hill,	50
Sally Hill,	50
Isabella Norris,	50
A friend,	50
M. Thomas,	50
Fanny Kelly,	50
Mrs. Sully,	25
Widow's mite,	25
Mrs. Foushee,	50
Somerville Ward,	1,00
Maria Hill,	50
Mrs. Ashee,	25
Little girl,	25
Lucy Hill,	1,00
A. P. Hill,	5,00
A. W. Griffin,	1,00
G. T. Thomas,	1,00
Mrs. Flint,	1,50
Diana Field,	1,00
John James,	1,00
Mary Henry,	50
Eliza Jeffries,	50
Fayette M. Latham,	3,00
Thomas Hill,	4,00
C. C. Beckham,	1,00
E. M. W. George,	50
J. W. George,	50
A friend,	50
Do,	50
E. Slaughter,	1,00
M. F. Slaughter,	1,00
M. Freeman,	25
S. Freeman,	1,00
Thomas Freeman,	50
Colby Cowherd,	1,50
W. C. George,	50
Stanton Field,	25
Mrs. Cooper,	50
A friend,	50
Do,	25
A. J. Bowers,	25
A. Lawrence,	95
Martha Smith,	50
Mrs. Smith,	25

46,55

Mt. Salem—	
Mrs. Ruth Grimsly,	1,00
Mr. Francis Burgess,	1,50
Middleton Miller,	5,00
Mr. L'wed Moffat,	2,50
James B. Jones and lady,	3,00

Mrs. A. Miller,	1,00
Alexander Burgess,	1,50
Mrs. Eliz. Miller,	1,00
James More,	2,00
William T. Dudley,	1,00
Henry Miller,	2,00
W. J. Miller,	1,00
Z. English,	50
R. Miller,	1,00
John Browning,	50
J. Browning,	25
Cash,	1,00
Charles Whitescower,	50
Mr. Whitescower,	25
Henry Nash,	25
Mary Waters,	25
Melinda Delany,	25
Phœbe Nash,	50
Mrs. Whitescower,	25
Miss Helen Miller,	50

28,50

Jeffersonton—	
Dr. P. Bowen,	10,00
Frederick Fishback,	5,00

15,00

Alexandria—George H. Bane,	5,00
Bethel, Clark co.—	
G. L. Kerfoot,	10,00
James Mitchell,	1,00
M. Bowen,	50
J. Nessmith,	1,00
Miss A. Grimsley,	1,00
Miss E. C. Kerfoot,	50
James Sowers,	50

14,50

Winchester—Miss Anne Ward,	2,50
Berryville—	
Phil. Berlin,	1,00
W. H. Young,	50
Alfred Castleman,	5,00
Daniel S. Bonham,	50
Wm. Sowers,	1,00
James Russell,	1,00
Wm. C. Alexander,	2,00
Joseph Smith,	12
James Briggs,	50
R. S. Ridgeway,	50
P. D. Shephard,	2,50
Martha Foster,	1,00
Em. Berlin,	25
Mrs. Nunn,	1,00
Lucy C. Bonham,	25
Lucy E. Sowers,	13
G. W. Sowers,	12
Just. E. Sowers,	10
Rose Farver,	25
Nancy Parker,	25
B. Blackburn,	10
El. Berlin,	25
M. F. Bonham,	25
E. W. Sowers,	12
Mrs. Berlin,	25

18,95

Cash from Mrs. Mary Dawson,	
per Elder Fox, for church in N.	
Orleans,	10,00

\$188,75

WM. HORNBUCKLE, Treas.

SOUTHERN BAPTIST
MISSIONARY JOURNAL.

VOL. II.

MAY, 1848.

NO. 12.

Board of Foreign Missions, Richmond, Va.

CHINA.

CANTON STATION.

Letter from Brother Roberts.

The following extract of a letter from brother Roberts, dated December 27th, will without doubt excite the sympathy of God's people, and call forth their unceasing supplications. A feverish state of public feeling prevails in the city of Canton. The prejudice against foreigners is perhaps stronger than ever before known. The issue for sometime to come, none can predict. But the Lord reigneth.—All hearts are in his hands. Let the churches pray for our brethren in China, that needed wisdom, patience, and fidelity may be given. Brother Roberts says:—

It will be right to inform the Board how I now spend my time and perform my missionary duties. Since my place has been broken up, my efforts have not, of course, been as regular and stated as before; but I have tried to continue my efforts. Soon after, I had a small room repaired at the Uet-tung chapel, in which I have generally kept up services every Sunday. I usually join brother Percy and his associates also in holding services at his house every Sunday. He himself is unable yet to preach in Chinese. I am making some effort still to improve in the Canton dialect—have had a teacher and studied it. There is a

little difference between the Macao, which I first studied, and the Canton. I have generally, since I came here, not had time to study this difference, and to enlarge my use of the language as I would wish. I endeavor daily to distribute books, and improve opportunities, some times alone and some times in company with my associates, to preach to the people. I have also to give some attention to our printing.—Neither of the other brethren is far enough advanced yet to attend to this branch of mission work. We should extend our efforts in this line somewhat next year. But when I have done all I can, I have to acknowledge myself an unprofitable servant, and ask the prayers of the Board for God's blessing.

Letter from Brother Percy.

The reader will be interested in following brother Percy, as he threads his way through the narrow, crowded streets of the great city in which he is located. Will not the time come when, not only in the midst of this suburb population, but, within the walls of the city itself, the messenger of salvation shall be welcomed as a friend and a brother!

"Lord, for those days we wait,
Those days are in thy word foretold."

Canton, Dec'r 1, 1847.

Dear Bro. Taylor:—Your kind favor of June 26th was answered 8th ult. and sent by the "Huntress." Brethren Jeter and Thomas, I wrote by overland the last of October, and brother Ryland by the overland that left 28th ult. Yours of August 6th, to our now departed brother C., with others, came two days ago by the "Sea-witch." I learn that she or the "Rainbow" will leave, perhaps, this evening for N. York, and though I have nothing of interest to communicate, I am unwilling to let so good an opportunity of sending, pass wholly unimproved.

Since my last, we have all enjoyed tolerable good health—rather improved. Indeed we do not complain, inasmuch as we are spared, mercifully, from accute suffering. My strength is slowly improving, so that I am enabled to give more attention to the study of the language,—tho' I have been, and still am, troubled with chills and fever, and recently with bowel complaint; which last has been more fatal than any other disease, and of which brother Johnson is now suffering. I feel that it is a great deal easier to endure bodily affliction, than to behold, without efforts to remedy, the awful destiny of so many thousands of heathens. Perhaps I have not yet learned sufficiently whence to look for help; I know I have not.

Since I last wrote you, I have been making a survey of this western suburb of Canton, i. e. the part west of the walls. It contains, perhaps, one-fourth of the population of Canton. My teacher, who was born in Canton, and has lived in the city nearly all his life, has never been over more

than half this part. He was twenty years of age before he dared to venture out alone, beyond his own neighborhood. He says many children are kidnapped in the city of Canton, and carried off to distant places and sold. I usually go alone in the afternoons, with a few tracts. My plan is to take a street leading from the walls of the city, or near them, westward, and continue to thread my way along the narrow, broken streets, sometimes passing by a temple, sometimes by a market, and crossing the canals that pass through the suburbs into the city, pressing on through the crowds till I get to the open fields. Sometimes the natives crowd around me with the greatest curiosity, and sometimes they seem to eye me with the greatest suspicion; in which case I can easily remove their fears by presenting a few scriptures, which are generally eagerly received. I doubt not but that I pass through many regions never visited by a foreigner. Sometimes they tell me I can't go onward, and point the way back. One day, as I was making my way through a street near the western end of the suburbs, a man came running up behind me, calling out, "stop," "stop." I pressed on. He soon came up, caught me by the shoulder, and said that I could not go that way, but pointed eastward. I insisted that I could go, and without waiting his leave went on. Several boys of 10 or 15 years of age, though at first alarmed at my appearance so as to start backwards when I spoke kindly to them, voluntarily offered to guide me. I suppose the suburbs extend westward two miles, and are perhaps two miles broad near the walls—on the west coming to an an-

gle. Having reached the canal which surrounds the suburbs, I take a boat and return home by the river. Here, too, I am in the midst of thousands of boats of all sizes, containing from two to fifty persons. Most of these boats are the only habitation their inmates have. You may go one or two miles in a small boat for 50 or 60 cash, i. e. 4 or 5 cents.

This western suburb contains more family residences than any other part of the suburbs of Canton. No missionary has been permitted to rent a house and live in this region, though many have tried to get houses. We are on the eastern edge of it, but still not in a settlement of families, but of shops. Dr. Ball states it as his opinion, that there are, comparatively speaking, but few families in Canton city,—that most of the houses are shops and stores, and that most of the families of the men engaged thus reside in the adjacent villages, of which there are many very numerous inhabited within 10 or 15 miles of the city. We shall make an effort to procure a house in this suburb, adjacent to a large number of families, but the chances of success seem against us.

Letter from Brother Johnson.

The reflections of brother Johnson in the extract which follows, will throw some light on the character of the people among whom our Board are preparing to exercise a sanctifying and saving influence. He observes:—

My own humble opinion is, that the foreigner is vastly disposed to underrate the attainments of this people. I know, as yet, nothing of their literature, by my own reading; but when I see their vast and voluminous *lexicons*, larger than most men's li-

braries,—their numerous works written on the origin and structure of their language—I know I am among a people who are to be accounted, not as barbarians, but as possessing a highly polished and improved language. Lexicons and other works explaining a language, are the property of a nation far *advanced*. Such works exist not in unimproved languages. Just consider how recent is the oldest English dictionary of standard authority. I would your eyes could see their houses, their cities, their numerous arts, and the manifold proofs of their advanced civilization. You must not dream of any man's being fit to publish tracts here, who is not deeply imbued with the spirit of the Chinese literature,—whose mind has not cast off its foreign style, speech and thought, and put on the Chinese. He must think in Chinese, write in Chinese. By God's blessing, I myself intend to endeavor so completely to strip myself of the English language, that when I pray in private, when I meditate, I shall naturally and mechanically do it in the *Chinese* language, and not in the foreigner's language.

The Board will wish to know what I think of the prospects of the gospel, as they appear to the eye of man; which, by the by, sees as much of the prospects of God's work, as a mite's eye of the universe. Here it is though, if you must have a spiritual mite's idea.

1st. Foreign missionaries can live and preach in Canton suburbs. Once they could not. This is a point gained.

2nd. Hong Kong belongs to the British, and *there* the gospel has a secure footing; and there is so much

intercourse between the two, that we may hope, eventually at least, some influence thence.

3rd. The gospel is perfectly free in many, that is four, other immense cities. This too, in time, will have its influence here.

This is the *favorable*. The *unfavorable* are, chiefly, that the Cantonese have from immemorial time been greatly prejudiced against all foreigners,—and now in particular, because of their recent humiliation by the English. They hate an Englishman out of all conscience and reason, and they know not to discern between an American and Englishman. In consequence of these things, it is with extreme difficulty, and at exorbitant rates, you can get a house among the Chinese. Dr. Devan and Mr. Shuck got the house in Lun-Hing Kai, but they got it with difficulty, and got too the intense hatred of the people, which had not wholly subsided when Messrs. Percy and Clopton went to live there. They succeeded in securing the good will of the people, and I believe they deserved it. There are three parts to the suburbs. In the best part no foreigner has got a place yet; it is doubtful if any can.—In the others, it is said to be possible. Dr. Ball and Mr. Bonny, of the American Board, have houses among the people in the second best part. It is absolutely impossible to get into a Chinese family. Could it be, I would, that I might the quicker and better learn the language.

In this state of seclusion from the families and houses of the people, there is a great obstacle to the missionary's success. Their deep-rooted attachment to, and veneration of, Confucius, and the memory of their

deceased ancestors, whom they worship, is another great obstacle. Their god's are—nobody. Their immense pride, and conceited superiority of China and all that is Chinese, exists as another tremendous barrier. Their *moral stupidity* is another obstacle.

SHANGHAI STATION.

Letter from Brother J. L. Shuck.

We are happy to insert in the present number of the Journal, a letter from Bro. Shuck, the first received since his arrival at Shanghai. None can fail to be interested in the fact, that within one hundred and fifty miles of that place there are *twelve cities of the first class*, and all connected with Shanghai by water communication. Our brethren occupying that position have resting upon them a solemn responsibility. They will need the Divine direction and support. Let prayer be made for them continually.

Shanghai, 17 Nov., 1847.

Dear Brother:—I am truly thankful to our kind and heavenly Father, in being able to inform you that I have at last reached my destination. I reached this great city with my family, all in health and safety, on the 27th October, just one month from Hong Kong. The "Navigator" proved to be a fine and well formed vessel, and the captain and officers kind, gentlemanly and respectful. We feel that God has indeed been good to us in the midst of all our wanderings, and trust the lives he has spared may be more than ever consecrated to his service. On my arrival, I was glad to find that brethren Yates and Tobey, who had preceded me to this city, had just succeeded in securing comfortable and eligible mission premises, sufficient for the accommodation, separately, of three families. The inconveniences and discomforts these

brethren, however, were subjected to before they could secure proper quarters, came well nigh being serious. Since their removal brother Yates has nearly or quite recovered, and Mrs. Tobey is better, perhaps, than she has been since she left America. Mr. Yates and I occupy the large premises, and Mr. Tobey the smaller tenement, a lot or two from us. Our location is on a public thoroughfare, overlooking a fine and deep creek, itself a busy channel of communication day and night. We are close to the walls of the city, and about midway between the north and east gates. The people already begin to call in numbers, to whom we distribute a few books, and had we the dialect, could forthwith have a fine congregation on our own premises. I am most agreeably disappointed touching the difficulties I should have to contend with in getting hold of this dialect. I find the *idioms* most generally the same as the Canton, although the names and sounds of the characters are vastly different. A knowledge of the written language I find of great advantage, and knowing something of the Mandarin dialect, aids me much. After being here a few days, and getting a little insight into the structure of the Shanghai dialect, and tracing the analogy between it and the Canton and Mandarin dialects, I felt encouraged to determine that, the Lord aiding me, I should be able to preach in the Shanghai dialect in three months from the time of my arrival here. Every day's experience strengthens me in this purpose. Brethren Tobey and Yates get on admirably in the language, and so do all the ladies. The two native preachers, Yong

and Mun, are doing better in getting hold of the dialect than we supposed. Our prospects as a mission greatly encourage us. God has good in store for the Southern Baptist Convention's mission at Shanghai. Our location for missionary purposes, we would not for a moment exchange for that of any other mission in the city.

On the 6th inst., we had the privilege of constituting, in the city of Shanghai, a regular Baptist church, of ten members—Yates clerk, Yong and Tobey deacons, and Shuck pastor. At the same time, Yong and Mun were formally licensed as preachers by the church. We sincerely hope it may not be long ere the church and the mission shall have a respectable chapel. Ground can be secured, workmen are ready, and we are convinced that we can have large congregations. The people are most affable, quiet and well disposed. I feel most grateful to God for those unexpected train of providences which have fixed my lot at Shanghai.

The London mission, the American Episcopal and the English Episcopal missions, all have chapels and fine congregations. The Roman Catholics have commenced the erection of an immense house of worship, to cost fifty thousand dollars. The Roman Catholic bishop, Count Bessi, an Italian nobleman, resides just across the creek from us. He has been in China some years, and is about leaving for Europe. Five Roman Catholic priests left Hong Kong for Shanghai on the day I did, in an American schooner. New priests are continually arriving from Europe. We are making our cal-

culations that you will send us a good reinforcement during 1848.

The importance of Shanghai as a mission station can hardly be over-rated. During some of my recent investigations, one result has left a singularly abiding impression upon my mind, viz: *that there are twelve cities of the first class, all within one hundred and fifty miles of the city of Shanghai*, and Shanghai connected with the whole of them by constant and easy water communication. Surely such a mission station ought to be vigorously sustained by men and means. The importance of the work in which we are engaged never before appeared to me greater; and certainly, never before have I felt so unworthy of the high privilege of living and laboring for the eternal welfare of this vast people. May God make us humble and faithful.

I may remark, without impropriety, that from our first arrival at Shanghai we have met the most fraternal kindness from the brethren of the other missions, and marked friendliness too from the foreign merchants. There are now upwards of twenty-five foreign commercial firms here, and the trade is still rapidly increasing. A large English Government chapel has been built, and a chaplain will soon be out from England.

Africa.

BEXLEY STATION.

Letter from Brother John Day.

Brother Day in his last communication pleads for an enlargement of his school of native boys. This plea the Board have not been able to resist. The school will

now consist of not less than fifty. Referring to this subject, he thus writes:—

When I first wrote you, I was in a low state of health,—did not expect to live but a short time; and, on whatever object I looked, everything so converged to a point, I could only see, could only anticipate small things. A school of fifteen native boys was all my vision could grasp; now fifty is the smallest number which can satisfy my desires. This change I do not wish you to attribute to mere fickleness of mind, for I know there has been some calculation and reasoning about the matter. From what I have seen published, I infer you intend to conduct your affairs here, through the agency of colored men. A well educated, talented white man, would possess none too much ability for your purposes here. The colored man, to answer, must have the same dimensions of soul. The moral soundness, the mental ability, he must have. I could not tell where you could get such a man; and felt, to incur much expense under the circumstances would be unjustifiable. Now, the improved state of my health, the onward march of everything connected with your affairs here, the anxiety of the natives for the word of God, the high estimation in which your missionaries are held by them, all seem to encourage to greater effort. Supporting fifty boys here, instead of fifteen, will be found good economy, when all the circumstances are considered. An assistant must be employed, or I would be constantly in school, and the expenses would be too great for the smallness of the operation.

I am preparing for a tour of one

or two hundred miles into the interior, that I may see the extent and prospects of the great work you have to accomplish. The work I call yours, as I feel it should be the glory of the south to be able to prove themselves the greatest benefactors of the negro race. This work is indeed left for you. It is a great work, and many discouragements may be expected; but, for Jesus' sake, never abandon this field. You have not here a field ripe or white to harvest; but a people to prepare,—to raise from the depths of ruin. The work, the glory, the reward, will all be great.

GRAND CAPE MOUNT.

Inviting Field.

By the subjoined letter from Brother H. Teage, dated Monrovia, Jan. 3, the attention of the Board is called to Cape Mount, as a point which it is important at the earliest period to occupy. This position lies some fifty or sixty miles above Monrovia. Whether it shall be occupied by us or not depends upon the means which shall be furnished by the churches. We have one hundred churches in the southern country, any one of which might easily supply the necessary funds. Such supply we hope to realize. The letter thus refers to the subject:—

Cape Mount is an inviting field for missionary effort, and so far as I can judge, the people of that region are prepared for the reception of the gospel. They are the most intelligent, enterprising and generous tribe about these regions; and the country itself is all that can be desired for fertility and beauty; and healthy withal. The Methodists have long been looking in that region, and the conference which is now in session will, I think it probable, place a teacher there.

The land is, however, wide enough for two, and for more.

I called bro. Day's attention to this place, but whether his multiplied duties at stations already occupied will leave him time to give the proper attention to this, I know not; but I know of no place on the coast more worthy of a Missionary Board's attention than this; and I sincerely trust it will be made the seat of Baptist operations. I have the assurance of the senior officer of the Seerram division of H. B. M. squadron, stationed off Splenus, that all needed protection will be most cheerfully extended to missionaries at that place, and I have been more than once requested by him to endeavor to procure the establishment of a mission there.

RESOURCES OF SOUTHERN BAPTISTS.

It is admitted by all, that the means possessed by our churches to extend widely the blessings of the gospel, are abundant. Without detriment to any of the other important objects of christian benevolence, we might expend \$100,000 annually in giving the bread of life to the perishing among the heathen. And who would be really poorer, by such an expenditure on the part of the denomination? Would any of our brethren, on a dying bed, regret the bestowal of his proportion in making up this sum? We believe not.

The question arises, Why, then, is the contribution of the churches to this object so small? Is it the result of hostility to the mission cause? By no means. Our churches are professedly friendly to this object. May it be traced to the prevailing

power of a covetous spirit? That covetousness exists—that many who profess to love Jesus Christ, love their money more, is not doubted. But this is not the chief obstacle in our way. *It is found in the want of information respecting the condition of the world, and the facilities of giving to it the gospel of Christ.*

Our brethren of the ministry may regard this deficiency of the churches as attributable to their negligence. *They have not brought this subject before their brethren.* The imperative command of their ascending Master, has not been urged. Nor have they adopted the proper means of calling forth the systematic contributions of the churches to carry out this command. Can it be doubted, that if each pastor in the southern country had deliberately and prayerfully thought on the subject, and prepared himself to address his brethren, presenting appropriate facts and arguments, that a contribution would have been the result, almost in every case? We are satisfied, that should some suitable time be selected to bring the cause of foreign missions before the churches, in almost all of them, a generous pecuniary effort would be made.

Brethren of the ministry, permit us to plead with you on behalf of the heathen: on behalf of *Him*, whose you are, and whom you serve in the bonds of the gospel. Will you consent, at an early period, to preach before your churches a sermon on the subject of missions, and adopt measures for securing a contribution from each one of your members? Let the experiment be made. It will not be of doubtful issue. God will sanctify the effort, and bless you in making it.

GRANT OF AMER. TRACT SOCIETY.

The Board have received a grant of \$500 from the American Tract Society, for the publication of tracts in China. The sum of one thousand dollars had been solicited, and the committee remark, "we should have added to the amount, but for the very urgent demand for our means, for labors in our own country. We are happy thus to coöperate with your excellent Board in this great and blessed work of evangelizing this perishing world." Our thanks are due for this kind remembrance of us and our operations in China.

SOUTHERN BAPTIST MISSIONARY JOURNAL.

The attention of our brethren is hereby earnestly requested, while we press the claims of the Journal, and beg them to make immediate effort to increase its circulation. *It is a sufficiently cheap publication—the organ of both Boards—the profits sacred to missions.* Its circulation ought to be extended. Instead of 1,600, with proper effort we might have, at least, 5,000 subscribers.

In securing funds, this is the right arm of our strength. It will, if generally circulated, do more than any other instrumentality, to awaken the slumbering energies of our churches, and prepare them for a united and powerful assault upon the powers of darkness in pagan lands. Brethren of the south, will you not now give us your aid in this matter.

THE THIRD VOLUME COMMENCES WITH THE NEXT NUMBER. IT WILL BE SENT ONLY TO SUCH AS PAY IN ADVANCE. We beg each subscriber to secure other names, and forward them, with the money, *immediately.*

Miscellanies.

RIGHT MODE OF CONDUCTING MISSIONS IN CHINA.

The importance of the subject, and the able manner in which it is discussed, must be our apology for the length of the following article. It is a letter from Rev. Mr. Pohlman, one of the missionaries of the American Board at Amoy, and taken from the March number of the Missionary Herald. So far as our limited acquaintance with China will allow us to judge, the conclusions of the intelligent writer are well founded. We bespeak for the whole communication, a careful reading. It contains much valuable information concerning Chinese character, and is well adapted to create an absorbing interest in the spiritual welfare of this people. Passing over the introduction, Mr. Pohlman proceeds:—

It high time that the peculiar phases of the missionary work in China be fully understood, so that time and labor and money may neither be mis-spent nor misapplied. In a field the largest that has ever invited the efforts of God's people, it is above all important that a right beginning should be made. An error at the outset may affect all future operations. If preaching the gospel is the great aim of a mission to China, it will soon, with the blessing of God, acquire strength and vigor; if printing and schools mainly engage the attention, a mission may struggle on for years, in a weak and sickly state, either producing no fruit at all, or only such as blasts the expectations and disappoints the hopes of the laborers on the ground, and their patrons of the Board, and the churches at home.

I rejoice, therefore, that the Committee are impressed with this subject, and have laid down, as a starting point, "that the grand object for which the Board should sustain missions in China, is the oral publication of the gospel to the Chinese people." Let this object be kept distinctly in view by patrons and directors who abide by the stuff, and by preachers and devoted men in the field, and we may expect that God will own his work, and cause this land to resound with the high praises of our Redeemer. We may be sure we are in the right way, when we are following out God's plan. In every age of the church, it is simply preaching the Word, that has been attended with the peculiar blessing of heaven. And in every

subsequent triumph of the gospel, the "foolishness of preaching" will bear a conspicuous part, if it be not the sole means used by the Holy Spirit for the salvation of men. There is no such thing as *fail* in the christian's vocabulary, so long as he is intent on doing the Saviour's work in the Saviour's way. Every argument for every work in this world, must resolve itself into this: "What saith the scriptures?" Hence, first and foremost stands out the plain, practicable command of Christ, to "preach the gospel" to the millions of China. If now the providence of God unites with his word in urging home this important duty; if great and effectual doors are open; if a whole nation is thrown open to the labors of the church; if ignorance of letters is such as to call loudly for the living teacher; if all their circumstances, their errors, their language, their inability fully to understand our books, their social character, their mental imbecility, their progress in civilization, their idea of the way in which opinions are to be promulgated, their desire to hear foreign teachers, their willingness to assemble for this object, their freedom from caste and national systems of religion,—if all these accord with, and add new force to the simple command of our ascending Lord, how culpable is the church, if she do not "charge" her missionaries, "before God and the Lord Jesus Christ, to *preach the Word*, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine;" and how doubly culpable will missionaries be, if they in any way neglect to "do the work of an evangelist," and thus fail to "make full proof of their ministry!"

That there now exists in reference to China this concurrence of command and condition, calling for the clear, formal, and oft-repeated announcement of the gospel; that the call of God and the circumstances of the people, like a seven-tongued trumpet, are ringing in our ears to arouse to action; and that necessity is laid upon us to preach the gospel, to proclaim Christ everywhere to this great nation, I shall now proceed to demonstrate. It is proper to remark, that the following statements and conclusions are the results of several years' labor and observation at Amoy. They will, however, hold true in the main at all the five ports, and it is believed, throughout the whole empire.

Few intelligent readers.

1. The number of intelligent readers, compared with the whole population, is very small. This assertion may sound strange to those who have been led to regard

the Chinese as "a nation of readers;" but all opinions on this subject, as many others connected with China, must yield to increasing light and evidence. Unhappily, many conclusions have been formed about this people, which have not a sufficient basis to support them. Now, however, the country is open, and we possess the means of correcting wrong impressions. As regards the number of readers, we are no longer in the dark. From the array of facts already collected, the opinion is becoming prevalent, that as regards the mass of the people, the Chinese are far from being a "literary nation." This is so far from being the case, that those who are most conversant with all classes of the Chinese, hazard nothing in saying that even intelligent readers are very few. This is especially so of those who are now most accessible to missionary effort—that is, the inferior orders of society. It is seldom that more than one out of ten of the common men, who are most to be met with and most open to our labors, can get the least good from a book. The proportion of females to males in China, is about as four to six, and it is so rare to find a female who can read, that it may be said, the pathway to learning is entirely closed to that portion of the community. Here, then, at once, is nearly a moiety of the population, who must be taught the gospel by the living voice, or they will never know "what they must do to be saved." The male portion of the inhabitants are commonly comprised by Chinese within four general ranks, or divisions of society. Of these, "the literary" stands at the head; then comes "the agricultural;" in the third rank are "mechanics and laborers," and by a strange valuation, which the Chinese alone are capable of making, the "mercantile community" occupy the lowest rank in the scale. The first division are of course all readers; the scholars, the literature of the nation and the officers are all confined to that class. But how is it with the other ranks on the subject of education? We have made inquiry, we have ourselves witnessed what we affirm; and the best that can be said of the three remaining divisions is, that excepting two or three out of ten of the mercantile community, very few can read intelligibly the easiest native work in the Chinese language. And the reason of this is obvious. None but those who intend to make the literary degrees and official dignity their great aim, remain long enough at study to acquire stamina to proceed on. A livelihood being their only object, by the time a few thousand characters are mastered, the mass of students are driven by poverty or a desire to get gain, to turn their small acquisitions to immediate use. An acquaintance with even a few hundred of the plainest words will often suffice for this purpose. It is no argument against

the above statement, that we meet constantly with plain men, who can call characters by their proper name; for in an ordinary book, every word may be correctly named and distinctly enunciated; yet what better is a man for that? It is only like a child prattling A B C, without knowing the reason. All the characters in a book may be rightly pronounced, and yet from inability to explain the meaning, it is still a sealed book.

Again, the majority of the people are poor, very poor, and this is pleaded, and for the most part justly, too, as the sole cause of inability to read. Among the country population, whole masses of youth are growing up in profound ignorance of the knowledge contained in books. In many places there is not a single school. As a general estimate, not more than one in ten of the adult villagers can read the most common Chinese essay so as to understand it thoroughly. This is not mere conjecture. In our itinerant labors in the country, we have made this a matter of inquiry. In two villages of a superior rank, whose population is at least 12,000, there are only five schools, in which, last year, but six boys were learning to read. In eight pleasant villages of high reputation near Amoy, we found still fewer readers. The city of Amoy contains a population of about 250,000; and for educating its thousands of youth, it was reported by a person employed to collect the statistics of the city for us, that last year there were only eighty-four schools open, containing 1,405 boys. Where there is this deplorable deficiency of the means for learning to read, it is not to be wondered at, that readers are few, and that we should feel the urgent necessity of living teachers being sent in great numbers, as the only way to diffuse far and wide the saving truth of Christ and his salvation.

Superstitions of the people.

2. The mass of "superstitions and traditions" afloat among the people, is another peculiarity, calling for faithful preachers of the gospel. In China there is no standard of religious belief and practice—no long established system of error to which the people are blindly wedded to the exclusion of all other opinions. The three sects, Confucianists, Buddhists, and Taouists, though distinct in their origin, are at present so mixed and blended in practice, that nearly every person believes and follows so much of any or all of them, as suits his own convenience. By a sort of blind indifference in religion, every man seems perfectly satisfied to let his neighbor enjoy the same liberty. For all their mummeries there is no appeal to Vedas, to the Koran, or to sacred books of any kind. They say and do as "the traditions of their fathers" have taught them to say and do, not knowing what they believe,

and assigning as the sole reason for their practice that it is "Chinese custom." Hence we seldom meet with contenders. None are found daring enough seriously to persist in defending what is so contrary to reason and common sense, not to say the revealed will of God. What we say is pronounced "reasonable," and were it not for the firm grasp by which superstitious fears and traditionary errors bind this people, we might expect to see many of them throwing off the shackles of blind custom and choosing the more excellent way. Nothing but oral instruction will meet this exigency. To us is committed the task, not of entering the arena of religious controversy, not of battling with an ancient impregnable system of lying vanities, but simply that of "expounding unto them in all the scriptures, the things concerning Christ." Blind superstition is now reigning among a vast majority. Vain tradition is more or less affecting the whole population. These must all be swept away by public preaching and teaching, by clearly unfolding the truth as it is in Jesus. People feel that they must do something. They cannot remain easy, and until gospel requirements are made known, they will go on till death plunges them in eternal ruin. Nothing but the omnipotent power of the gospel will reach the case. These idle tales, these vain imaginations, these silly notions, these nonsensical opinions, these bloody rites, these cruel practices, can no more withstand the clear exhibition of gospel truth and the faithful warnings of God's servants, than ice can resist the heat of the summer's sun.

Oral language of China.

3. The language of China is addressed more to the ear than to the eye, which presents another pressing plea for the living voice. The difference between the written and spoken language is so great, that all who wish to understand books and teach book knowledge, must in fact learn two distinct languages. The written language has not unaptly been compared to the numerals, 1, 2, 3, &c., which have a definite value. The characters have an almost unvarying signification in all the provinces of the empire, and when used according to Chinese style, may be understood by the "literary class" everywhere. Not so with the spoken language. The colloquial dialects are almost numberless, and every one of the 30,000 characters in Chinese must have a sound and signification attached to it in all these local dialects. The ear must be addressed as well as the eye. To each character must be assigned its appropriate meaning in the dialect of the place. By combining the characters into sentences, their value is modified, and the meaning often so changed as to be essentially a new word, requiring a new colloquial phrase to explain it.

Hence the written language is completely unintelligible without verbal explanations, and these explanations must vary in all the provinces, and departments, and districts of China. To reach all these vast multitudes, what a variety of dialects must be acquired! How many hundreds of preachers will be needed to speak to all this people! How long, too, shall it be before China's "day of Pentecost" shall come, when the people shall say one to another, "How hear we every man in our own tongue wherein we were born?" Dwellers in Pekin, and Amoy, and Canton, strangers from the northern, southern, the eastern and western provinces, "we do hear them speak in our own tongues the wonderful works of God." If we rely upon the written language alone for spreading the gospel in China, millions in this great nation must die without a knowledge of the plan of salvation. On the other hand let the spoken dialect of every place be learned, and the glad tidings be sounded in the ears of the multitude,—let a native ministry be raised up, let the doctrines of the cross be instilled into the minds of the people by patient teaching, and we may expect that the work of the Lord will go forward, although every printing press be stopped, and every tract be committed to the flames.

Our books not fully understood.

4. The inability of the Chinese fully to understand our books, presents a loud call for teachers to guide them. We came here entire strangers to the modes of thought, the style of speaking and writing, and the whole idiom of the language. The very best acquisition in learning any language is, to be able to write it correctly. With all our care, there will always be more or less of foreign idiom in all the productions made by foreigners. In so far as this is the case, the books will be unintelligible. And even if native teachers compose, and a work is in the highest degree idiomatic, still the subject is new. To many words and phrases introduced by missionaries, new meanings must be given. This is unavoidable, inasmuch as all our publications teach a new religion, enforce new duties, inculcate new doctrines. Hence a Christian book may be taken up by an intelligent Chinese, and on examination be cast down with disgust as containing so much gibberish. Even the Holy Scriptures are pronounced dark and unmeaning; and should the question be asked of any of our books, "Understandest thou what thou readest?" it is feared the almost universal reply would be, "How can I, except some man guide me?" The Chinese have a stereotyped way of writing as well as doing every thing else. Their collocation of words, their forms of expression, are uniform and strange. It is difficult to teach religion in such narrowly defined limits.

The Bible will perhaps never meet the Chinese views of proper style; and any writing that is not so, will not be read and studied. Our main dependence, therefore, for a full exposition of gospel truth, even to the most learned of the Chinese, must be on those who, as Philip taught the eunuch, shall "open their mouths and preach unto them Jesus."

Social character of the people.

5. The social character of the people invites the labors of oral instructors. In no heathen country do we find such attention paid to friendly intercourse. The people of all classes love to talk, and hours may be spent in social visits and pleasant converse. The scholar will often leave his books, the farmer his plough, the workman his tools, and the merchant his trade, to sit down and have a friendly interchange of thoughts and opinions, to learn the news of the day, or to discuss matters of dress, of custom, of foreign manners, and of idle gossip. Formal visits are received and returned with the utmost politeness and ceremony, and opportunities for seeing and talking with men, women and children are to be met with at all hours of the day. It need not be feared that the complaisance which Chinese show towards each other, will not be manifested towards foreigners. On the contrary, the people love to be noticed and spoken to by us. A kind and gentle mien, a pleasant word, a friendly salutation will ever meet with a corresponding return from the most menial Chinaman. In this respect, missionaries to China, have a peculiar advantage over those who, in countries less civilized or wholly barbarous, are looked upon as beings of another order, or coming from some unknown corner of creation. Here our lives and property are not only secure, but we can form part of the social circle, and talk to the people of peace and pardon through the blood of the Lamb. Common politeness will lead our hearers to listen. What an opening this for those who are gifted with conversational powers, and grace to employ them in God's service! And another advantage appears in their

Progress in Civilization.

6. In China, a foundation is laid for the preacher. The progress of the nation in rational principles, in forms of law and order, in a proper valuation of reciprocal duties and the relations of life, affords a vantage ground, sought for in vain among savages, and of which missionaries ought gladly to avail themselves. Here we have many commonly acknowledged axioms, which may serve as a stepping stone to greater and more important topics. Benevolent exertions are patronized by the majority of the people, and principles from which, by divine assistance, we can convince them of their errors and point

them to the only remedy for lost sinners. Many of the moral maxims of the Chinese would do honor to Christianity. "The golden rule" is inculcated, nearly all the commands of the second table of the moral law are taught either by positive precept, or by traditionary authority, and many of the sentiments of the celebrated classics are in exact accordance with the spirit of the gospel. Besides these, there are hundreds of "favorite sayings and proverbs, which are always the best sources of information respecting the real character and condition of a people." The aphorisms of the Chinese are full of meaning, and may be used with advantage in communicating truth; so that reasoning from their own principles, which are universally known, a preacher may instil the doctrines of the cross, and point out the necessity of a Mediator. Thus, in their moral and didactic works and in detached colloquial sentences, we have materials prepared, which the skill of the devoted servant of Christ may mould into convincing arguments and spirit-stirring appeals to the hearts and consciences of this people.

Mental imbecility of the people.

7. The mental imbecility of the mass of the people can be aroused only by verbal exhortations. Whatever may be said of the progress of the Chinese in many of the arts of civilized life, of their noble system of moral ethics, of their filial piety and social character, no one will dare affirm that as a people they have made the least approximation to a solution of the great question, "how shall man be just with God?" On all spiritual subjects, there is a torpidity of mind which is amazing. Their notions of virtue and vice are obscure in the highest degree. The lower classes exhibit, indeed, on all matters, great mental vacuity. The chief question from day to day is, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" This being the case in ordinary concerns, how much more will it appear in affairs of spiritual and eternal moment, which are almost entirely hidden from their eyes! How now is this mass of immortal mind to be aroused from its torpidity? Is it not by fervid and oft-repeated exhibitions of gospel truth, by solemn appeals, by faithful warnings, by unfolding the spirituality of God's law, and the hidden mystery of redeeming love through the cross of Christ? We may rely upon it, there will be no march of mind, no investigation, no spirit of inquiry, no general desire to become fully indoctrinated in the truths of Christianity, until the present utter indifference of the people is removed by God's blessing on the preached word. Nothing is more needed now in China than "sons of thunder," to warn and exhort this slumbering people, to

arouse them from their lethargy, to "preach boldly" Christ and him crucified, and to declare fearlessly the whole counsel of God, whether men will hear or whether they will forbear. No form of depravity can stand—no slumbers can sleep, in the presence of the faithful, zealous, pure preaching of the gospel.

Public preaching not new.

8. Public preaching is not a novel thing to the Chinese. The Chinese sages and moralists enjoin the duty of communicating the knowledge one may possess to others. It is called "selfishness" to hide the light of truth, or forbid its being exhibited to mankind. The greatest men in Chinese history have been preachers, and nearly all their wisdom is handed down to us in the form of speeches. The Shooing, the oldest Chinese classic, embodies the advice and moral maxims of the ancient kings, and the whole work is nothing but a series of addresses. The greatest of all sages, the celebrated Confucius, traveled about to instruct and civilize the people. Like our Saviour, he is said to have "sat and taught his disciples." And how has Buddhism, that great system of idolatry and deception, been propagated in China? It is chiefly by oral instruction. The priest has taken his books and explained them to the people. Hordes of these deceivers have visited every part of the land, and imposed upon the credulity of the inhabitants by foolish stories of the incarnations of Budh, and relating marvellous miracles performed by the gods.

In China there is also a class of men devoted exclusively to the work of familiar discourse. In walking through a Chinese city, we may see a congregation of attentive listeners seated around a public declaimer, in a large area or some cool place under a tree, intent on hearing traditions, or stories handed down from former dynasties. For this, he receives money which is collected at short intervals from the audience. The speaker holds a book in his hand, and is full of action. By his skill and loquacity, he succeeds in detaining his hearers long enough to hear several portions of history,—not unfrequently for hours. This is called *kong ko*, or discoursing about the ancients; and our preaching is designated by the same phrase. If a missionary acquires a good command of the language, and is able to discourse fluently on the Bible, why may he not be equally successful in drawing together and detaining a congregation of willing hearers of the "Word of life?" No method of operations promises fairer in China than stated, formal exhibitions of the gospel at a time and place where the people can sit without molestation, and listen without fear of being called on for contributions to sustain the preacher and the place.

Readiness to hear foreigners.

The desire of many of the people to hear foreigners, is another loud call for preaching missionaries. Besides the novelty of a foreigner speaking Chinese, there is the style of delivery, the manner of speaking, which attracts notice. There is the warm heart, the earnest expression, the striking allusion, the appropriate figure. There is very little feeling in a native speaker. It is not unfrequently the case, that an audience will retire under his speaking, but fill up when the missionary speaks. This has been noticed often at all the places where there are native converts employed as evangelists. We are known and acknowledged of the common people as men far superior to themselves; our words have weight, and often, as we speak, the response seems to fall involuntarily from the lips of many, "reasonable," "correct," "right." We are also soon known every where as those who "declare unto them Jesus and the resurrection." At times, as we pass along the streets may be heard such appellations applied to us as "discourers on Jesus," "sages," "warners of the age," "exhorters to good," "street preachers," &c. Not unfrequently we are asked to preach, and when we stop are begged to say more. The people see that we are in solemn earnest, that our object is not mercenary; that we "seek them, not theirs." Hence it is that they are willing to sit and hear us through, and some even come repeatedly for religious instruction. This leads me to state finally, as the most gratifying evidence of the honor God is putting on preaching, and the call for more persevering effort in this important and necessary work,—

The willingness of many to assemble for worship.

9. Perhaps there is no other missionary field in which attentive audiences can so easily be obtained. At all the stations where public worship is maintained, respectable congregations attend. At present, Shanghai is the only one of the five ports where a house of worship has been erected, and this is crowded. A letter from the Rev. John Stronach, our delegate to the Bible convention now in session at Shanghai, says: "What splendid congregations in Dr. Medhurst's church! About 200 Chinese attend in the forenoon; 400 or 500 in the afternoon, and as many at night,—besides about 150 at the hospital at the same hour in the evening." At the other ports, Chinese houses have been converted into chapels, and are well attended. As soon as suitable churches are erected, we may expect to see more interest manifested by the better classes, and the demand for clear, faithful preaching proportionably increased. At present, the principal hearers in this city are the lower

classes; but as a site is selected and secured for a church, which it is designed to build at once, we hope thus to draw together the middle and higher classes of society, and especially the female portion of the community. Women will attend, no doubt, in great numbers, when they can occupy seats separate and specially reserved for their accommodation. Here there are no bars to society. In India the system of caste shuts out one portion of the people from another, and excludes all from coming under christian influences. But in China, all ranks and classes of men associate together; the officer and his attendants, the master and his menials, the highest and the lowest may with propriety come and sit together in our houses of worship to hear the gospel. From day to day, in these populous cities, there is a large floating population, whose home seems to be in the streets, and who are ready to drop in anywhere, to while away a little time. Others leave their homes on purpose to attend, and this day after day. The truth is, that all who are any way interested in the matter would rather any time "come and hear" at our chapels, than sit down at home to try to derive profit from our books. The Chinese are emphatically a talking, hearing, congregating people. As such, our duty to them as ambassadors for Christ is plain; we must do as the angel of the Lord commanded "Peter and the other apostles;" "Go, stand and speak in the temple to the people all the words of this life."

Thus the providence of God is uniting with his word in urging a specific duty on the church—that of, at once supplying oral instructors to the millions of China. Is it asked, how many are needed? The reply is, "Lift up your eyes and look on the fields; for they are white already to harvest." Until this great harvest field is as well supplied as America, you cannot send too many. We want men of piety, of zeal, of sound practical judgment, of vigorous activity of mind and body. Let none be frightened on account of the language. All who can read distinctly and with proper emphasis in English—all who can enunciate clearly—all who can appreciate good speaking in others and can preach acceptably at home, will be able to do the same here. If a person has in addition a good ear for music, so much the better; but let no one think that it is necessary for him to be a singer before he can preach in Chinese. A fluency in his mother tongue is far more important. As a general thing, a missionary will be in a foreign tongue what he is in his own. Is he clear and distinct in the one, so he will be in the other. If he pronounces badly, reads poorly, speaks indifferently in English, he will be apt to do the same in Chinese. Let then the number of men be swelled at once to three times the present;

and let all who come be determined on stopping short of nothing less than ability to communicate fully and freely with the people. God, in his sovereignty, employs whatever organs he pleases to bring men to a knowledge of the truth; but it is not saying too much when we assert that in China, our chief reliance is on the ear, and not on the eye. He who made man, knows what is in man, and has hence shut us up to a simple line of duty, denominated "foolishness of preaching," which, in its very nature, is remarkably calculated to arrest the attention and affect the heart. Even in christian lands, in the midst of books, and knowledge, it is speaking into the ear which arouses the emotions of the soul. Hence lectures, speeches and addresses are employed to diffuse information and excite the mind to thought and investigation. Can we expect to succeed on any other plan among a heathen people? No. God himself has sealed this ordinance of his own appointment, with a seal of rich mercy to thousands of poor, degraded idolaters. The success of a mission will be in proportion to the time and labor and pains bestowed upon public, faithful expositions of Bible truth. The experience of all devoted missionaries is uniform on that point; and some have regretted when too late, that they did not make public speaking and oral instruction the great business of their lives. Dr. Milne says: "I record with regret, that even to the present hour, the circumstances of the mission have never been such as to admit of devoting that portion of time and attention to oral instruction, which the extreme ignorance of the heathen requires." This was said after years of the most self-denying labor in writing, preparing matter for the press, and other useful employments at Malacca. Would we avoid unavailing regrets hereafter, let us now fulfil our high calling. It is an easy matter to declare in general terms that preaching the gospel is the great aim of a mission to China; but we must feel and daily act on this belief. Many a missionary finds it easy also to quiet his conscience with the comforting salvo, that he is fulfilling his high commission, when he is making books, or printing in English, or devoting his energies to healing the sick, or teaching a few boys the elements of his own language. But is this what we designate by the term "preaching" at home? Is this the meaning of the "great commission," "Go ye into all the world, and preach the gospel to every creature?" Some we know there are who would thus explain it; but all those explanations of the last command of Christ which tend to weaken the full and obvious meaning of the words, are deeply to be deprecated. To state, for example, that the term used by our Saviour for "preach," means merely "to exhibit the

gospel in any way," is wrong. And yet it is often asserted, that by holy living and teaching, by the practice of medicine and book-making, and other operations, the command of Christ is as really obeyed, as by the stated and formal declaration of the glad tidings of great joy. The tendency of such an exposition is, to make missionaries satisfied with any thing and every thing they do on heathen ground, without coming up to the plain and clear duty of "making christians of all nations," by "heralding forth" or "announcing publicly," by "proclaiming to every creature," by preaching to every man, woman and child, the glorious gospel of the grace of God. How pleasant, on a dying bed, to look back and know that in this respect, we have done our duty; that we have not ceased to warn every man, night and day, with tears; that we "have taught publicly, and from house to house;" that with Paul, we can say, "I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God;" that we have taken "heed to all the flock over which the Holy Ghost has made us overseers, to feed the church of God, which he has purchased with his own blood;" and that we can now "finish our course with joy and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

RECEIPTS OF MISSIONARY BOARDS
FOR FEBRUARY.

Am. Board of Commissioners,	\$23,259 02
Presbyterian Board,	8,523 79
Episcopal Board,	
Board of Bap. Missionary Union,	4,225 71
For. Miss. Board Southern Bap. Convention,	1,119 43

HAPPY RESULTS OF MISSIONS.

Wherever the gospel is promulged its blessed influence is realized in the conversion of men. It is the power of God unto salvation. Nor is it confined in its power, to the spiritual elevation of the race. Politically, socially and pecuniarily, are its beneficial results felt. This is illustrated in the history of missions among the Sandwich Islands. From the missionary Herald the following interesting items are selected, as tending to confirm the declaration:—

Mr. Cook, November 4, 1847, reports favorably of the schools for the children of chiefs near Honolulu. Among the interesting particulars, he mentions the marriage, September 2, of Jane Loeau, one of the pupils, aged 18, to John R. Jasper, Esq, Attorney at Law and Notary Public. Mr. Jasper is a native of Virginia. The marriage had the sanction of the Privy Council. Previous to her marriage, Jane had been giving instructions to other pupils in vocal and instrumental music.

The Polynesian of September 25 gives some encouraging statistics of the Islands. Since January, the Home Office had given out 48 patents for land in fee simple; 17 to white subjects, and 31 to natives. The Hawaiian commercial marine had increased from ten vessels, of 446 tons in all, worth \$27,000, in 1843, to 55 vessels, measuring 2,070 tons, worth \$103,000 in 1847. Of these, 40 were built on the Island; 23 were owned by natives, 8 were engaged in foreign voyages, and 47 in the coasting trade. This increase of commerce is sustained by a corresponding demand for and increase of agricultural productions. "The people are making progress in civilization, increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits, than at any previous time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years."

Foreign Mission Board.

DR. JAMES.—Although no communications have been received by the Board, we learn from other sources that Dr. James was heard from, about a month after he sailed. The Valparaiso was spoken in latitude 5° N. latitude 24° west. He and his companion were well.

AFRICAN MISSION.—The call for enlargement in this department of our work is loud and pressing. We might judiciously increase the number of our missions, three fold on the coast. Shall it not be done? Will the churches say, it shall be done? We wait to hear their response.

THE JOURNAL.—In another place we have called attention to our monthly periodical. We beg our brethren to open subscriptions and forward the result immediately. Five thousand names ought at once to be obtained.

FINANCIAL YEAR.—The financial year of the Board is about to close. The amount contributed by the churches, when we deduct the subscription secured by brother Shuck for the chapel, will exceed those of the preceding year. Although the excess is small, we are not discouraged. The progress of the cause of Foreign Missions in the South, we believe will be onward. We shall be greatly mistaken, if the churches do not forward a much more liberal contribution during the year to come. If every church will make an effort to obtain the offerings of such as are disposed to give, none can doubt the results.

THE SPRING CAMPAIGN.—We are happy to learn that a number of the churches are making their regular spring collections for our Board. Shall not the number be increased. The aid of our brethren of the ministry is hereby invoked. Upon them we must mainly rely to bring the subject before their churches.

MONTHLY CONCERT OF PRAYER.—It is often objected by our country brethren, that the inconvenience of bringing the people together on the first Monday of the month, constitutes a serious objection to the regular observance of the concert of prayer for missions. But this difficulty will be avoided, by meeting on the previous Lord's day. Let some suitable hour be appointed, either before the preaching, or in the afternoon. Some effort ought also to be made to render the meeting interesting. Extracts of missionary intelligence may be read, and short exhortations delivered, while the spirit of earnest, humble and believing prayer, should be cherished. We need more prayer for the spread of the gospel. When that time shall come, which shall be distinguished by the prevalence of a prayerful spirit among the churches, means abundantly ample for sustaining all our operations will be secured.

STARTLING EVENTS.—The political changes which are taking place in Europe and Asia, cannot but occasion serious thought in the mind of the intelligent christian. While men of this world are cherishing the spirit of exultation at the advance of liberal principles, the lover of Christ

should indulge in a holier joy, as he beholds the crumbling of false religions, and the way opened for the spread of evangelic truth. God is now shaking the nations and preparing the way for the triumph of his Son. As his people, we ought to discern the signs of the times, and be ready for action. It may be ours to co-operate with him in the sublime and blessed work of filling the earth with his knowledge and salvation.

RECEIPTS FOR THE LAST MONTH.—Our receipts for the last month are larger than those of the former two or three months, and larger than the corresponding month of 1846 and 1847. This is encouraging. The same, we hope, may be true of each month during the coming financial year.

Donations.

FROM MAR. 1, TO APRIL 1.

New Jersey.

Cash from Rev. James E. Welch \$5, Mrs. F. E. Aikman, \$5, 10,00

Virginia.

Goshen Association, cash per Rev. Herndon Frazer, to be appropriated as follows: \$100 for books for Rev. I. J. Roberts, Canton, and \$400 for his support, 500,00
 Va. Bap. Foreign Miss. Society, per Dr. Wortham, Treas., 73,00
 Four Mile Creek ch., by A. B. Clark, 15,00

Georgia.

Baptist State Convention, from Hon. Thos. Stocks, Tr., to be appropriated as follows:
 Foreign missions, 295,15
 China mission, 72,65
 African mission, 33,30

Kentucky.

Rev. F. A. Willard, 10,00
 China Mission Society, per Samuel Clark, former Treasurer, 412,00

North Carolina.

Baptist State Convention, collected by Rev. Robert McNabb, 122,00

1543,10

ARCH'D THOMAS, *Treas.*

Board of Domestic Missions, Marion, Ala.

APPOINTMENTS BY THE BOARD.

Rev. Wm. Shelton, to Clarksville, Tenn.

Rev. V. A. Gaskill, to Ellicott's Mills, Md.

Rev. Jos. A. Lawton, to Charleston Neck, S. C.

Rev. J. Dawson, to country north of Santee River, S. C.

ANNUAL MEETING OF THE BOARD.

The Board of Domestic Missions, S. B. C., will hold its next annual meeting with the Ash Creek Church, Lowndes Co., Ala., commencing Saturday before the 4th Lord's day in May 1848; at which time the annual reports of the Board will be read and discourses and addresses on the subject of missions will be delivered. A large attendance is solicited.

From our Missionaries.

ALABAMA.

Rev. J. M. Russell's Report.

During the past quarter this missionary has traveled nine hundred and sixty-three miles, preaching glad tidings to the poor, visiting from house to house; lecturing by the fireside and in the sick room. One hundred and thirty-one families have been visited by this messenger since his last report. In his public ministrations he has delivered 43 sermons, and 23 exhortations; ordained two deacons, and received 25 by letter into the fellowship of the churches. This re-

port closes his year's services. From his several reports we make the following statistics for the year:—baptized 58; received by letter 76; constituted one church; ordained one minister and four deacons; built three meeting-houses; delivered 207 sermons; 109 exhortations and 11 lectures on temperance; visited 406 families, in 328 of which, delivered familiar lectures and prayer; obtained 37 subscribers to Missionary Journal; traveled 4085 miles. He writes:

In consequence of the affliction of myself and family, and the bad weather, I have not been able to perform my usual amount of labor during the quarter now closed, which is a matter of grief, as the demand for my services seems increased. In several places, the people appear more than usually anxious for religious instruction and pious conversation. This is quite encouraging to a domestic missionary, who has to encounter much distrust, and numerous objections. He has many forms of trial of his faith, of which, no one unacquainted with missionary life, can form an adequate idea. But, the Lord be thanked, these trials lead to the mercy seat, inspire the missionary with confidence in God, and strengthen him against the devices of the adversary.

Selma.—Rev. P. E. Collins' Report.

This missionary is located at Selma, Dallas Co., Ala., a flourishing town on the Alabama River, 300 miles above Mobile, and 100 below Montgomery. Its present population is about 1000 or 1200. It contains but few Baptists, and this small number possess but little pecuniary ability. Hence they have been unable to sustain the ministry, or provide a place of worship in the town. Bro-

ther Collins has been recently ordained and located as missionary there, and his prospects of success are quite encouraging. An effort will be made during the present season to erect a house of worship. During the fragmental quarter he has baptized three, and received four by letter. He remarks:

Our little church labors under many disadvantages, the principal one of which is, the want of a suitable house of worship—notwithstanding, she is blessed of our Heavenly Father with the outpouring of his gracious Spirit, and is receiving some accessions to her numbers of such, as we trust, shall finally be saved.

TEXAS.

Houston.—Rev. R. C. Burlison's Report.

Rev. R. C. Burlison, in a private communication of March 17, states that he has been laboring in his field one month, and has had the privilege of baptizing one person, and the prospect of baptizing others soon. His prospects are such as greatly encourage him in his labors.

La Grange.—Rev. P. B. Chandler's Report.

The following extracts from Bro. Chandler's letter, show that our missionaries in Texas are availing themselves of every opportunity to secure an influence in all important places, and that their efforts are not in vain. We have also, the cheering intelligence, that all the important towns in the Colorado Valley now enjoy the stated ministry of Baptist preachers, and that every town but one, has a Baptist church, and that exception will not long remain. This has been accomplished in less than eighteen months. In this communication brother C. speaks of a new interest re-

cently commenced in the town of Columbus on Colorado river, about 30 miles below La Grange. He says:

Columbus contains a population of two hundred inhabitants—has a court-house which answers the triple purpose of court-house, academy and place of worship. There are a few Baptists in and around Columbus, and I trust we shall be able to organize a church soon. No other denomination except the Methodists, are making any effort here. My appointments have been well attended, and the people appear anxious to have the gospel. All the towns of any note on the Colorado now have preaching regularly, by Baptist ministers, and with the exception of Columbus, each has a Baptist church.

The church in La Grange during the last two months has received nine members—four by baptism, and five by letter.

Robertson Co.—Rev. Z. N. Morell's Report.

Under date of January 29, this brother writes:

I have just returned from a tour of 30 days continuance, having traveled 427 miles in search of the scattered flock of the "Good Shepherd."—Some of them have been out of the fold so long, and have wandered so far from it, I fear they will not soon return.

My congregations were generally very good, and listened to the messages of mercy with much apparent interest. At the urgent request of the brethren at Leona and Springfield, I made an appointment at the former place on the second, and at the later on the third Lord's day in next month, for the purpose of organizing a church at each place. There are some encouraging cases of inquiry, and I entertain hope that before long we may receive them into the church by experience and baptism.

We have fearful exhibitions of depravity—of what human nature is without the improving influences of

the gospel. As sin much abounds, I pray that grace may much more abound.

Under date of February 27, he writes:

I have been from home this month, spent a week at Leona, constituted a church there of eight members, and organized a small Sabbath school. Having no meeting-house, we occupy the court-house. Congregations good, and prospects encouraging. The brethren contemplate building a house for the Lord during the approaching season. From Leona I went to Springfield, and held an interesting meeting—organized a church consisting of four members. Before the meeting closed three others joined by letter. Here is neither meeting-house nor court-house. There is a determination to build soon—there are indications of good here. Rev. N. T. Byars aided me in this labor of love. We have much to encourage us to labor in this field. Yet we are not without opposing difficulties. We suffer much for want of convenient and comfortable places of worship. Our people are much scattered—many are unable to assemble in congregations. The only means of benefiting them is by private visits. Our churches are far from each other; it requires much riding to meet them. The two just constituted are 50 miles apart. We have some professing godliness who bring a scandal on the name of religion. We have also the anti-missionary spirit to counteract.

Montgomery.—Rev. J. W. D. Creath's Report.

Under date of February 8, 1848, this brother writes:

I have received your kind favor containing my commission for re-appointment, and check for last quarter's salary—for which please accept my most hearty thanks, also for your kind and christian regard shown me during the last year. By divine assistance I will be faithful in all things required of me by the Board. I have

urged, and will continue to urge upon the friends, their duty to do all they can to release the Board as far as possible, which they seem disposed to do. The brethren are anxious to secure so soon as practicable, comfortable and commodious houses of worship. So far as ready money is concerned, the people are generally poor. Having their lands to open, and their dwellings to erect, together with the fall in prices of cotton and sugar, they find their pecuniary affairs not very easy.

I have just returned from a visit to Houston. They are looking with much anxiety for the arrival of brother Burleson, who is the appointed successor of the lamented Tryon. I pray that he may prove a blessing to that dear church. About Christmas they held a Fair, the avails of which enabled them to reduce their church debt to about \$750, which they will be able to pay by the time it becomes due. After the present year they will be able to do much more to sustain the ministry.

ARKANSAS.

Camden.—Rev. M. M. Wallace's Report.

In the February number the importance of Camden was noticed in a communication from Rev. John Meek. We have just received a letter from Rev. M. M. Wallace, our agent for that State, which contains farther particulars in regard to this town. He remarks:

In my opinion this is soon to be the emporium of Arkansas. Situated at the head of navigation, it has much trade. Its present population is more than a thousand, and rapidly increasing. The Baptist church is quite small, numbering not more than 12 members. Among them are some men of talent and influence. Had they a suitable minister, prosperity might be reasonably anticipated. They have a very eligible lot for a meeting-house, and have put in circulation a subscription for a church edifice.

Bro. W. has located his family at this point. We give a sketch of his first tour on his agency:

On the 29th of January, I started on my agency. When crossing the river ten miles from Camden, the ferryman informed me that I was the first minister who had ever in his knowledge, crossed at that place. Seven miles further on my journey, I met a company of ten brethren from South Carolina. Having no church with which to unite, they were holding their letters. The next day, (Sabbath,) I preached to a small, but attentive congregation, the first sermon ever preached in that township. At their earnest solicitation, I made another appointment for the purpose of organizing a church.

A PROPOSITION.

In the February number of the Journal, we published an article under the head of "Poverty Indeed," in which the extreme destitution of a minister who had been recommended to the Board as a missionary, was briefly stated. We have recently received the following communication from a most excellent brother, whose name we are not allowed to make public. Without consulting the ability or will of others, he has determined to do according to the ability God hath given him. It is most sincerely hoped that others who read this will partake largely of the same spirit, and manifest the same liberality. We give the communication containing the proposition:

Dear Brother:—In reading an article headed "Poverty Indeed," in the last Journal, I am induced to say, that if in your judgment he is a worthy man, I will give \$50 a year, so long as I shall be able, with seven others, who shall give the like sum, to raise \$400 per annum, for the ob-

ject recommended, that he may devote his time in the cause of our Redeemer, and for the good of souls.

I send \$13 for the first quarter, commencing January 1st, or April 1st, at your option. If seven others cannot be found, I will continue to do as above proposed, my Heavenly Father enabling me to do so.

Hoping that the number suggested will soon be found, the Board will venture to make the appointment.

GALVESTON CHURCH.

Rev. James Huckins, by whose instrumentality this church was organized, and who has been its principal spiritual teacher, has resigned the pastoral charge. By much sacrifice and toil, he has succeeded in erecting a neat brick edifice, which has been dedicated to the worship of God. In the accomplishment of this noble work, brother H. has realized an object upon which his heart has been long fixed. He now leaves this for a more extensive field of labor,—the general agency for the State of Texas, both of the Board of Domestic Missions, and of Baylor University. His talents, energy, experience, and general knowledge of the State, admirably qualify him for either agency.

Rev. John F. Hillyer, formerly of Eatonton, Ga., has been appointed successor of brother Huckins to the pastoral care of the church in Galveston. He has already entered upon his labors with encouraging prospects of success.

HOUSTON CHURCH.

This young and thrifty church, recently bereft of an able and devoted pastor, has succeeded in securing the

Rev. Rufus C. Burleson, of North Alabama, to settle with them. He has reached his field, and entered upon his work. We most cordially commend him to the church and the denomination. He is a young man of piety, talents and good acquirements. His heart has been fixed upon Texas for some time—he is now in the field of his choice. May the God of missions grant him the desire of his heart in the renovation of the new State.

SUCCESS OF THE GOSPEL IN COLORADO VALLEY.

A correspondent of the South Western Baptist Chronicle, writes:

Within the last six or eight months, from the best information I have been able to get, there have from five to six hundred professed religion in the Colorado valley, including Baptists, Methodists and Cumberland Presbyterians, amongst whom there is much unity of feeling; and I think, the advancement of the Redeemer's kingdom in Texas, is the great object of each denomination.

In all the valley from Matagorda to Austin, a distance of 200 miles, there are only three ministers of our denomination—brethren Hill, Chandler and Taliaferro.

A NEW CHURCH CONSTITUTED.

By the exertions of our missionary in Hamburg, S. C., a church has been recently constituted with nine members. Rev. Dr. Johnson preached an appropriate sermon on the occasion, and aided in the organization of the church, and in the ordination of the officers. Rev. A. M. Cart-

ledge, was chosen pastor. There is also a colored Baptist church in Hamburg of about 25 members, under the superintendence of brother Cartledge. Brother C. writes that the prospects are quite flattering.

Metropolitan Catholic Almanac, and Lady's Directory for 1848.

This is a pamphlet of 312 pages. It contains much statistical and miscellaneous information relative to the Roman Catholics throughout the world, but more especially in the United States.

The Roman Catholic population of the world is estimated at 163,877,216, an increase of 3,084,792, since 1844. The hierarchy consists of 12 patriarchs, 685 archbishops and bishops; 90 coadjutors, auxiliaries, suffragans, &c.; 74 vicars, apostolic; and nine prefects.

In the various parts of the globe they employ 6,267 missionaries, directing the destinies of 8,731,052 souls. They make the following exhibition of their strength in the United States: 30 dioceses; 3 archbishops; 24 bishops; 890 priests; 907 churches and 562 other stations; 22 ecclesiastical institutions; 217 clerical students; 25 literary institutions for young men; 74 female academies; 53 female religious institutions; 95 charitable institutions; 12 weekly, 1 monthly, 1 quarterly and 2 annual periodicals, and a population of 1,190,700.

It is not easy to reconcile this estimate of their population with former statements, and with the great immigration of foreigners during the past ten years. Let us notice a few facts in relation to former statements. In 1838, Bishop England of South Car-

olina, stated that their population was about 1,200,000, being nearly 10,000 more than is given for 1848. In 1841, Bishop Hughes of New York, in a letter to the "Leopold Society," estimated it at 1,500,000. The same estimate was published at Rome in the year 1842, upon the authority of Bishop Rosati, of St. Louis. In 1844, their numbers appeared to diminish. The Catholic Almanac for that year gave 1,300,000. In 1845 the number was 1,071,800. The American Almanac for 1846, states that this is "an estimate considerably less than that furnished for several years past." In 1847 they report 1,173,700, an increase of less than 2,000 in two years. In 1848, they give 1,190,700, an increase during the last year of 17,000—but 309,300 less than in 1841:

We invite attention to a few facts in relation to the immigration of foreigners during the last ten years. 1. From the most accurate data in our possession, the immigration has been about 1,500,000, since the first of 1838. 2. The greatest increase of immigration has been, with few exceptions, during those years which give the smallest increase of Roman Catholics. During the last three years they have not, according to their official reports, increased 20,000. In the same time the immigration has been near 800,000. 3. The great mass of this population is from Roman Catholic countries. With these facts before us, how can we believe the present Roman population of the United States to be more than 300,000 less than that of 1841?—Either the Bishops already referred to made an extravagant statement for the purpose of *effect*, or the editor of

the "Catholic Almanac" for 1848, has given a diminished statement for the purpose of concealing a fact. The latter we think is true. The present foreign population in this country is estimated at 4,000,000. It is presumed nearly three-fourths of this number are Romanists, making about one-seventh of the entire population of the United States members of the Roman Catholic communion. This is a fact they wish to conceal. They know that their rapid increase has excited much interest and effort among the various christian denominations; and they are well convinced that these efforts will be increased to an extent bearing some proportion to the increase of this form of error. Hence the wisdom and policy in concealing their real strength.

Fifty years ago they had but one bishop, 25 priests, and a few poor churches in the United States. What a contrast now!—24 bishops, 890 priests, 907 churches, and 562 other stations; 286 religious and literary institutions, and a population of near 3,000,000. The increase during the last few years has been more rapid than at any former period, and every facility is now afforded for its greater increase. The Roman population of the old world must and will come to the new.

In view of all these facts what ought christians to do? They ought evidently, to give them the gospel, and with love persuade them receive it. Nothing else will save them.

PROPAGATION OF THE FAITH.

An association for the propagation of the Romish faith was organized in the City of Lyons in the year 1822.

It soon extended over Europe and other portions of the Roman Catholic world. Its members contribute one and a half cents weekly to its funds, which are annually distributed among their missions in different parts of the globe. There are two central councils—one at Lyons, the other at Paris, who conduct the affairs of the association. They are aided by subordinate councils connected with each branch. During the first year their receipts amounted to only \$5000. In 1846, the sum total was \$697,032,20. The expenditures for the same year were \$756,779 12. Of this \$124,567 35, were disbursed in the United States.

THE BIBLE PROHIBITED.—A colporteur in Wisconsin writes:

"Among the families visited, I have found 101 destitute of all religious books except the Bible, and 233 without that volume. I have supplied 187 families with the Bible, but the remaining destitute ones would not receive it, because forbidden by the priests."—*Am. Mess.*

THE BIBLE.—The venerable John Quincy Adams recently stated to a friend, that ever since he was thirty years old, he had been accustomed among the first things to read the Bible every morning. With few interruptions he has followed the practice over half a century. He has read seven different versions in the German, French, Greek and Latin languages, besides various English translations.—*Ib.*

ARRIVAL OF JESUITS.—Seven of the Jesuits recently expelled from Switzerland, arrived in New York in the French Steamer Missouri. More than an ordinary number of these men have arrived within the last four months. Some of them were about to open a High school in

New York in the Romish church, which was recently destroyed by fire.—*Ib.*

GERMAN EMIGRANTS.—The newspapers in Germany speak of an unprecedented emigration to the United States the ensuing spring. This will require corresponding activity among christians on this side of the water to save them from the machinations of Romanism.—*Ib.*

AGED MINISTERS.—Forty Baptist ministers died in the United States during the year 1847. The aggregate ages of twenty of them was 1,651 years, or an average of 87½ years to each minister.—*Ib.*

SECESSIONS FROM ROME.—Rev. Mr. King in a recent communication from Malta, states that there are seven priests in that Island who have renounced Romanism.

In the island of Trinidad there are many Portuguese, who have fled from Madeira to enjoy the liberty of reading and believing the Bible.

Near the close of the last year fifty-eight Germans in Newark, N. J., left the Roman Catholics, and were constituted an evangelical society.

Christians have much encouragement to labor with affectionate faithfulness for the conversion of that deluded people, now so rapidly filling all parts of our country.

Donations.

FROM JAN. 1, TO APRIL 1.

Virginia.

S. March, by Rev. J. B. Taylor,	13,00	
A friend of missions, by A. Thomas,	50,00	
		63,00

South Carolina.

Pleasant Grove Church, by Dr. Johnson,	3,12	
Peter S. Graham's legacy, by Dr. M. T. Mendenhall,	20,00	
		23,12
Collections by Rev. Wm. P. Hill, agent:		
Rev. Wm. Royal,	5,00	

E. B. Prossley,	2,00
B. C. Bryan,	2,00
W. F. Durisoe,	2,00
John Lyon,	3,00
C. L. Goodwin,	2,00
Joel Roper,	5,00
Joel Curry,	5,00
Mrs. Elizabeth Curry,	5,00
John Quattlebum,	2,00
A. J. Rambo,	5,00
Mrs. M. S. Rambo,	5,00
Miss S. E. Rambo,	5,00
N. L. Griffin,	10,00
Rev. John Trapp,	5,00
“ D. D. Brunson,	5,00
“ H. W. Wardlaw,	5,00
Mrs. E. Chiles,	5,00
John Curry,	5,00
Rev. Joseph Morris,	5,00
James Curry,	2,00
J. H. Cosby,	3,00
W. G. Samuel,	5,00
Reason Lanham,	5,00
Mrs. J. M. Blocker,	5,00
Ephraim Andrews,	10,00
M. M. Mims,	5,00
Julius Bledsoe,	2,00
Larkin Reynolds,	5,00
J. A. Devore,	5,00
E. Rryser,	5,00
John Wilson,	5,00
Rev. T. J. Pearce,	10,00
E. Simmons,	0,95
J. O. Nicholson,	10,00
J. Adams,	1,00
C. Lowry,	1,00
W. Adams,	1,00
A friend,	50
J. Golman,	25
J. W. Zimmerman,	50
James Bean,	80
J. F. Lowry,	50
S. S. Nicholson,	2,00
J. Dorn,	3,00
J. Adams,	25
Miss M. E. Julian,	1,00
J. Kirksey,	1,00
D. Abbey,	50
S. F. Goode,	5,00
G. W. Penn,	3,00
Philip Boyd,	50
A. B. Adison,	5,00
R. S. Roberts,	1,00
J. Hill,	2,00
W. W. Adams,	1,00
R. Zimmerman,	1,00
B. Outs,	25
John Hearst,	5,00
S. F. Stevens,	1,00
Miss S. Brett,	50
“ M. Brett,	50
“ E. Brett,	50
J. H. Jennings,	2,00
James Blackwell,	1,00
B. Martin,	50
T. Parks,	50
J. A. Talbert,	5,00
J. L. Talbert,	2,50
J. F. Talbert,	2,50

John Burriss,	1,00
J. Cartledge,	20
W. D. Jennings,	2,00
S. Cartledge,	1,50
A. Kilcrease,	92
Lewis Collins,	2,00
W. Waldrom,	1,00
Mrs. E. Middleton,	3,00
“ M. Key,	2,00
“ Martha Crafton,	3,00
Jonathan Taylor,	4,00
William Lanham,	3,00
Mrs. N. Adams,	25
Lewis Curry,	5,00
S. Quarles,	3,00
W. W. Geizer,	2,00
D. Bunch,	3,00
Thomas Shaw,	5,00
Thomas Shaw,	1,00
Mrs. M. Lanham,	5,00
“ Ann Wightman,	2,00
“ J. Creighton,	1,00
George Boswell,	2,00
Cammel Cooper,	1,00
Dr. E. J. Mims,	5,00
Elbert Derore,	3,00
A. Morgan,	3,00
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	284,07

Georgia.

W. N. W. Hutchins, Burke county, by Dr. Johnson,	5,00
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Alabama.

Mrs. M. E. Frierson, by Robert Lide,	5,00
Wilsonville, by John W. Teague,	19,50
Choctaw Association, by Rev. M. Ross,	100,00
Dr. L. B. Lane,	100,00
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	224,50

Texas.

La Grange church, by Rev. F. B. Chandler,	50,00
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BIBLE FUND.

North Carolina.

North Carolina Bible Society, by A. Thomas,	62,50
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South Carolina.

Collections by Rev. Lewis Du Pre,	47 13
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Alabama.

Mrs. S. J. Connella,	5,00
Wilsonville, by John W. Teague,	50
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	764,82

N. B. In the March number Jackson Teague is reported for \$5; it should be \$2.

WM. HORNBUCKLE,
Treasurer.

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