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THE
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MISSIONARY JOURNAL

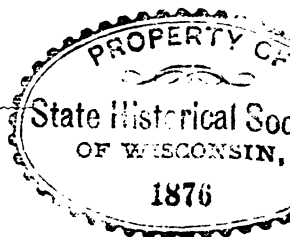
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INDEX TO VOLUME V.

African Mission, 11, 57, 82, 84, 104, 180, 174, 224,	251	M. Cheaney, 165; Rev. J. C. Brickey, 165; Rev. D. P. Ever- rett, 186; Rev. P. S. G. Watson, 209; Rev. Eli Mustin, 237; Rev. J. H. Wombwell, 261; Rev. G. G. Baggerly,	284
A concise view of domestic missions,	21	Donations, 16, 24, 40, 64, 72, 88, 96, 120, 136, 144, 160, 168, 184, 192, 208, 216, 232, 256, 264, 280,	288
Annual meeting of the Board,	25	Description of the Shanghai chapel,	81
A new field of missionary effort,	49	Death—of Mrs. Whilden, 13, 36, 88; of Rev. Dr. Judson, 109; of Rev. Hervey Goodale, 57,	107
Arrival of brother Whilden,	107	Destitution in Missouri,	117
A church that has the true spirit,	114	Destitution in Texas,	167
Agencies, 119,	205	Destitution of Arkansas and Texas,	285
Appeal to ministers of the Baptist denomination in the South,	121	Emigration to Mexico,	192
Appeal to the members of the South- ern Baptist churches, in behalf of foreign missions,	145	Enlargement,	205
Arrival of the Liberia packet,	182	European missions,	206
Account of a Chinese funeral,	102	Fifth annual meeting of the Board of Foreign Missions,	26
A spirit of speculation,	120	Fifth Annual Report of the Board of Foreign Missions,	27
Africa: mission near the equator,	207	Fifth Annual Report of the Board of Domestic Missions,	41
A good investment,	190	Fifth Annual Meeting of the Board of Domestic Missions,	65
A new year's offering,	205	Goshen Association, Virginia, 109,	206
A god eaten by ants,	207	Germans,	119
Another call from Arkansas,	211	Giving,	200
A novel importation,	212	Gospel compulsion,	238
Alabama Baptist Convention,	213	History of religious effort in Key West, Florida,	94
Associational record,	216	His own executor,	142
An earnest age,	262	How to pervert Protestant families,	215
American Board,	279	Home missions,	240
Appeal of the Board of Domestic Missions,	281	How to be happy,	287
Boatmen on the Western waters,	72	Infatuation,	96
Brother Bowen, 105,	232	Indian missions,	119
Baptism of bells,	23	Instruction of the colored people,	213
Bible burning,	240	Irish emigration to America,	263
Bible colportage in Texas,	261	Important changes in the Peking Cabinet,	271
Biographical notice of Rev. Hervey Goodale,	265	John McDonough's will,	189
Brownsville and Rio Grande, Texas,	286	Letter to the Baptist Convention of Georgia,	106
Canton Mission, 5, 36, 56, 229, 251,	276	Monthly record, 72, 120, 144, 168, 192,	216
Central African Mission,	12	Missionary reports,	96
Catholic zeal,	144	Magnitude and importance of domes- tic missions,	114
Corresponding Secretary, 86,	160	Missions and Missionary Societies,	117
Commercial resources of Africa,	182	Mormons,	144
Condition of the treasury,	184	Methodist Missions,	168
California,	187	Mission to the Rio Grande,	187
Christian public spirit,	197	Motives for aiding Home Missions,	190
Christianity among the Esquimaux,	207	Making sure of part,	212
Coosa River Book Society,	213		
Charitable uses,	214		
Closing scenes in Dr. Judson's life,	217		
Central Africa,	256		
City of Brownsville, Texas,	261		
Chinese superstitions, 9,	277		
Communications—Rev. J. H. Break- er, 20; Rev. Wm. Philips, 93, 209; Rev. Wm. Royall, 113; Rev. Jas. E. Welch, 164; M. J. Green, Esq., 164, 260; Rev. J.			

More Mormons,	212	163, 235; Rev. L. Fletcher, 209,	
Marshall, Texas,	215	235; Rev. Stephen P. Hill, 235;	
Meeting of the Convention]	231	Rev. T. W. Tobey, 236; Rev.	
Mississippi,	237	Arthur Day, 259; Rev. James E.	
Missionary meeting,	238	Welch, 259; Rev. C. M. Break-	
Missionary appointment, 107, 112,		er,	92
184,	256	ale's death,	107
North Carolina Baptist Convention,	24	Resources of the West,	143
Notice,	112	Religious benevolence,	144
Needy indeed,	143	Romanism and the word of God,	166
New Mexico,	166	Religious Tract Society, London,	208
New mode of sustaining a mission-		Recent appointments,	205
ary,	212	Revision of the Chinese version of	
Our colored brethren,	14	the New Testament completed,	206
Our agent in Georgia,	86	Romanists defeated in Holland,	212
Obedient, patient faith needed,	106	Renunciation of Popery,	213
Our Bible operations—American Bi-		Response to the circular,	261
ble Union,	183	Rocky Bayou Missionary Baptist	
Our country,	191	Association,	286
Objections to Domestic Missions,	257	Shanghai Mission, 5, 37, 52, 77,	
Organization of the White River		99, 129, 154, 173, 202, 225, 247,	273
Baptist Convention,	286	Superior efficiency of systematic be-	
Prospects in China,	14	nevolence in providing funds for	
Presbyterian Board of Foreign Mis-		benevolent enterprises,	73
sions, 63,	280	Systematic beneficence,	86
Personal duty to the heathen,	97	Sister Harriet Baker,	160
Presbyterian Domestic Missions,	96	Suspicious Colporteurs,	167
Poverty in Shanghai,	112	St. Louis, Missouri, 187,	284
Preach the gospel—the duty and en-		Sympathy for home missionaries,	191
couragement,	119	Southern Baptist Convention,	205
Popish imposition,	168	South Mississippi a missionary field,	210
Presbyterian missions to India,	200	Sabbath schools,	216
Prayer for home missions,	239	Seed-time of Christian benevolence,	233
Population of the United States,	288	Serious questions,	4
Preaching to the slaves,	287	Shanghai an important mission sta-	
Rain and sickness,	20	tion,	269
Recent intelligence, 87,	231	Southern Methodist Missions,	278
Reports of missionaries—Rev. W.		The interior of Africa,	280
M. Pickett 17, 113, 185, 260,		The Christian law of benevolence,	1
284; Rev. Jesse Witt, 17, 89,		The Indian Advocate,	40
163, 259; Rev. D. L. Russell,		Things in Panama,	71
17, 91, 185; Rev. J. B. Stiteler,		The concert of prayer,	86
17, 91, 161; Rev. W. M. Chrest-		To every minister in the Southern	
man, 18; Rev. Wm. C. Mynatt,		Baptist Convention,	137
18; Rev. Wm. Phillips, 18, 92,		The obligations of the churches to	
162, 236; Rev. H. J. Chandler,		the extension of the gospel,	141
19, 91, 162; Rev. J. H. Clarke,		The Christian motive,	169
19, 89, 140; Rev. J. H. Womb-		The connection between personal	
well, 19, 91, 161; Rev. P. M.		piety and interested labor in mis-	
Musgrove, 70, 139, 237; Rev. Jos.		sions,	193
Bankston, 70; Rev. Charles B.		The widow's offering,	196
Jones, 70; Rev. Wm. F. Nelson,		The progress of Christ's kingdom,	197
70; Rev. P. S. G. Watson, 89,		The temple of Honan,	198
163, 236; Charles H. Sulwell,		The sick man's gift,	211
90, 139; Rev. J. H. Breaker, 90,		The Journal,	232
161, 235; Rev. Jas. McDonald,		The heathen without the gospel can-	
90, 161; Rev. Martin Haggard,		not be saved,	241
91, 162; Rev. L. R. L. Jennings,		The approaching Convention,	256
92, 162; Rev. N. T. Byars, 113,		The Commission,	256
185, 260; Rev. N. G. Collins,		The Galveston church,	262
113, 185, 236, 284; Rev. P. P.		The New Orleans Baptist Church,	285
Bowen, 161; Rev. Jas. Remley,		Who heeds the expense of war?	15

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NO. 1.

THE CHRISTIAN LAW OF BENEVOLENCE.

From one of the prize essays recently issued by the American Tract Society, we extract the following, as it relates to an important subject, and one which is imperfectly understood. The reflections of the author will strike the mind of every reader, as naturally suggested by the words of the Apostle upon which he grounds this argument.

“NOW CONCERNING THE COLLECTION FOR THE SAINTS, AS I HAVE GIVEN ORDER TO THE CHURCHES OF GALATIA, EVEN SO DO YE. UPON THE FIRST DAY OF THE WEEK, LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HAS PROSPERED HIM, THAT THERE BE NO GATHERINGS WHEN I COME.”

We have here, as we propose to show, a rule which binds all to the principle of setting apart, *every Sabbath, or at least stately, a portion of their income or their means of living, as God shall prosper them, for charitable uses*: it being understood, that this, like all other rules of its class, binds in its general principle and intent, but is subject to modifications in its details, when brought to individual application. Even the law of the Sabbath, uttered in the broadest terms, bends in adjustment to cases of needful mercy. And though the rule here given is as universal in its terms, it does not of course bind those who have no income to set apart a portion of income. Nor does it bind the man whose salary or means of living is received annually or quarterly, or the merchant engaged in large adventures, or any one who cannot know at every week's end what his income has been, actually to set apart a weekly proportion of income. But it would seem to require that every one should have his stated seasons for a conscientious apportionment to his charity fund, either in cash or by entry on a benevolent account, according to his circumstances, and in such a mode as he shall see fit to adopt. The intent of the rule cannot be answered without *some form of stated, systematic action*. Each one is required to adopt some regular system of charity which shall come within the spirit of the rule; and it seems to have been a prominent design of the Lawgiver to put each one upon the exercise of his own judgment and conscience, in the execution of the general provisions of his law.

For illustration, and for suggestion to those who cannot devise for themselves a better mode, we here state the method in which two persons, unknown to each other, and in circumstances widely different, have fulfilled their own idea of this rule, with benefit, as they believe, to themselves and to the cause of Christ.

One, every Sabbath evening at the hour of his private devotion, lays aside the sum which he thinks he ought to devote for that week to charitable purposes. If he has not the money, he charges the amount against himself in favor of his charity fund. When there is a call for donations, he takes from this fund what he thinks he should give. If a call of special urgency comes, which what he has set apart will not fully meet, he overdraws the fund, and charges against it the balance, to be cancelled by future incomes. Thus in a very simple and easy way the

work is reduced to a system, in connection with the spiritual exercises of the Sabbath.

The other is a prosperous merchant, who resolves that whatever his future profits shall be, he will devote a certain per cent. to charity, enlarging the percentage if his profits shall exceed a certain sum. On the first day of every month he takes an inventory, ascertains what have been his profits, and credits the percentage on his charity account. When calls are presented, he draws from this fund; and for some years he has been surprised to find that it is so productive. He meets calls with pleasure, and is a happy man in prayer and labor to obtain means, of which not a stinted portion is sacredly consecrated to God.

But to return to the passage before us: the first point of instruction here presented is, that *this rule is not given as mere advice*, which we are at liberty to disregard. Paul says, "I have given *order*" to this effect. Nor was it a rule framed for mere local and temporary use. He had imposed it before on the Galatian churches, and now lays it on the Corinthian church, whose circumstances were very different; and it was laid in imperative terms by an apostle speaking by inspiration.

The next point is, that *alms-giving is a work for every Sabbath*. "Upon the first day of the week, let every one of you lay by him in store." Here nothing is said for or against collections made in the church on the Sabbath. The command is, that as often as the Sabbath comes, we should take out of our means of living a portion, and devote it to charitable uses. And this, in its very terms, refutes one of the commonplaces of christian penuriousness; that the handling of money is a desecration of the Sabbath, and the preaching about filthy lucre is a profanation of sacred things; for here is an express command of God, to handle money for one purpose on the first day of the week. It would seem that the first christians had such a type of religion, that their handling of money was indispensable to Sabbath sanctification, and that their Sabbath prayers and praises could not ascend, but as accompanied with their alms.

Another penurious maxim is also set aside by this text, to wit: that calls for charity are *too frequent*. Enterprises of christian philanthropy are so multiplied and various, that scarcely a month passes without a call from christian pulpits for new donations, and this is quite an annoyance to those who have some conscience and less benevolence. Now this text points out a way in which this struggle between conscience and inclination can be forestalled. Let every one come into a habit of not waiting for any calls, but of setting apart every Sabbath, or at other stated periods, the portion which he ought to give, and he will experience no annoyance from the frequent calls of agents. Until he does this, he fails to come up to the apostolic rule as to the frequency of his alms. This is the way to "make up beforehand your bounty, that the same may be ready as a matter of bounty, and not as of covetousness."

It will naturally be asked, *Why this duty must needs be done on the Sabbath?* Whatever may have been the reason of this provision, it is a matter of fact, that the converted Jews had been accustomed to a like arrangement. Both Philo and Josephus inform us that the Jews were wont every Sabbath to make collections at their synagogues, of their tithes and spontaneous gifts, to be sent to the temple. This custom was adopted into the christian church, with such modifications as the new dispensation required. The appropriation required to be made at home, irrespective of a church contribution, would secure a more universal compliance, than if it was to be made in the church from which some would be detained; and yet it did not hinder public collections, when convenience required them.

One of the reasons for connecting alms-giving with the Sabbath doubtless was,

to secure *the periodical and constant action of the heart* in the work. To make this action sure, a particular day of the week is named when it should be done, and when it would be less liable to be crowded out of mind by other cares. And this order being obeyed, the habit of frequent giving is secured. The mind as often as the Sabbath comes round, is put upon reviewing the course of providence, and the prosperity experienced, and deciding in view of it how much ought to be given, and so is kept in the constant exercise of benevolence, and holding constant checks on avaricious aspirations. So this employment, while it secures its main end upon the heart of the giver, harmonizes with all the other employments of the Sabbath. For the sanctification of the soul in its Sabbath work, it is required, not only to bring the mind under the quickening influence of the gospel, read and preached and meditated upon, not only to engage it in acts of prayer and praise, but to enlist it in acts of love to man, and in conflict with selfishness. Our Sabbath religion must be not only a matter of thought and feeling, but of self-denying action. "It is lawful to do good on the Sabbath day." This action, steadily and habitually sustained, plays upon the very citadel of our selfishness, which is the great enemy of our sanctification: our keeping up a sleepless warfare at this point, brings assistance to the other appropriate operations of the mind, and employs the whole mechanism of the soul in harmony with Sabbath engagements. And the constant repetition of small gifts does more towards a benevolent formation of heart, than the same amount given in larger sums at wider intervals.

Another reason is, that gifts so often repeated, most effectually *secure a large amount*. The rule, in its structure, bears an evident design to favor the poorer classes, and give them an effective share in the blessedness of benefaction. Living more from hand to mouth, they have not the means at hand, if they would, to make large donations, but by weekly additions to their charity-treasure, they may produce a rich result at the year's end; and in all this process of laying aside the little that they can spare, they are making just as much sacrifice and cultivation of heart, and of course doing as much towards the prime purpose of giving, as their wealthy neighbors who give ten times as much. The little sums thus laid aside fall into their place in the ordinary calculation of expenses, and are provided for at the same time with our meat and drink; and in thus sharing, as it were, our daily sustenance with the poor, and bringing the toil-worn missionary, as it were, to eat at our table, we come into a most affecting form of communion with Christ, and all who love his cause, while we are taking the best course to enable us to make the most of our contributions from a slender income. Without some plan like this, the constantly recurring calls for things needful and superfluous would absorb our income, and for the most part exclude our charities. But were all who acknowledge the obligation to give at all, including old and young, rich and poor, to come under this rule, a vast increase of charitable funds would be realized.

The first application of this rule in its definite form, which we have on record, was to the churches in Galatia, in which *the poor* abounded. And then it was found to be equally suitable to *the wealthier* christians at Corinth, situated amidst temptations to luxury and extravagance. At any rate, it is at once adapted to operate kindly among the necessities of the humbler classes, and to hold salutary checks upon the extravagance of the rich. It brings each one, once a week, to a reckoning with himself as to his use of the gifts of Providence. Is there a christian whose easily besetting sin is extravagance, who is spending more than a good conscience would dictate, in the matters of style, or in the elegances and superfluities of life, this rule would seem to have been made on purpose for him. It arraigns him once a week before his conscience and his God, to debate questions

touching this very subject. Let him adopt the rule, and he is led at once to a course of mental exercises, in which he cannot retain both his peace of mind and his habits of extravagance. The Sabbath comes, and after engaging in the devotions of the day, both public and private, he sits down under the full impression of all he has heard and read of Christ and his salvation, and of all that he has himself uttered in his prayers and praises, and makes his decision as to how much the Lord has prospered him, and for what end, and what obligations that prosperity confers; and he must be slow to admit reproof if some of his superfluities are not soon lopped off. If he fail to take the hint at first, this debate in conscience is of course renewed once a week, and he is brought back to the subject in all varieties of circumstances and modes of feeling; and if anything can cure a christian's habitual extravagance, this must be the remedy. By imposing this rule, God, as it were, every Sabbath takes each christian aside and puts to him the delicate question, how he has been prospered, and how much he can afford to give to Him from whom he receives all. And he does this at the time when the rational powers and spiritual affections may be supposed to be in the most vigorous exercise.

SERIOUS QUESTIONS.

“I am clearly of opinion that many individuals, ministers, students, and private members of churches of various ranks who are staying at home, ought ‘to forsake all’ and follow Christ as preachers of the gospel to the poor dying heathen. This is an awfully serious subject. It involves nothing less, so far as human agents are concerned, than the question, whether these millions upon millions of idolaters shall live and die, ‘without Christ and without hope in the world,’ or whether ‘they shall hear the gospel, and believe and be saved?’ O what a tremendous responsibility rests with them who *have* the bread of life! I make no allusion to individuals. I have no particular body of christians in my eye. But I cannot help thinking that I see in this want of real, practical, effective concern for the souls of perishing men—this want of zeal in spreading the gospel among the heathen—*one* reason why the faithful preaching of it is so little blessed at home. Is there not room to suspect that God may be looking with a frown instead of a smile upon the labors of a man, who, faithfully as he may be preaching the gospel to a congregation of professed christians, is hiding in a corner among them the talent that might have told with effect against the fabric of heathen idolatry? Is there no reason to suspect that he may here find the secret cause of his laboring from Sabbath to Sabbath, and from year to year, without seeing much, if any, actual fruit of his labors? Is there no reason to suspect that the church, sitting under its own vine and fig-tree, but, after the example of its pastor, little caring for others, should have little of the presence of God in their souls and little manifestation of his blessing among them as a body? ‘There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.’ If they concern not themselves about sending food to them that are perishing of hunger, is it to be wondered at if God command the clouds that they rain no rain upon their vineyard; and that he withhold his blessing both from their basket and their store?”—*Swan's Letter on Missions.*

Board of Foreign Missions, Richmond, Va.

CHINA.

CANTON MISSION.

Journal of Brother B. W. Whilden.

Tuesday, 20th.—Saw a Parsee at his devotions, repeating some expressions while thus engaged, and occasionally bowing down. The Parsees say they do not worship the sun, but worship Deity *through* the sun, and that they take the sun as the medium through which they worship, because it is the most glorious exhibition of Deity. Even with this view, however, the practice is not countenanced by the word of God, which allows of but one Mediator, Jesus Christ. Mankind seem as prone to forget Christ in worshiping God, as they are to forget Christ when hoping for pardon and salvation.

Wednesday, 21st.—In the morning went over to Honan to visit a Budhist temple. In the principal apartment fronting the entrance, are three large idols. Saw also a large drum which it is said is used for the purpose of calling the attention of these idols to their worshipers. On each side of these three idols are images of nine saints who are said to take care of the souls of those that die. Before these images there was a lamp burning. In a garden attached to the temple, there was a house in which were several jars, which contained the ashes of the priests whose bodies were burned after they had died. Saw also the house (built of some kind of stone,) in which the bodies are burned. Melancholy feelings, beyond description, came over me, as I looked at this building. Saw also a priest with a bunch of large beads in his hands. In the way to the principal apartment, were huge and terrific looking statues of warriors, intended as guards to the temple.

The one who has only a very slight knowledge of Romanism cannot fail to be struck with the similarity between Romanism and Budhism. It is not a strain-

ed supposition for us to suppose that Romanism in commencing to be what it now is in its forms and ceremonies, borrowed many things from Budhism, and as Budhism has some writings about the Virgin Mary, it is very probable that Budhism afterwards borrowed in turn from Romanism.

Saturday, 24th —At Lune heng kai, for the same purpose for which I was there last Saturday; made such remarks as my knowledge of Chinese would allow, on the 12th chapter of Romans. Afterwards spoke of the authors and subjects of several books in the Old Testament.

Sunday 25th.—Concluded to begin to-day and have three services at "*Lune heng kai*," and taking the principal part of one service myself.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

The New Year.

Jan. 1, 1850.—A new year draws upon us in this great heathen land. As individuals and as a mission, we have cause for sincere gratitude to God on looking back upon the year which has just closed. We have had much to encourage us in the midst of many things calculated to humble and discourage us. We would begin this new year with a firmer reliance upon the Divine promises, endeavoring to rise above disheartening circumstances, and give ourselves still more entirely to the work before us. A great work indeed it is, which we find upon our hands, and often do we exclaim, "Who is sufficient for these things!"

Encouragements.

Your missionaries have preached the gospel to many thousands of this people during the past year. Numbers have professed to be interested in our message, and still larger numbers have expressed

their approval of our doctrines, both in the city and in the interior. Some have been regarded by us as sincere inquirers, and a few have been baptized. Few indeed are those who, with *the heart*, believe unto righteousness. We have at present several interesting applicants for baptism. We can evidently see a wide spread increase of the knowledge of our religion all around us, and with the proper help and co-operation of the Board and the churches, a vigorous prosecution of our present plans must, with the Master's blessing, ensure success.

Chapels—Reinforcements.

The new chapel promises to be a most encouraging auxiliary in our work. And it is our purpose to keep up public services in both the chapels *every day*, besides two *nights* in the week and three times on *Lord's day*. Our outstation in the country must also be kept up, the schools must be superintended, inquirers instructed, disciples taught, the language studied, and tracts prepared and distributed, &c., &c. I leave it to the Board and to the churches to say whether or not we shall receive speedy reinforcements. We begin the year with a fair measure of health, every member of the mission, but with so much to do and in such a climate our experience of the past forbids our making large calculations touching health and life, for the future. In the Lord's strong arm would we trust—to him commit our souls, our bodies, and our labors. Let us have your prayers, your sympathies and your co-operation.

Other Missions.

Jan. 3.—Four missions including ours, have erected large chapels within the walls of this great city, and all have had serious difficulties with the iniquitous builders, and considerable sums of money have been unavoidably and unexpectedly lost. We supposed ourselves more secure than our brethren of the other missions, and to some extent this has been the case, and yet we are losers

by the knavery of the man who became security for the contractor. After a great deal of perplexity and anxiety, we were compelled some time ago to place the matter in the hands of our cousin, who had the man arrested, and he was compelled to refund to us upwards of three hundred dollars. Since which time we have been doing all the purchasing of materials for the chapel ourselves, and have carried on the work more to our satisfaction. Native contractors connected with all four of the chapels have had to be arrested and imprisoned; but the people condemn the contractors for their fraudulency and commend us for our determination to secure that which is just and right. To complete the building in which we are engaged, will require a little larger outlay than we contracted for or expected. We vigorously set to work to-day, in hopes of having the chapel ready for opening on the first Sunday of the Chinese new year holidays. The building has cost us many months of severe and protracted labor, as we have had to do solely with men who are heathen, having no conscience and no fear of God before their eyes. Great will be our joy and relief when the work is done.

Jan. 4.—Attended to-day the opening the new chapel of the English Episcopal Mission, a small, neat, Gothic edifice, within the walls. All the services were in Chinese, simple and evangelical, except the gowns and the prayer-book genuflections. Knowing the men as I do, who are to preach in this chapel, I was interested in the services, and rejoiced to behold one more permanent agency for the evangelization of China. A good congregation was in attendance.

Superstitions.

Jan. 5.—In my walks about, and when the tower of our new chapel is in sight, I frequently point to it and ask strangers whom I meet what building that is. I am often amused and interested at their ideas and conjectures concerning it. To-day met a man in a part of the city from

which was an excellent view of the chapel. I asked him what establishment it was. He said, "It was erected by people from the outside nations." For what purpose was it erected, I inquired? "In that high part," he said, "they were going to put a bell in order to strike the different watches." But what are they going to do inside of the building? "I don't know what they are going to do inside; I have only yet heard about the bell to strike the watches of the day and night." This gave me an opportunity of giving a few important explanations. One man some time ago said that the tower would very much interfere with the evil influences passing constantly through the air and prevent them from passing over, and thereby causing many deaths in the neighborhood of the chapel. Thus the tower itself is going to aid us powerfully in combatting the deep rooted superstition of evil influences in the air, and such like follies with which they suppose high structures to interfere.

London Mission.

The brethren of the London Mission have just secured an excellent site within the walls for a new chapel. This new chapel, like their present one, will be erected not by subscription, but from the general income of the Board in London, just as other items of mission expenditure. The chapel of the English Episcopal Mission has been built in the same way, and in the same way was the American Board's chapel at Amoy built. Toward the erection of the American Episcopal chapel, Mr. Appleton, of Boston, gave nearly five thousand dollars. Toward the completion of our chapel, we shall require from the general fund of the Board a sufficient amount for the front steps, pulpit and benches.

Episcopal Chapel.

Jan 6., Lord's day.—Attended to-day, by invitation from Dr. Boone, the opening of the American Episcopal chapel. A large concourse was in attendance, and all the services were in Chinese, and sim-

ilar to those at the opening of the English Episcopal chapel, on Friday last. This being the day which the Romanists and Episcopalians observe as Epiphany, one of the speakers made an address explanatory of his views on the subject. This chapel is as large as ours, but not so high, and has no tower or steeple, but is a handsome Gothic structure of good proportions outside. The interior arrangements differ altogether from ours. In China, as elsewhere, the wooden crucifix is so especially indented with Romanism, that I regret to say that a great wooden cross is perched up upon the gable ends of both of the new Chinese chapels built by the American and English Episcopal Missions here. And yet all the men who preach in these chapels are excellent brethren and efficient missionaries; but by using a *crucifix*, they greatly depreciate that true scriptural *cross* in which I am sure they all delight to glory.

Last night brother and sister Pearcey, at our regular church meeting, presented themselves for membership in our church here, as members of the First Baptist Church, Canton. They were of course both gladly received, and joined with us at our communion this afternoon.

Preaching Services.

Jan. 7.—Last night I preached to a fine assembly in the Kong shoo dong. A Buddhist priest was present, and after the closing prayer, he came up to the pulpit and proposed a number of questions. Priests frequently attend our preaching and give us a patient hearing, even under our most pointed denunciations of idolatry. The Chinese well know that it is not *men*, but principles which we condemn, and we seldom find difficulty in cornering them in an argument on idols and idol worship.

Union Prayer Meeting.

Jan. 8.—Last night being first Monday in the month, held a pleasant christian interview with the other missionaries. I have omitted to mention that the various missionaries united early on the

morning on the first of January, in a meeting for prayer, for the outpouring of the Holy Spirit. I believe there is a manifest increase of devotedness among the missionaries stationed in this great city of heathenism. Our hearts are indeed lifted unto God for an outpouring of his Holy Spirit. In view of the large congregations we are now permitted to preach to, and the very few who seem honestly interested in the momentous concerns of salvation, our spirits are often cast down within us, and we find ourselves exclaiming, "How long, O Lord, how long!" Breathe, O breathe upon these *dry* bones! I often ask myself, Do the members of the Southern Baptist churches pray frequently and earnestly for the outpouring of the Holy Ghost upon the souls and labors of their missionaries in China? We may be complained of for our want of success, but are souls ever converted any where without the Holy Spirit? and is the Holy Spirit ever given without our asking?

Inquirers.

At our communion day before yesterday, were two intelligent Chinese inquirers, upon whose hearts we hope the Holy Spirit has commenced a good work. They are both applicants for baptism, and yesterday I held a satisfactory interview with them both. We expect to baptize them before a great while. Our friends at home have no idea of the special caution requisite, and the pressing anxiety attendant upon the reception into the church of converts from heathenism. The responsibility is usually so great and trying, that often do I not only hesitate, but sometimes almost feel like finching altogether. Yea, who *is* sufficient for these things? If any of our brethren at any time should be tempted to suppose that their missionaries have an easy time of it, either in mind, soul or body, just let them come and change places with us for a short time. The most harrassing labors and cares of a faithful pastor at home are nothing to be compared with the crushing anxieties,

straits, labors and difficulties of a faithful missionary among the Chinese.

Affecting Sight.

Jan. 9.—Cold and dreary weather. Passing along a single street, four dead men lay stiff and cold, having perished during the night. One of them lay naked, having been robbed of his last stitch by some wretched fellow-beggar. Another, brother Yates and I were inclined to believe, had been murdered and thrown out into the street. These shuddering sights of dead men along the streets have met our eyes about *every day* for the last two weeks. Dreadful indeed is the human wretchedness we meet with in the winter time in this great heathen city. I am sometimes puzzled to know what is really my duty towards some of the cases with which I meet. To give them all even a few copper coins, would be a requirement above my ability, and as a christian man, how can I turn my back against such apparent suffering? Once let the heathen know you are willing to aid them under any circumstances of distress, and many of them would become objects of distress for the sake of securing food without having to work for it. This presents a difficulty to the exercise of benevolence. And yet there are evidently many objects of real suffering which deserve a pittance from the passer by. This afternoon seeing four or five squalid and hungry wretches, I borrowed 20 cash (one cent and a half,) from a man who knew me, and bought some bits of coarse dough pie from a fellow who had it for sale close by. Each beggar had a piece the size of his hand, and thanking me, ravenously devoured it. When the glorious gospel shall be effectually preached to the poor of this great heathen land, great indeed will be the relief to even bodily suffering. It frequently happens that the poor people who die are laid out in the street at night, so that they may be taken up and burried by the public, thus saving expense to the family. This is indeed a *heathen* land. When shall it be a christian land?

Chinese Superstition.

Shanghai, Jan. 9, 1850.

Dear brother Taylor—In my Chinese studies I have lately translated a small tract of the Buddhist sect into English. I herewith send you a copy. If you think it will at all interest the readers of either paper of the Board, you may hand it over to the publisher. I suppose it is a fair specimen of the sacred books of the Buddhists in China. How striking is the contrast between it and our sacred books. How deluded are the millions of this eastern world who follow such a guide. They are not likely to have a better till it is sent them by the friends of the Bible.

Yours truly,

G. PEARCY.

THE KO-WONG-KWEY-SZ-YEN-PUH-SAH'S
TRUE CLASSIC.

Preface.

Five dynasties ago there lived a king called Kaw-whey, who governed the Chuen district, in the department of Seang, (Honan Province, China.) He loved to kill men. At that time there was under his government a most excellent ruler called Lung-Kheng-Tuk. He broke his sovereign's laws and was forthwith bound in a dungeon. Here he most earnestly devoted his mind to reading the "Kwey-yeng-hoo-mung-ping," (a classic.) By day and by night, he stopped not. Suddenly in a dream, he saw a Buddhist priest, who said to him "You take this classic and you will not be able to escape death. I entreat you to read the Ko-wong-kwey-sz-yen classic a thousand times and you will certainly escape capital punishment."—Kheng-Tuk replied, "Now here in this prison it is impossible to procure the Ko-wong classic." The priest said, "I will repeat it by memory to you and you may immediately commit it to writing." Thus he did, and had carefully read to the nine hundredth time. His trial coming on, he was taken to court. The king ordered him to be taken to the

market place and there to be beheaded. Kheng-Tuk being greatly alarmed, asked the jailor, as he led him out, if the road was short, or was it long. The jailor inquired the reason. Kheng Tuk said, "on a previous night, in a dream, a priest advised me to read the Ko-wong classic a thousand times, and said I would be able to escape death. At this time there remains a hundred times to read; please do you walk slowly on, that I may read upon the road one hundred times. Thus I will have gone over the full number." The jailor was then silent till they reached the market. Then by the royal order he was to be beheaded. His body and head could not be severed. The knife, in the attempt, broke into three pieces. Thus it was shown to the king to look at. He was amazed and confusedly asked by what conjuring tricks Kheng-Tuk did this: Kheng-Tuk replied, "Truly not any trick; only while there in prison fearing death, I reverently recited the Kwey-yeng-poo-mung-ping—then, in a dream, I saw a priest, who advising me to read the Ko-wong-kwey-yeng classic a thousand times, said, if I read it with a true heart I would certainly obtain happiness. The king replied to Kheng Tuk, "You have surpassed me." "In comparison with Buddha you are equal."

The king ordered the jailor to write down this classic, and that all criminals condemned to die should read it a thousand times; that he might see if they too would escape death. The king ordered his subjects also to read the book, that they might attain to perfection in the principles of merit and demerit with a true believing heart.

Thus truly have I stated clearly the matter and recorded it that the pure hearted and righteous might have its advice.

The whole world's Ko-wong-kwey sz-yen classic.

All the gods desire greatly to aid all men; only call upon their names and troubles flee away. If men have but

little happiness, Puhsah can take away all their trouble. The reason is they are one with him. Those who recite with the lips unceasingly the whole classic a thousand times, with the thought and heart intently fixed upon it, need not fear fire will be able to burn them. The knife (of the executioner,) would lose its edge; troubles be turned into joy, and death transformed into life.

It will not do to say this is false. All the gods do not lie.

A prayer.

Num-moo-kwey-sez-yen, able to take away all troubles. In the midst of deepest troubles, even death is changed into life. All the gods do not lie. They greatly desire men to know this. I now have an anxious heart, therefore do I now bow, [to pray.]

A table of days on which animal food may not be eaten.

1st month, 8th day; 2nd month, 7th, 9th and 19th; 3rd month, 3rd, 6th and 13th; 4th month, 22nd; 5th month, 3rd, 16th and 17th; 6th month, 16th, 18th, 19th and 23rd; 7th month, 13th; 8th month, 16th; 9th month, 19th and 23rd; 10th month, 1st; 11th month, 19th; 12th month, 25th.

Charms and Spells.

Seer-lee seer-lee mo-who seer-lee seer-seer lee sab-boo-who.

Seer-too-lee seer-moo-lee sabboo-who.

Wam-moo sam-may-too may-too nay-ah too-loo too-loo te-say sabboo-who.

NOTE.—The sounds of the above charms are in the sacred language of the country whence the religion of Buddha was brought, viz: India. They are represented by Chinese characters, but have no meaning.—*Translator.*

Then follows a list of more than a hundred names of Buddha. The following are a specimen:—Naha-moo-kweysz yen-puh-sah, Mo-who-sah, Nah-moomme-luk-yea-mah-sah-mo-who-sah, Nah-moo-shew-kung-nah-sah-Nah-mo-fah.

Sang-fong-voo-soo-ching-ching-poo-seer-veh, &c.

These unmeaning sounds are repeated by the priests for hours at a time, and by beggars.

The book closes by the following remarks added by some publisher in Canton:—

Whatever calamities the Buddhist classics can dissipate or ward off, this also can ward off. But if it is to be done quickly, the Ko-wong-kwey-yen classic alone is adequate. In it are recorded the holy sages names and appellations. Therefore they must with a true heart be recited, and its benefit will be most speedy. While the lips are reading, within it is necessary constantly to seek a pure heart. The outward appearance should indicate the prayer to be extremely sincere, not stopping at lips prayer. Sz-foo-tss says, "the literati only wish to improve their natural abilities." "The Souists only wish to retain their animal spirits." "The Buddhists only wish to control their natures." You may perceive these three sects have one doctrine. But there are depraved ones among them all who act wickedly.

Those who worship Buddha and read his classics are informed that the Vung-tsung-te-chune yen-tuk also contains a clear list of the Buddhas.

Just a year ago I rented lodgings in the district of Quangtser, (Canton province.) Soon after which there fell twenty days rain. My house threatened to fall. My heart was full of fear and doubt. Just then, I discovered among the many books there, one, the Ko-wong classic. Out of this book I read and prayed. I soon obtained direction of Buddha to move to another place. A little after having moved, the house fell into ruins. I was greatly affected by the great kindness of Buddha. I cannot express it with words. Then, indeed, was I able with a true heart to seive. The merit of the classic is unbounded.

LUE SZ, *the respectful donor.*

Africa.

Letter from a Native African Boy.

The following is from one of the native youth connected with the mission school at Edina. He is the son of one of the petty kings of the country. Rejoicing in the gospel himself, he seems desirous of extending the knowledge of Christ among his countrymen. The hand writing of the letter is quite good. We present it with but little alteration, as expressive in his own style, of the feelings of his heart.

Edina, Oct. 1849.

Rev. J. B. Taylor:—

Dear Sir,—It gives me much pleasure to drop you a few lines in order to acknowledge, with deep gratitude, the great favor you and the good christian people of America are showing to me and my country people, in using means to bring us to the great light of the gospel of Jesus Christ, the dear Son of God, who was delivered for our offences and rose again for our justification. We bless God that he has put it in the mind of his people to support missionaries in our country; some of whom came from your country, beyond the great ocean, and are falling by death, of whom we can only say like good Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." I pray, and not only I, but all my school-mates (those that are christians, who are somewhat enlightened by the missionaries,) that it may please the Lord to raise among us some faithful preachers to instruct my people and convince them of their superstitions and ignorance. Of them it may be said they are led captive by the enemy at his will. By the power of the Almighty, I hope these things will be done away, and the powers of the devil be abolished. Some of my people seem to know that they ought to serve God, but none have made a profession, except those that are a little enlightened by the missionaries, and such as are taken into the country as interpreters. It may be said of them that they are a little enlightened. My father, a chief, says, he would love to be a christian, but he wish to see all the kings

and head men make profession first; now this is only the obstacle of the enemy demonstratively; and, dear father in Christ, will you pray for him: he is a meek and good man naturally, and he is the friend of all the Liberian citizens, especially Mr. or Rev. J. Day, who is fond of my father, for he acts separately from those other kings.

And now thy servant will relate what is his occupation, in order to get a succour from above, by your prayers, "as the prayers of the just availeth much," which is to teach his fellow country youths. One is here named Solomon Page, who is of the same age of thy servant, and also his class-mate, during the time we were going to school ourselves, but now we are students and teaching. While I am teaching my own race, as they usually say, and making a distinction, he is teaching the American children according to their saying; now this seems very delightful and somewhat like contending, and also we are of the same color. Thus far I extend in explaining or relating those pleasures which I enjoy by exercising myself in teaching my fellow country youths.

Dear Sir, I now crave your intention to regard this badly written letter, though not its contents, but in its writing. Though it is written badly, it was intended for a good purpose. Dear father in the Lord, in this letter I am greatly desirous to have some letter written to me from my christian friends. I hope you will not be sick of perusing these incorrect lines, hoping you will be patient with one. I would have composed these incorrect lines again, and have them better adjusted, both in meaning and writing, but exhaustness of ink allows me not. I hope you will have correct and strait lines hereafter, if the Lord willing.

Farewell.

Your student and servant in the Lord,
by the name of

SAMUEL P. DAY.

Central African Mission.

It is our pleasure to notice the safe arrival of our brethren destined for Central Africa, at Monrovia. Letters have been received from brother Bowen, and from brother H. Teage of Monrovia. We place them before our readers, as no little solicitude is entertained by the churches to hear from the little band. Although brother Bowen seems to have suffered on his voyage with sickness, we hope in retiring into the interior he will find his usual vigor of health restored. Concerning the town of Boporah, to which the missionaries have gone, we as yet have been able to obtain no definite information. It may possibly be found the most direct route to the point in the interior which they desire permanently to occupy. The following is brother Bowen's letter:—

Monrovia, Feb. 14, 1850.

Dear brother Taylor—Soon after sailing from Providence, we learned that the Smithfield would not carry us to Badagry till she had sold out her cargo. We arrived at this place on the 8th inst., on the 53d day of our voyage. Here we met with the supercargo, who informed us that we should not sail for the leeward coast till he had gone to Cape Palmas, and then to Sierra Leone, which would require 40 days. We then despaired of reaching Badagry before the rainy season. While consulting what was best to do, we learned that there is a large native town called Boporah, about 100 miles back from this place, in a well watered, healthy, mountainous region, where we should meet with Mandingoes and Foulahs. We were also assured that the people are kind to strangers; that numbers of them can speak English; and that Boporah is in direct communication with the interior. We have concluded to go back to this place and try to live till we become inured to the climate, by which time we can collect information and ascertain the best means of proceeding. In the mean time we hope to study either the Mandingo or Foulah tongues, either of which will enable us to preach all the way into the heart of Africa. As soon as we get farther information, it will be communicated. Please advise us. Write to Monrovia, care of H. Teage. Would not it be well to have your African agen-

cy in Baltimore? or is it there now?

I have been sick much of the time, since I left New York, with indigestion. Was weak when we landed, and soon broke myself down with our baggage and other affairs. Had to lay up, but am able to work a little again, which is indispensable. I hope to be able to proceed to-morrow, by the aid of a donkey. It is important to get to a resting place before we take the fever. Bro. Goodale and bro. Robert Hill are well. The former says he does not calculate to be sick, still he admits that he may be. Robert does not seem to care much about it. I am too weak and nervous to write much, or I would say something about our affairs in the colony.

Feb. 18.—This morning we are about to set out. If the Lord please to give us health and rest, we will write in full at no distant day.

Yours in Christ,

T. J. BOWEN.

We append also the communication of brother Teage, dated a month later. The intelligence of Mrs. Bastion's death is afflictive. She, with her companion, missionaries of one of the Pedo-Baptist Boards, has been in the field but a few months.

Dear bro. Taylor,—As I presume it will be gratifying to you and to all the friends of the "Mission to Central Africa," to learn the whereabouts of Rev. Messrs. Bowden, Goodale and Hill, I seize the opportunity, by a Bonny Trader touching here, on her way to England, to inform you that these gentlemen arrived here in the brig Smithfield, on the 7th ult.; landed on the 9th; and concluding not to proceed to the leeward to Badagry, took up their quarters at my house. On the 15th, they started for Boporah, the capitol of the Konah country, and late residence of the famous King Bason. I accompanied them as far as Vons-wah, a native town about 14 miles from this. We hoped to get carriers there, but were disappointed. We dispatched a messenger to Lansanah, the present chief of Koudah, requesting him to send thirty men to carry the baggage. Business requiring my presence at home,

I returned early the following morning; and as Mr. Goodale desired to spend a few days in this place while the mission would be awaiting the carriers, I left my boat for him, and he followed me in the afternoon. He remained with me until the following Wednesday, the 20th, when I sent him back. On the 22d the carriers arrived, and on the 27th they struck their camp and started for their destination. From some Mandingo traders, who left Bopora ten days, I learned they had reached that place and were well, though I have received no communication from them.

They left a part of their stores with me, as it was not deemed prudent to take all along with them at that time. They also left some letters to be forwarded to America, but as this is a rather circuitous and not very certain route, I have retained them for the present, but will send them by the first vessel that leaves for America.

Mr. Bowen's health was rather feeble while here; so much so that I felt considerable anxiety as to the issue of an attempt at that time to go into the interior, and endeavored to shake his purpose, but all of no avail. To go he was determined. His position was marked out; and if he fell, it would be pleasing to fall harnessed in the field. He bore the walk, about half the whole distance to Vone-wah, say seven miles, much better than I expected—indeed he seemed to improve from it.

They took four American youths with them. Your ob't servant,

H. TEAGE.

P. S.—The ink of the last sentence of the above was not dry when I was informed that Capt. Brown had arrived and would sail for New York in twenty-four hours, and therefore alter the route of this letter and send it direct, accompanied by those left by the brethren. Mrs. Bastion has just yielded up her spirit to that God at whose bidding she left her all that was dear in her native

land, not counting her life dear, so that she might spread the knowledge of the Redeemer. I formed an acquaintance with her and her excellent husband during our passage out from Baltimore, in August and September, and I have seldom had the happiness to fall in with so agreeable companions, or strangers, who won more upon my esteem. I regarded them eminently qualified for the great work to which they had devoted themselves. But He who sees not as man sees, or who gives no account of His doings, has suddenly arrested her career and blighted our hopes. I deeply sympathise with Mr. Bastion, and hope that grace which has hitherto sustained him will, in severe bereavement, prove sufficient.

H. T.

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Death of Mrs. Whilden.

It becomes our painful duty to announce the death of this sister in Christ. The painful event occurred in Canton on the 20th day of February, about one year after her arrival in China. She was assailed by dysentery in the month of March, but had so far improved that all her friends entertained hopes of recovery. It was, however, otherwise ordered. God has removed her to himself, and we have no right to complain. Nor have the friends of missions reason to be discouraged. When a besieging army suffers loss in its ranks, as one falls, another steps into his place. Recruits can always be secured. And shall the Lord's people hesitate to enter into the columns broken by death? Shall they not vigorously carry on the invasion of Satan's kingdom, though many fall in the strife?

Our departed sister was a choice spirit. She loved the Saviour with no common love, and longed to glorify him by contributing to the spread of his truth among the heathen. Her afflicted husband will, we trust, be sustained. In his letter he intimates the probability of a return to this country, for the purpose of placing his children in proper hands. H may,

however, conclude to remain. Even should he find it necessary to locate at Fuh Chow Fuh, or at Shanghai, it would seem on many accounts desirable to remain in China.

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#### Fifth Volume.

With this we commence the fifth volume of the Journal. That it is exerting a good influence, not a doubt can be properly entertained. But its beneficial bearing on the great cause of missions may be vastly increased. Let us suppose that the three or four thousand pastors and evangelists scattered throughout the Southern country were its regular readers; that the families of all our Baptist churches had access to its pages, what would be the result? The two Boards, whose organ it is, would speedily be supplied with all the appliances of aggressive war against the powers of darkness, both at home and abroad. Men, and means to sustain them, would be abundant.

We commence this volume with the hope that our brethren who now take it will not only forward their subscriptions, but send with it additional names. **ANY ONE SENDING FIVE DOLLARS FOR FIVE SUBSCRIBERS, WILL RECEIVE HIS OWN GRATIS.**

Brethren, let an immediate movement be made. This is the season for action, as it is important to know in the early part of the year the number of copies it may be necessary to strike off.

#### TO FEMALE BAPTISTS.

To you, sisters in Christ, we look with no uncertain confidence for aid in the effort we are now making to give the gospel to the world; Will you not do what you can to increase the circulation of the Journal? In this thing you may essentially glorify Christ by bringing some hearts now listless in the mission cause, to feel some throbbings of interest. We beg you to take two or three numbers in your hand as specimens, and secure as many names as possible, to be forward-

ed, with the money, to H. K. Ellyson, Richmond, Va.

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#### Our Colored Brethren.

As illustrative of the interest our colored members are taking in the cause of missions when they are properly informed on the subject, we subjoin a paragraph from a letter written by one of our volunteer agents in Alabama.

You can hardly imagine with what intense interest they hear me read the letters of brother Day and others from Africa. I must not neglect to relate to you the following little incident:—An *anti-missionary negro*, after hearing me read two or three letters from the Journal, was asked what he thought of the missionary cause *now*? His answer was this: *If I had but one dime in the world, I would give that.*

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#### Prospects in China.

From a letter written by one of the missionaries in Hong Kong, and published in the New York Recorder, the following important facts and inferences are selected:—

“ You will be interested to learn that *Ko A Bak* has now charge of a school of some twenty-five little Chinese boys on the main land near Hong Kong. Many of the boys are young, and appear more like the members of an infant school in your country than an elementary school; still some of them have been in the school a long time, and read and write their own language very tolerably, and have made some little progress in christian knowledge. They come over to the chapel at Hong Kong for worship on Sunday, and form a sort of Sunday school after the morning service. No attempt is made at teaching them English, but they read christian books and receive some instruction in their own language. We hope some good may result from the humble effort. With the returning cool season health has been restored to our friends at Shanghai and Ningpo, who have suffered somewhat from fever and ague during the past summer. The friends at Amoy and Fu Chau report a comfortable state of health



among them. At Canton, parties are getting out into the suburbs of the city and surrounding country. Last week some friends, and among the number an American lady, went to the hill about sixteen miles north of the city, and speak of the hill as "Pisgah's top," from which they saw a large number of villages beyond. It is hoped that Chinese prejudices may gradually wear away and allow us free access to the cities and towns interior; but hitherto we have been confined to the borders of the country, and the edict of christian toleration remains practically a dead letter. Indeed it never amounted to more than a formal permission to publish the gospel and the practice of christianity on the part of their subjects, which Chinese authorities have a national right to withdraw at pleasure. Christianity has little to expect from the toleration of kings or the patronage of men. It fortunately depends upon a higher power and more effective means for its promotion. Its secret influences are at work, and though its operations are undiscovered by the world, its progress is no less sure and its result no less certain. It is encouraging to think that while the author of christianity designs to employ the agency of man in his work, he is not dependent upon human means, or promising appearances, but has left us the pledge of his power to give success. Difficulties may appear to multiply—clouds may thicken over us and throw a dark gloom over our prospects—still these are easily dispelled by that unseen power who knows his own work and cannot be disappointed in his purpose. His foes may oppose, his friends may by their follies apparently embarrass his cause; still it progresses and will secure all its promised results. We meet with trials and seeming difficulties in our endeavors to promote the great end of living; still we find appropriate encouragements in the Word of Inspiration, and enjoy gracious support far beyond our deserts."

## Who Heeds the Expense of War?

In an address delivered by Mr. Sumner, of Boston, on the evils of war, the following statistics are furnished:—

"Without making any allowance for the loss sustained by the withdrawal of active men from productive industry, we shall find that, from the adoption of the Federal Constitution down to 1848, there has been paid directly from the National Treasury—

|                                  |                |
|----------------------------------|----------------|
| For the Army and Fortifications, | \$ 366,713,209 |
| For the Navy and its operations, | 209,994,428    |
|                                  | <hr/>          |
|                                  | \$ 576,707,687 |

This amount of itself is immense. But this is not all. Regarding the Militia as a part of the War System, we must add a moderate estimate for its cost during this period, which, according to the calculations of an able and accurate economist, may be placed at \$1,500,000,000. The whole presents an inconceivable sum-total of *more than two thousand millions* of dollars, which have been dedicated by our Government to the support of the War System—more than *seven* times as much as was set apart by the Government during the same period to all other purposes whatsoever!

Look now at the Commonwealth of European States. I do not intend to speak of the war debts, under whose accumulated weight these States are now pressed to the earth. These are the terrible legacy of the past. I refer directly to the existing War System, the establishment of the present. According to recent calculations, its annual cost is not less than a *thousand millions* of dollars. Endeavor for a moment to grapple with this sum by a comparison with other interests.

It is larger than the entire profit of all the commerce and manufactures of the world.

It is larger than all the expenditure for agricultural labor, for the production of food for man, upon the whole face of the globe.

It is larger, by a hundred millions, than the amount of all the exports of all the nations of the earth."

What a fearful commentary is this on the depravity of man! Without entering upon the argument for or against war, we inquire whether on the score of economy, it will not be wise for christians to expend their benefactions with a liberal hand, to diffuse the glorious gospel of the blessed God—that gospel which proclaims "*peace on earth and good will towards men.*" Yes, let us send men by scores and hundreds, and if they fall in heathen lands, they fall in a good cause.

### Donations.

FROM APRIL 1, TO MAY 2.

#### Maryland.

First Church, Baltimore, viz:—  
James Wilson \$100, two members of church and congregation for African mission \$30, a female member for ditto \$5, a member for ditto \$6, colored member for ditto \$4, Nelson Clark for do \$15, Ro. P. Brown \$15, 175 00  
High Street Church, Baltimore—public collection \$10 66, Eliza Gscherrmon \$5, concert collections \$24 38, cash 25, 40 29  
Seventh Baptist Church, Baltimore—Wm. Crane and Son \$100, J. G. Rous \$25, G. W. Norris \$5, Mrs. Criss \$1, two female members \$15, C. D. Slingsluff \$20, Mrs. Ball \$1, Mrs. Tuttle \$1, A. W. Poulson \$5, W. W. Laurason \$10, L. P. Bayne \$25, A. D. Kelly \$25, G. T. Norris \$2, Jno. W. Ball \$20, M. Lewis \$5, J. Mason \$2, W. H. Perkins \$10, H. Wood \$10, W. H. Ryan \$10, D. Chase \$10, Elizabeth Crane \$10, public collection, \$30 33, J. Schultz \$2, A. J. Hampson \$5, Mrs. A. F. Crane \$5, Master Willie Crane 70 cts., A. R. Levering \$25, Geo. Ervin \$5, A. E. M. \$1, female member \$10, monthly concert

collections \$60 15, 456 18  
Huntington Church, Baltimore county—concert collections, 23 75  
695 22

#### District of Columbia.

E. Street Baptist Church, Washington—Youths' Miss. Soc., for support of African boy \$25, concert collections, 22 10, 47 10

#### Virginia.

David Lipscombe, Esq., \$10 of which is for German mission, 20 00  
Rev. I. J. Roberts in settlement of his act, 6 00  
26 00

#### South Carolina.

A. T. Morrell, 1 00

#### Georgia.

Second Bap. Church, Savannah—per Rev. T. P. Tustin pastor, for foreign missions, 105 00  
First African ch., ditto, for African missions, 43 17  
Second " " 30 00  
Third " " 28 35  
Miss Screvin of Athens, 50 00  
256 52

#### Alabama.

Alabama Baptist Convention, per J. S. Reynoldson, 41 00

#### Tennessee.

W. T. M. Outlaw \$5, Jonesboro ch. concert collection \$2, 7 00

#### Texas.

Miss C. White's Sunday school class, Galveston, 5 00  
Galveston Sunday school Miss. Society, 11 50  
Col. by Rev. Jonas Johnson in Texas, 7 75  
Balance due by him in last remittance, 1 00  
25 25  
\$1,098 87

#### BIBLE FUND.

#### Maryland.

Seventh Bap. ch., Baltimore—Col. for Bible distribution, \$52 87  
ARCH'D THOMAS, Treas.

## Board of Domestic Missions, Marion, Ala.

From our Missionaries.

## TEXAS.

*Clarksville.—Rev. W. M. Pickett's Report.*

It is with a degree of regret, I render a report similar to the preceding, and for like causes.

Although filled with sorrow I do not repine, because the obstacles are manifestly providential—over which no human agency has any control. Flooding rains and impassable streams for many months have been without a parallel since my residence in the country. I have done the best I could. For the last few days, the weather has been fine, and I am in readiness for a tour. Since my last report I have baptized four persons, three of whom are intelligent Methodists, one of whom is a preacher and a physician, who is now a licensed Baptist minister, and will be ordained so soon as I can secure aid. I think there are several more who will soon follow this example. I have been much depressed in spirit until recently. Prospects are more encouraging. If the weather and health are favorable, I hope to accomplish much more this quarter.

*Marshall.—Rev. Jesse Witt's Report.*

The labors of the past quarter have been performed under much bodily infirmity. Till recently my health has been feeble. On several occasions I have been unable to fill my appointments. I have just returned from an adjacent county, Upsher, where brother Griffin and myself constituted two churches. Another will soon be organized in the same county, and one in Harrison. It is very encouraging to see this new country dotted over with the churches of Jesus Christ.

The church at this place will solicit some further aid from the Board. The members seem disposed to do all they

can; but the building of our church edifice still presses upon them heavily. An encouraging effort is being made to pay off the remaining debt and complete the building. For the present year my labors must be considerably scattered, and in a manner that will not yield much pecuniary return. In view of the demands upon my time for holding protracted meetings, organizing churches, settling difficulties between brethren at variance and the like, that I have but one Sabbath for Marshall each month, and one appointment for a week night. The church is increasing in numbers and efficiency. When I came here, a year ago last November, the church numbered 14 members; now it has 50.

## MISSISSIPPI.

*Vicksburg.—Rev. D. L. Russell's Report.*

During a good part of the quarter the weather was very unpropitious. Preaching however has been kept up every Sabbath—in the morning to the white congregation, and in the afternoon to the colored. The white congregation is usually small. The colored people attend in good numbers every Sabbath, and their manner is deeply attentive and solemn. Since I came here, three whites and five or six blacks have been added to the church by letter.

Our Sabbath school is kept up; though small it is increasing.

*Jackson.—Rev. J. B. Stiteler's Report.*

During the past quarter I have been at my post regularly except three Sundays, which I spent in my efforts to raise funds to liquidate the church debt. Two have been added—one by baptism, the other by letter. Two other candidates have been received for baptism. Our congregations continue good. It is my intention to hold a protracted meeting

sometime in May. The members of the church request me to inform the Board that the Baptist cause in Jackson has never been so encouraging as at present. It affords me great pleasure to add that the great barrier to our success is almost removed. I allude to our church debt. This you will remember was stated in a previous report to be \$3,000. I can now say that by the generous liberality of our brethren in various parts of the State, and the persevering efforts of our own members, this large sum has been reduced to the sum of \$500. I have found no difficulty in collecting funds for this object. In my next, I hope to report the payment of the whole debt. Our cause is gradually gaining ground; and if the regular preaching of the gospel is sustained for a year or two, I think our little church will become a strong one.

*Fort Adams.—Rev. M. W. Chrestman's Report.*

Would to God I could give you some flattering account of this sin-ruined portion of our State. It is among the first settled parts of the State. But it has grown old in wickedness, and almost invincible in irreligion, skepticism and infidelity. The majority of the people seem to live thoughtless of their accountability, of God, of heaven and of hell. When riding through the country I am delighted with the appearance of the fine farms—the beautiful and comfortable negro quarters, and general indication of thrift. But the reflection that the occupants seldom or never hear the gospel, and that without a participation in its blessed provisions they must sink to unending wo, my soul weeps over their forlorn condition. How gladly would I point them to the Lamb of God. How rejoiced to tell them of the love of a dying Saviour—of the riches of his grace—of the fulness of his atonement. But, alas, most of them are quite inaccessible to the gospel.

At times I am encouraged. But my

ardor is soon abated and my hopes blasted, by turmoils among brethren, and by the folly and wickedness of the world. Looking around me, I see Zion almost in ruins—her walls broken down—her strong fortifications demolished—her valliant men carried into captivity—and her glory and beauty departing. "Is there no balm in Gilead; is there no physician there?"

Excessive rains during the quarter have prevented me from the performance of my accustomed amount of labor.

Only one has been added the last quarter, and that by letter.

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ALABAMA.

Van Buren.—Rev. Wm. C. Mynatt's Report.

The past quarter has been one remarkable for rain and high water. I have not been able to reach my appointments regularly.

My health has been so bad for some time past that my physician has advised me to suspend preaching for the present year, or until my health is restored.

Not being able to render the service required in my commission, I feel it my duty to resign, though I do it with great reluctance. Yet I desire to be content with the dealings of the Lord—"For whom he loveth he chasteneth."

Should I regain my health, I will resume my labors, should it be the pleasure of the Board.

Bexar.—Rev. Wm. Philips' Report.

I have but little to report. High waters and affliction of myself and family have rendered me unable to meet my regular appointments. My wife has been confined to her bed for the last two months, and for the last three weeks I have been in the same situation.

Since my last report we have ordained one minister, who possesses good preaching talents, and I trust will be of great service in this destitute country.

If it were possible to supply them, I

could organize three new churches—one in a destitute neighborhood—one in Smithville—and the other in Falton. The last two places are in Mississippi.

We expect to organize a Division of the Sons of Temperance in Pikeville in a few days.

Bethlehem church has finished a new house of worship. Anti-ism is dying out as fast as imprudent conduct on the part of its adherents will kill it.

I have been the subject of bitter cursing and persecution from place to place. These wicked people will stamp their feet while I am preaching, and break bottles filled with whisky when I am at prayer, and do many other things too disgraceful to mention. May the Lord forgive them.

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MARYLAND.

*Hereford—Rev. H. J. Chandler's Report.*

Our Sabbath school is in a flourishing condition—average attendance from thirty-five to forty pupils, which is a good school for this place. In the school we have children of the Jews, Lutherans and Germans, recently arrived in this country. Some of these are well educated in their own language; others, when they united with our school, were entirely ignorant of letters. But being anxious to acquire a knowledge of the English tongue, they made astonishing progress. Some children, from eight to ten years of age, will answer from one hundred to one hundred and fifty Bible questions, and commit to memory as many verses of the holy scriptures during one week.

Inclement weather has frequently interrupted my labors.

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GEORGIA.

Clopton's Mills.—Rev. J. H. Clark's Report.

Upon the receipt of my commission, I entered the field assigned me. The almost continual rains have so retarded my progress, that I have done little more

than prepare for the succeeding quarter. I have organized two Sabbath schools and one church, and labored eight days in Milledgeville in a protracted meeting. There was a most gracious revival of religion. While I remained, some persons indulged hope in Christ at every meeting. Eight were baptized and ten received by letter. When I left, the meeting was continued and was blessed. Twelve more were baptized when I last heard.

I meet with kind reception at all places, and much desire is manifest to attend the means of grace. There is still some anti-mission influence in my field. This is gradually yielding to a better spirit. And I look forward with joyful expectation to a brighter day to dawn upon this dark spot.

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FLORIDA.

*Marianna.—Rev. J. H. Wombwell's Report.*

When my last report was made, the faint light that was dawning upon our horizon awakened the expectation that by this time I should be able to communicate some cheering intelligence of good work in this field. To some extent I have been disappointed. Yet I can say that our cause is moving onward. The beginning of the quarter was rainy, and I was prevented from reaching some places of meeting, but I have not spared myself from fatigue and exposure. Often have I rode whole days in the rain, and crossed deep and rapidly flowing creeks to meet my appointments.

We have procured a house in Marianna and fitted it up for meeting purposes, which has been dedicated by appropriate services. We are no longer dependent on others for a house to preach in, and we shall now labor under more favorable circumstances. The monthly concert has been established here. The importance of this meeting and the Sabbath school have been urged with some degree of success. The temperance cause receives attention. I regret to say this cause

does not prosper here as formerly. Some have fallen victims to the fell destroyer. But we have some who will wage an uncompromising warfare upon intoxicating drinks.

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Rain and Sickness.

No year in the history of our Board has been marked with so many interruptions in the work of the missionaries by rain and sickness as the one just closed. Several have been laid aside by ill health for weeks and months. Some have resigned their commissions by the advice of physicians. Although no deaths have occurred, the usual amount of labor has been greatly diminished. During most of the year there has been an unprecedented hindrance to the operation of the missionaries by rain. The reports for the last quarter invariably state that inclement weather, heavy rains, high water, impassable streams or roads, have obstructed the course of these laborers. These providential interpositions have seriously affected the result of the year's operations.

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**COMMUNICATIONS.**

*Key West, March 8th, 1850.*

Rev. R. Holman.

Dear bro.—According to promise, I now send you a historical sketch of this town, its present condition, prospects, trade, &c., &c.

The city of Key West is built on an island of the same name, nine miles long and three wide, and is the southern extremity of the State of Florida. It is forty miles from the nearest point of the main land, and ninety miles from the island of Cuba.

It was first settled in 1823, under the old Spanish grant, by a company of enterprising merchants from Rhode Island, Virginia and South Carolina; and the permanent improvements they made in the commencement of the settlement, (some of which yet remain,) plainly indicates a design of laying the foundation

for a large and flourishing commercial town. And indeed its local advantages as a seaport town, were such as to justify the most sanguine expectations of the success of this enterprise. Its large and commodious harbor, affording protection to shipping of the largest class; its near approach to the gulf stream, being only seven miles from that great channel through which an extensive commerce is carried on between the largest and most important northern and southern cities; its delightful and healthy climate, rendered most salubrious during the summer months, by the prevailing *trade winds*, which confer the peculiar advantages of a perpetual sea breeze, and also serves as an equalizer of the temperature during the winter months, rendering this a uniform, mild and most delightful climate.

Such are some of the *local* advantages of Key West as a seaport town. And it was in consequence of these *peculiar advantages* that Key West was selected as the principal rendezvous of Commodore Porter's fleet, during the war between Mexico and Spain in 1826, its harbor being so near the gulf stream as to command almost the entire gulf trade. In consequence of this fact, our government are now engaged in erecting extensive fortifications at the entrance of the harbor. The work has been in progress about five years, and will probably require ten or fifteen years more to complete it. But the importance of Key West, in a pecuniary point of view, is dependent principally upon the United States Admiralty Court, which is established here. There is off the coast of Florida a *reef of rocks* commencing at Cape Florida and continuing about two hundred miles in the direction of the Tortugas Islands. This is called the *Florida reef*, and as it borders immediately on the gulf stream, it renders the navigation of the gulf between Florida and the Bahama Islands and Cuba, exceedingly dangerous. A large number of vessels with valuable cargoes are annually wrecked upon this reef. For the

protection of human life and valuable property thus necessarily jeopardized in prosecuting this navigation, a fleet of small vessels are employed and ably manned, to render immediate assistance to all vessels in distress. These vessels, with their crews, are called wreckers, deriving their name from the business in which they are engaged, i. e., saving the property and crews of vessels wrecked by the reef. And the business of the *court of admiralty* is to decree the compensation those vessels shall receive for services rendered to those who are wrecked. These wreckers are certainly a very useful and important class of men, and are worthy of a liberal compensation for their trials and hardships in affording relief to the distressed. But for their ready aid and persevering efforts, many a ship's crew, with all on board, would find a watery grave amid the howling of the tornado and the overwhelming waves of the tempestuous sea. It is estimated that property to the amount of one million of dollars is annually saved from the reef and brought to this port, where the vessels receive the necessary repairs, and the cargoes are sold or re-shipped to other ports of destination. In prosecuting this business, the commission merchant, the retailer, the wholesale dealer, the mechanic, the ordinary laborer, and, in fact, all classes of society, are profitably employed.

The soil would produce in abundance, and with very little labor, the various tropical fruits; but as other sources of wealth are more immediately available, the cultivation of the soil is generally neglected. With a rapidly increasing population, numbering at present between three and four thousand, Key West must continue to be regarded as one of the most important seaport towns on the southern coast.

Large quantities of salt of a superior quality are produced here. And though the works are yet in their infancy, the yield has been so large as to afford an abundant compensation to those who

have engaged in it. This is also an important and inviting field for missionary labor. The Baptist church here, yet in its infancy, promises, by the blessing of God, to occupy an elevated position among the churches of our land. A benevolent appeal was made to the Baptist churches abroad, about two years ago, in behalf of this little band of Christ's followers, who were then engaged under embarrassing circumstances in the erection of a house of worship. The edifice is now so far erected as to be occupied, and is a very neat building, with a projecting portico and Grecian columns in front, and sufficiently commodious for the present congregation. May a large blessing be the reward of those who have co-operated with us, and may the "little one speedily become a thousand."

Yours truly,

J. H. BREAKER.

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Key West, Florida.—From Rev. J. H. Breaker.

I have recently discovered a number of penitent sinners in my congregation, who "are inquiring the way to Zion." I trust I shall soon have the privilege of reporting them. I consider the religious prospects here as good as they ever have been. It will, however, require time and much labor to gather in the harvest. Our new house is furnished with temporary seats, which are not comfortable or commodious. I am making arrangements to have permanent pews erected. Should the effort prove successful, we intend commencing a protracted meeting as soon as they are completed.

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**A Concise View of Domestic Missions.**

A gospel missionary is one sent to preach the gospel, either in our own vicinity or in a foreign country. The field of ministerial effort being contiguous does not preclude the idea of "missionary." Yet there seems to be a moral sublimity in traversing oceans, enduring pecuniary, physical and mental



suffering, in search of heathens, which is not associated with preaching the gospel to people equally needy in our own country. Nevertheless, domestic missions claim a sort of paternity to all that is excellent in foreign missions. The latter are but streams; the former, the fountain from which they flow; the latter, beacon lights upon a dangerous coast; the former, constitute the resources of their beauty and brilliancy. The scheme of foreign missions is a magnificent structure; but domestic missions impart to it its proportions, its solidity, its permanence.

The mission of John the Baptist was domestic, so was that of the blessed Saviour. The twelve apostles and the seventy were sent to preach the unsearchable riches of Christ to their own countrymen. In Judea they commenced sowing the good seed of the kingdom. From this home mission they went into all the world, preaching "the gospel to every creature." In Judea was the dawn of that light, the glory of which made the gilded magnificence of paganism appear in its true character—a degrading superstition—a symbol of eternal death.

In modern times, this missionary spirit, nurtured at home, has winged its flight "amid heaven," publishing "good tidings of great joy to all people." Carey and Judson are but scions from the domestic missionary nursery of England and America. Through the instrumentality of these and others, India has eaten living bread, cultivated in the home field of Great Britain and the United States.

The cry of Comstock, "give me six men for Arracan;" the last request of Boardman, "let me see this ingathering, and then I die;" the names of Judson and Shuck, which are "as bintment poured forth;" the exalted and soul-subduing piety of the lamented home missionary Pierce, yearning for a foreign field in which to labor, suffer and die;

the toilsome lives of those now in foreign lands, and the ashes of those who have departed; constitute an argument thrilling and conclusive in favor of domestic missions.

In the home department, a foreign reinforcement is not necessary, but a requisition upon our own resources. Eight hundred thousand Baptists from Canada to Mexico, combine men and means sufficient for any emergency, and whose sanctifying influence ought to be felt throughout the world. If they are the light of the world, that light should shine more brilliantly. If they are the salt of the earth, their saving influence should be more sensibly felt. If they have the love of God in their hearts, it should burn with greater fervor. A more ardent piety and a more earnest ministry are needed.

Domestic missions operate principally through an itinerant ministry. Such an agency guided by an intelligent zeal, sound sense and heavenly grace, is accomplishing incalculable good in our country, and it cannot be too highly appreciated. A local ministry has its sphere and exerts its influence. But those traveling from church to church, and from house to house, make impressions upon the yeomanry and the poor, which affect the interests of the entire government. Fires of inspiration are kindled in the cabin of the peasant, whose genial influence reaches the halls of the national legislature.

Every true christian is a true republican. To make good republicans, then, is to make them christians. To make the people christians, we must send the gospel by a faithful ministry among them; and with this labor of love and prayer of faith, our nation is secure. Abandon the gospel mission at home, overlook the poor, neglect the obscure, and thus violate the command of God and subvert the order of Providence, the result will be as obvious as the track of a tornado. The sending the Bible and missionary into every corner of our land

is dictated by wise policy and correct political economy. And shall we not bespeak the liberality of christians in favor of domestic missions?

The present condition of Florida was adverted to in a former communication. Her destinies belong to the future.

The political world, like the waves of the sea, is in commotion. Seven years ago no one entertained the idea that California, Sante Fe and Deseret would now be asking admittance into the Union as States. What may we not prepare for. May we not expect political agitation will revolutionize the West Indies? "Wrath bringeth the punishment of the sword." A way, a highway may be opened for the introduction of the gospel into the West Indies and South America.

In Mexico the way was opened by the sword. Where men once dared not to read or possess the Bible, now they have Bibles, tracts and gospel ministers. The reign of the blessed Redeemer follows in the wake of despotic ruin. "He shall reign till he hath put all enemies under his feet."

The proximity of Florida to the West Indies, in the event of a republic there, would render it to that State, what Thesalonica was to "Macedonia and all Achaia." Her destitute condition, the relation and geographical position to "the isle of the sea," and the prospective importance of this maritime and peninsula State, utter lasting and loud appeals to the religious efforts and pecuniary contributions of the people of God. "Freely ye have received, freely give."

JAS. McDONALD.

*Jacksonville, Fla.*

#### Baptism of Bells.

An exchange paper says that four large bells were recently baptized in Cincinnati, Ohio, by the Roman Catholic bishop. This silly ceremony was introduced during the dark ages by Pope John XIII, in the tenth century. All the pomp and ceremony connected with these baptisms are so supremely ridicu-

lous and ludicrous, that we could hardly credit the historic records of them were they not confirmed by frequent repetitions in our own times. Godfathers and godmothers are required as in the sprinkling of a child. This is regarded as an office of great honor. The nobility often secure it. Rich presents are often bestowed upon the bells by the sponsors for the privilege of sustaining such a relation. A name of some saint is given to the bell at the time of baptism by the sponsors. The reason of the name is, that the people may regard themselves as called to church by the saint whose name the bell bears. The following is the translation of a Latin inscription upon these consecrated bells: "I adore the true God; I call the people; I collect the priests; I worship the saints; I teach the festivals; I deplore the dead; I drive away pestilence and devils."

Such profane and idolatrous ceremonies in the name of the christian religion at this period will produce some good results.

1. To confirm the historical statements in relation to the absurdities of the Roman Catholic religion. It is difficult to convince those not familiar with the nature of that system of idolatry, that such follies are historical facts. Many suppose them to be fictitious stories, invented for the purpose of injuring the Romanists. But when these things are done in our time and country, there is no further place for incredulity.

2. That the advancement of civilization and general intelligence has no tendency to improve the spirit and practice of popery. Not a few Protestants think these profane absurdities were peculiar to the dark ages and can find no countenance in this enlightened period.

3. These facts will exert an influence to awaken public attention to the true nature of popery. Extraordinary scenes that transpired in past ages and witnessed by other spectators—pictorial illustrations of cruel barbarity practiced upon those sunken in degraded ignorance, and the

most graphic and eloquent portraiture of what Romanism was, and is, and aims to be, by the public lecturer, fail to impress the mind and move the heart like the *facts* which we see for ourselves, and with which we are familiar, and concerning which we know there is no mistake. Romanism is all that its opponents have represented it to be. It retains all its superstition, absurdity, folly and oppression acquired in the dark ages. And the sooner it develops all its principles, the better, as it will the earlier awaken the friends of the country, of religion, of God, to their true position and to the employment of the appropriate means to save themselves and others.

#### North Carolina Baptist Convention.

Twentieth annual meeting. This body has in their employ eleven missionaries—some of whom devote the whole, the others a portion of their time to the work of home missionary labor, whose labors have been crowned with a good degree of success. The report says: "Their labors have been blessed with revivals of religion, which have greatly strengthened feeble churches, animated and encouraged pastors of thriving congregations, and cheered the hearts of the people of God in view of the spread of the gospel. Hundreds have been added to the churches during the past year, by the labors of these faithful and self-denying evangelists."

On the relation of home missions to the system of means devised for the salvation of the world, the report makes the following judicious remarks: "The work of home missions lies at the foundation of the whole missionary enterprise. The supply of men to preach the gospel at home and abroad must begin here—the means for sustaining our foreign missions must be derived from strong and faithful churches here. Hence success in the labors of our missionaries at home is a sure presage and pledge of constant support of all our missionary and benevolent enterprises sanctioned by

our churches, both at home and in foreign lands."

The Treasurer reports \$1,014 51 for domestic missions, \$1,081 42 for foreign missions, and \$608 32 for education: total, \$2,704 25.

#### Donations.

FROM APRIL 1, TO MAY 1.

##### Virginia.

By Rev. J. S. Reynolds, agent, 49 87

##### South Carolina.

By Rev. Wm. P. Hill, ag't, 100 00

##### Georgia.

Mrs. Screvin, Athens, per Rev. W. T. Brantly, 50 00

##### Alabama.

|                              |              |
|------------------------------|--------------|
| J. S. Gardner,               | 2 00         |
| Mrs. Nancy E. Foster,        | 5 00         |
| Joshua H. Foster,            | 5 00         |
| Mrs. Rachael A. Gates,       | 25 00        |
| A. Wooley,                   | 20 00        |
| Rehoboth ch., per R. Holman, | 50 35        |
|                              | <hr/> 107 35 |

##### Mississippi.

|                              |              |
|------------------------------|--------------|
| Per Rev. J. C. Keeney agent, | 355 00       |
| H. Huffman,                  | 5 00         |
| A. Sanders,                  | 15 00        |
| Joshua Glass,                | 10 00        |
| Nancy Glass,                 | 5 00         |
| John Downs,                  | 35 00        |
| Joshua Jones,                | 5 00         |
| John Roach,                  | 10 00        |
|                              | <hr/> 440 00 |
|                              | \$747 22     |

#### BIBLE FUND.

##### Alabama.

E. A. Blunt, Treasurer of the Alabama Bible Society, 100 00

##### South Carolina.

J. S. Carwile, Treasurer of the Newberry Bible Society, 35 00

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\$135 00

WM. HORNBUCKLE, Treas.

SOUTHERN BAPTIST  
MISSIONARY JOURNAL.

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ANNUAL MEETING OF THE BOARD.

The Board of Foreign Missions of the Southern Baptist Convention held its fifth annual meeting in the town of Hampton, Va., during the Baptist anniversaries which convened on Friday, the 31st of May. On the afternoon of that day, before a large congregation, the report was read. A deep interest was manifested by all present in the statements and arguments of this document.

On Monday afternoon the Board met for business. The session was occupied in contemplating the question of new fields. It was the manifest opinion of all, that as speedily as possible, arrangements should be made to commence operations in one or more of those inviting portions of the earth which are now accessible to the christian missionary.

At night the Board re-assembled, the house being densely thronged. The President, brother R. B. C. Howell, called the Board to order. The 35th chapter of Isaiah was read by the Corresponding Secretary, and after singing Heber's missionary hymn, the congregation was led in prayer by brother Cumberland George.

Our returned missionary, brother Tobey, then addressed the assembly on the importance of prosecuting the mission in China, with redoubled energy. He referred to some of the trials through which the Board and missionaries had passed, but pressed the consideration *that China needed the gospel*, to awaken and give a proper direction to the benevolent principle—to elevate the female character—to purify their systems of morality—and to save those hundreds of millions from the pit of perdition. He dwelt upon the encouraging prospects of success with which the brethren at Shanghai are engaged in their work.

Brother A. J. Huntington, of Lexington, Va., presented and urged a resolution in connection with the claims of the African mission. The obligations of Southern Baptists especially were considered, arising from the numerous colored members which are found in their churches. He also pressed the responsibility which all God's people are under as *his stewards*, and the danger of unfaithfulness to their solemn trust.

Brother Huntington was followed by Dr. Lugenbeel, for several years colonial physician on the coast of Africa. Beside presenting the consideration that Africa, by prophecy was destined to a happy disenthralment from her spiritual wces, he referred to the missions of our Board as exerting a happy influence, not merely upon the colonists, but the native tribes. He was, he said, intimately acquainted with our missionaries, and some of them he numbered among his intimate friends. They are an active and devoted class of men.

Brother Samson, of the city of Washington, next addressed the assembly on the subject of new fields. Alluding to the great moral divisions which separate the

tribes of men, he dwelt principally upon the condition of those who are fettered by the chains of a corrupt christianity. Much valuable information was furnished in regard to the various forms of error which distinguish a large proportion of the professing christians of Europe and Asia. The Greeks, Armenians, Nestorians, Copts, and other Christians which people the East, in unnumbered thousands, were all brought in review. It was urged by the speaker that American Baptists were called upon to enter this field, from the fact of their democratic form of church government, and their views of baptism. These eastern Christians are immersionists, and although they practice infant baptism, the Lord's supper is administered to children as well as adults. The Board were urged to make immediate efforts to send missionaries to Syria, or Palestine. With almost unbroken attention the speaker was listened to, until a late hour of the evening, when, after a collection, the assembly was dismissed by benediction.

The influence of this meeting we trust will be long seen and felt.

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FIFTH ANNUAL MEETING

OF THE

BOARD OF FOREIGN MISSIONS.

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HAMPTON, VA., June 3, 1850.

The fifth annual meeting of the Board of Foreign Missions of the Southern Baptist Convention, was held in the meeting house of the Baptist church, at 8 o'clock P. M. The following members of the Board were present:—R. B. C. Howell, D. D., J. S. Bacon, D. D., R. Ryland, J. B. Taylor, J. S. Walthall, T. Hume, F. H. Robertson, A. Thomas, A. Fleet, W. H. Gwathmey, H. K. Ellyson, M. T. Sumner.

The President of the Board, Rev. Dr. Howell, presided as chairman of the meeting. After reading of the scripture by the Corresponding Secretary Rev. J. B. Taylor, prayer was offered by Rev. Cumberland George.

The following resolution supported by an address from Rev. T. W. Tobey, late missionary of the Southern Baptist Convention to China, was adopted:—

Resolved, That although in the providence of God, our China Missions have been called to suffer severe afflictions, yet such are the wants of the Chinese, as to call loudly upon us to make unremitting exertions to give them the gospel.

The following resolution, supported by addresses from Rev. A. J. Huntington and Dr. J. W. Lugenbeel, of Africa, was adopted:—

Resolved, That in view of the general obligations of the disciples of Christ to carry the gospel to every land, and of the special obligations of the Southern Baptists of this country to carry the gospel to Africa, the Southern Baptist Convention is called to prosecute its mission in that quarter of the globe with increased energy.

The following resolution supported by addresses from Rev. G. W. Samson, and Rev. Dr. Howell, was adopted:—

Resolved, That the present indications of Divine Providence, seen among the adherents to the various systems of corrupted christianity, call on American Baptists to enter the field God has specially opened for them.

The Annual Report of the Board was read on Saturday, by the Corresponding Secretary.

The Annual Report of the Treasurer was also read.

A collection was taken up in behalf of Foreign Missions, and after benediction by the President, the Board adjourned.

R. B. C. HOWELL, *President.*

M. T. SUMNER, *Rec. Sec.*

FIFTH ANNUAL REPORT

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION.

Five years have elapsed since the Southern Baptist Convention was organized. During the first year of its existence, the Foreign Mission Board effected but little more than a commencement in their operations. Gradually but steadily they have advanced, towards that great consummation—the preaching of “the gospel to every creature.” In presenting this annual account of their proceedings, they gratefully acknowledge the favor of *Him*, without whose guidance no wise plans are formed, and independent of whom, the wisest measures are inefficient. He has suffered no one of their number to fall a victim to death. Though some of their missionaries have suffered from sickness, but one, so far as we have learned, has been removed. Nor have they been without encouraging evidences of the Divine blessing on their labors among the heathen. This will appear in the brief review of their operations contained in this report.

AGENCIES.

Our agents during the past year have been few in number. This has arisen from the inability of the Board to procure men of suitable qualifications for the work.

In Kentucky, brother Jas. W. Goodman has been engaged in collecting funds, but we regret to say, that he has determined to retire from the agency. Bro. R. G. Kimbrough is doing a good work in Tennessee. The churches are receiving information, and becoming excited to action through his influence, and we may confidently look for regular and liberal contributions from that State. The agency of brother William J. Callaway, of Alabama, has proved almost a failure, arising from continued sickness, which prevented him from prosecuting his labors. Brother I. J. Roberts, during a visit to the West, has performed incidental work in collecting funds. Our other agents are brother Eli Ball, who has operated in Georgia, and brother William M. Farrar, of Mississippi. These brethren have labored with commendable diligence and cheering success. The Board are looking forward to the time when, a great increase of funds being necessary, a more perfect agency system will be brought into being. Mean-

while we shall rely on our ministering brethren, and hope that they will exercise an influence in the instruction and proper excitement of the churches on this subject.

TREASURY.

An examination of our Treasury department will shew a gratifying progress in the collection of funds. In the early part of the year the Board proposed the sum of twenty-five thousand dollars as proper to be collected up to the end of April, 1850. This amount has been nearly secured. The receipts into the treasury have been \$23,016 64, which, with the sum of \$5,681 06 at the commencement of the year, make a total of \$28,697 70. The disbursements amount to \$24,516 31, which being deducted from the receipts leave a balance in hand of \$4,181 39. This is not more than sufficient to meet the liabilities of the Board, especially in connection with the missions to Africa. These demands will be presented upon the arrival of the Liberia packet, which is daily expected.

It will be seen by reference to other portions of this report, that the Board are contemplating an enlargement of their operations. If God shall favor this anticipation, and permit us to realize it, a correspondent increase of funds will be necessary. This, we have reason to believe, will not be withheld by the churches. With the pleasing hope thus set before us, let our brethren throughout the land cheerfully and liberally respond to the claim.

PERIODICALS.

The Southern Baptist Missionary Journal is still issued under the joint supervision of the Foreign and Domestic Boards. About 1,700 copies have been published every month during the past year, some of which have been distributed gratuitously. The importance of continuing and increasing the circulation of this work will scarcely be doubted by the friends of missions. It furnishes, in a form which may be easily preserved, a continuous history of our labors, both at home and abroad. The Board earnestly press the obligation of adopting suitable measures to bring it into all our churches. The same appeal may appropriately be made in behalf of the Commission. This unpretending sheet visiting the families of our brethren every month with its brief essays, and condensed missionary intelligence, may well be regarded as one of our most efficient agencies. The number published every month is about 7,000 copies. A much larger issue we hope soon to make. The requisite exertion on the part of our brethren generally, would soon raise it to 20,000.

BIBLE FUND.

For Bible distribution a little more than \$1,900 have been received. Of this amount \$1,741 were contributed by the State of Virginia. Although large donations have been received from the south-western churches by the American and Foreign Bible Society, the Board have not felt themselves at liberty to ask an appropriation from that body, except in one instance in which a few English Bibles and Testaments were desired for the African mission, and which were promptly granted. The Southern Baptist Convention, at its meeting held June, 1846, recommended the southern churches to carry on their Bible operations directly through the Foreign and Domestic Boards. On this account it has been deemed inappropriate to ask assistance from the Society at New York. Whether it will be better to organize the present uncertain method of securing Bible funds, or to organize a

Southern Bible Society, will be a question of importance which must soon claim the attention of the churches.

OUR MISSIONS.

The missions of the Board are as yet confined to China and Africa. Although nothing of a very startling character, either calamitous or otherwise, has occurred, it is still proper to review our operations during the year, as sufficient of judgment and mercy will be recognized to demand the exercise both of humility and gratitude.

CHINA.

SHANGHAI MISSION.

The mission consists of brethren Shuck, Yates and Percy, with their wives.—Total six.

Although during a part of the year our brethren suffered in common with the people generally by sickness, yet more recent advices inform us that they have recovered, and are actively engaged in their appropriate work. Brother Percy has been transferred from the Canton mission to this field, on account of the better adaptedness of the climate to his constitution. He now indulges the hope of improved health. In consequence of the prostrated condition of his wife's nervous system, and the consequent influence upon her mind, brother Tobey has been compelled to abandon the field and return to this country. He had begun to speak to the people in their own language, but according to the opinion of medical men, and his brethren in the mission, it was deemed, in every way, proper to leave Shanghai. As there is no expectation of resuming his labors in China, the connection between him and the Board is dissolved. The native preachers Yong and Mun, who accompanied the brethren to Shanghai, have returned to their friends in the vicinity of Canton.

In many respects the mission have found abundant encouragement in their work. The large hall, to which reference was made in the last report, has been fitted up to accommodate a congregation, being capable of seating comfortably four or five hundred persons. It is situated on one of the best streets within the walls of the city. Here every Lord's day three different services are held, and four during the week. "The Kong Shoo Dong," says one of our brethren, "looks well when lighted up, and I am sure it would much encourage our brethren in America, could they just peep in upon our meeting, and behold literally hundreds of heathen seated together and quietly listening to the preaching of the glorious gospel." In addition to this place of worship, regularly attended by our brethren, the fund collected by brother Shuck has been expended in the erection of a large and substantial chapel. It is located near the great heathen temple of the city, in which is a vast number of idols. This chapel was nearly completed when our brethren last wrote, and will be so arranged as to accommodate eight or nine hundred persons. Within the walls of these houses, the word of the Lord will be regularly proclaimed, and accompanied by the effectual working of his Spirit, we may hope that multitudes will hear, believe and live. Is it too much to expect that there the high praises of Jehovah will ascend from many a tongue, and that churches, large and efficient, will be built up to send out the gospel to regions beyond.

An out-station has also been established, at a village about twelve miles from the city of Shanghai, which is visited by one of the brethren every Lord's day. Here a day school of nearly twenty scholars is taught. The

gospel is regularly preached at this village to large and attentive congregations, and a deep interest seems to be manifested by many of the hearers. One of our brethren remarks, after having preached twice during the day, "We repaired to the school-house for preaching again. Soon as the candles were lighted, the people, male and female, coming in gradually and taking their seats in the most orderly manner, although no gong or bell was sounded, was most gratifying. Fatigued as I was, I felt exhilarated at the sight, and seemed to have reached a point in my missionary labors to which for many long years I looked forward with anxious prayer and hope. After singing a few lines, I was enabled to preach to the friendly, quiet people, a longer discourse than usual."

The facilities for preaching and teaching in every direction in the vicinity of Shanghai, are most abundant. The strong prejudice entertained by the Cantonese against foreigners seems to be unknown here. The people come together in large numbers and respectfully listen. They receive the books and tracts, and in many cases indicate a spirit of serious inquiry. Ten thousand copies of an address prepared by brother Shuck, stating whence the missionaries came, and the object of their visit, with an epitome of the gospel system appended, have been circulated, so that they are generally known as preachers of the gospel of the Son of God. They frequently find it pasted on the walls and in the houses. One hundred thousand pages of tracts have been published and circulated. Several have called regularly upon the missionaries to learn more of the way of salvation through Christ. One old man, who has been deeply interested, thanked our brethren for their toil and attention in leading him into the right way. When asked respecting his thoughts and feelings, he replied, "I am not fit for heaven." "How do you know," said the missionary? "Because all within me is defiled." "Do you seriously believe that you are a sinner in the sight of the true God?" "Yes, I believe it and feel it too."

During the year three Chinese have been baptized.

CANTON MISSION.

I. J. Roberts, B. W. Whilden, missionaries. Mrs. Roberts, Miss Harriet Baker, assistant missionaries. Native preachers and colporteurs, six. Total, ten.

This mission has passed through various vicissitudes since the last annual meeting. The probable return of brother F. C. Johnson to this country was then intimated. He arrived on the 7th of December, and his resignation as our missionary has been accepted. Brother I. J. Roberts, by permission of the Board, has spent a few months among his friends in the West, and is now on the way back to his field of labor in Canton. Sister Harriet Baker has also gone to this position, for the purpose of attempting the establishment of a school for female children. This is an experiment, the beneficial influence of which remains to be tested.

The Board have been called upon very recently to receive the sorrowful tidings of sister Whilden's removal from the scene of her labors, by death. We had heard of her sickness and amendment, and were scarcely prepared to learn that she was dead. The intelligence of her demise has filled our hearts with anguish. Referring to this event, brother Whilden writes:—

"I wrote you by last mail of my dear companion's illness, and now it seems hard for me to believe it when I write, that God has called her to himself. This day one year ago we reached Canton, and only day before yesterday I followed her mortal remains to the grave.

"She was insensible to the day of death. I spoke to her, but she either did not recognize my voice, or the power of speech was gone. It was in-

deed a sore trial for me to hear no words of affection from her dying lips—to receive no farewell token of her love. But though insensible then, yet on days previous to her death, she spoke of her change with resignation and composure. She knew no fear, for Jesus was with her. She was willing to live for the comfort of her husband and children, and especially for the good of the heathen, but yet she could say “the will of the Lord be done.” She has had the wish which for years she indulged,—*she has had her grave in a heathen land.* Nothing seemed to give her more pain than when I have at times suggested to her that she could not stand the climate, and that I thought it would be necessary for her to return to America. For the heathen she was willing to live, and among them she was willing to die. She had at times expressed a great wish to visit the graves of the missionaries buried at Whampoa, and I had expected to go with her when she recovered. She never saw these graves. I never saw them until the day of her burial. It was to me a most painful thought, but in the midst of my grief I was cheered, when I remembered that she was gone to that land where there are no grave-yards—where there is no corruption—no death.”

In contemplating this dispensation of Providence, it becomes us to say, “It is the Lord, let him do what seemeth him good.” It is not ours to complain. Our departed sister from early youth found it in her heart to give herself to the cause of missions, and while it has pleased her Heavenly Father so soon to take her to himself, it will not, we trust, be for the heathen vain that she has lived.

Many serious obstacles to our work have been found at Canton, arising from the sickness and consequent death of our missionaries, or the necessary retirement from their field. The strong prejudices of the people against foreigners have also operated strongly against us. The Board are not satisfied, however, that it is proper entirely to abandon this as one of their stations. The people are at times willing to listen to the preached word, and to receive our books. One convert has been reported during the past year, as baptized and received into the church.

The city of Fuh Chow Fuh is recommended to the Board as presenting, next to Shanghai, a favorable opening for missionary labor. It contains half a million of inhabitants, and is comparatively healthful. Less of popular hostility to strangers is manifested than in Canton. It may be deemed proper at some future period to establish a station there.

AFRICA.

LIBERIAN MISSION.

Missionaries—John Day, J. H. Cheeseman, B. J. Drayton, B. E. Murray, J. T. Richardson, with twelve additional assistant missionaries, teachers and interpreters.—Total 16.

CAPE PALMAS.

At this place brother B. J. Drayton is stationed. He is engaged in preaching regularly, superintending the schools, and visiting from house to house. A teacher is employed in conducting the school, which consists of thirty-eight scholars, a portion of whom are girls. They are represented as attentive to their studies, and making improvement. The last advices speak favorably of the prospect at this station. Congregations are large and interested. Some have been received for baptism, and others are “drawing near to the fold.” The labors of our missionary are prized by the natives who “give fixed attention to his message.” He represents him-

self as immediately surrounded by three or four thousand natives. He says, "I see the living mass enveloped in the very grossest darkness. The scales of blindness are on their eyes, while they are apparently without disposition to have them taken away. Yet it will be done. This encourages me to labor in this sultry clime—to engage with all my heart and strength in the work."

SINOÜ.

Sinou is higher up the coast, and has been recently adopted by the Board as one of their stations. It promises to become a most important centre of influence from which the truth may be widely disseminated among the native tribes. Brother R. E. Murray has been appointed to superintend our operations at this place. He is engaged in preaching both to the colony and to the natives of the surrounding country. To the latter class he proposes, and is expected, to devote much of his time. He writes, "From my knowledge of their character, I am aware of the difficulties that assail me, but I believe the Great Head of the church will be with me, giving success to his own work."

No definite information concerning the results at this mission has yet been received, excepting that the school with two departments, under the direction of Mr. Lewis and a female teacher, and containing nearly 60 scholars, is giving promise of much good. Brother Murray states that "the children who attend appear to be sensible of the advantages enjoyed."

BEXLEY.

Our missionary, brother John Day, is proceeding in his work at Bexley, with encouraging prospects. This field, with suitable culture, gives promise of an abundant harvest. The tribes in the vicinity are not only pacific, but indicate a desire to learn what they call "God palaver." Petty kings, thirteen in number, have placed themselves under the care of the republic, encouraging the establishment of schools and the preaching of the gospel among the people. Our missionary at this place employs a portion of his time in dispensing to them the gospel. He seems desirous of securing books in the Bassa language, and will probably turn his attention to the preparation of a few small tracts, to be read by and to the people in the interior.

The school, containing thirty-eight native children and twelve colonists, is reported to be in a flourishing condition. The Rev. Mr. Gurley, in his visit to Bexley, states that this school "presents scenes to awaken the gratitude and joy of every pious heart." Several of the youth are advanced in their studies, and are represented as giving promise of eminent usefulness. "I hope," says the missionary, "that most of my large boys are thinking of eternity." The manual labor system is adopted in this school, thus making it in some degree self-supporting, and also inducing habits of industry and thrift. This will qualify the young men to return to their native jungles with the arts of civilization, as well as the blessings of christianity, in their hands. Who can estimate the wonderful and far-reaching influences which may flow out from such a single seminary of learning? This alone may more than compensate for the entire expenditure of money and men put forth by the Southern Baptist Convention from its earliest existence.

The church at Bexley has received an accession of seven by baptism, so far as ascertained, since the last report. It is in a prosperous condition. Our missionary writes, I am not discouraged, for I have never witnessed such bright prospects for the mission.

EDINA.

Here the Board have a flourishing station, with a school of about sixty pupils, all under the direction of brother John H. Cheeseman. He employs a teacher, while much of his time is appropriated to the proclamation of the gospel in the surrounding region. About ten miles up the Mecklin river, he has arranged for the establishment of a school, which was opened some time last spring. "In this whole country (he says) I find the people every where anxious to have schools formed, but our means are limited. Oh that the time may soon come when not only schools, but churches, shall be established in every village,—then shall the wilderness and solitary places be glad, and this desert blossom as the rose."

In another letter he writes: "We acknowledge, with gratitude, that much has been, and still is being, done by our brethren in America for Africa; but cannot more be done for these perishing thousands? I entreat you in the name of God, the Father, in the name of his dear Son, Jesus Christ, who gave himself a ransom for sinners, even the poor Ethiopian; and in consideration of the vast multitudes on this coast who are annually sinking into the eternal world, to sustain and extend a mission which promises so much good. Send us men and means, and, with God's blessing, a large return will be made in a few years."

JUNK.

An appropriation has been made to sustain the school at this place, and to give a partial supply to the church. Brother J. T. Richardson has been engaged a portion of the time in preaching to the people and instructing the children.

MONROVIA.

The church at this place is highly respectable for numbers and influence, and though supplied with preaching, was, when last heard from, without a pastor. The Board have arranged to assist them in the support of a competent man, to be chosen by themselves, who shall take the oversight of them; also to aid in the establishment of a permanent school. When last heard from, twelve had been added to the church by baptism.

NEW GEORGIA.

At this place a flourishing school of fifty-nine natives and nine Liberians, under the care of brother W. H. Stewart, is sustained by the Board. Here also is a growing church.

Referring to a visit to New Georgia, brother Day remarks: "I preached in the afternoon, and afterwards baptized thirteen persons, eleven Congoes, one Dey and one Colonist. At night I delivered a short address to the baptized, and gave them the right hand of fellowship, while the congregation sung the hymn, 'Come thou fount of every blessing,' &c. When the sentiment 'Jesus sought me when a stranger,' &c., was sung, the church seemed overwhelmed, and fell simultaneously into each other's arms, and music gave way to tears. It was a heavenly place, and to the credit of this native church I must say, I never in Africa, except in Bexley, witnessed such intensity of feeling, with so little noise. Deep solemnity and flowing tears alone told the feelings of the heart."

NEW VIRGINIA.

The school at New Virginia has been under the care of W. A. Johnson, and, from all reports received, gives encouraging evidence of the divine

blessing. Since the death of brother F. S. James, this town and vicinity have been mainly supplied, so far as our missionaries are concerned, by brother John T. Richardson. Occasional visits have also been made by brethren Day, Cheeseman, Davis and others. Brother Day, in one of his excursions, states that the school was highly interesting, and that especially in catechetical exercises, the scholars acquitted themselves well.

LOUISIANA.

At Louisiana the various missionaries have preached at different times,—brother Richardson attending more frequently. The church has been somewhat improving in her condition. During a visit paid by brother A. P. Davis last summer, he baptized seven persons, six of whom were native Congoes. It was, he says, truly a time of solemnity and rejoicing.

MILLSBURG.

This place also has been supplied partially by brother Richardson, and visited by the other missionaries. It needs to be permanently occupied. By the last advices we were happy to learn that a new interest had been awakened in this and all the churches already named, within the county of Messurado. One of the brethren writes: "There has been a glorious outpouring of the Holy Spirit among all the churches in this county. There were among the five churches fifty persons added to our number, two-thirds of whom are natives."

CENTRAL AFRICAN MISSION.

The last annual report gave notice of the contemplated establishment of a mission in some part of Central Africa, and of the consequent appointment of brother T. J. Bowen, as one of our missionaries. Since that period, serious providential interferences having occurred to prevent brother Hervey Goodale from proceeding to his station at Canton, China, and on various accounts a change being thought desirable, he was transferred to the Central African mission. A colored brother also, Robert Hill, was appointed to accompany these brethren, for the purpose of assisting in the attempted mission. They sailed for the coast of Africa, from Providence, R. I., on the 17th of December, and arrived at Monrovia on the 8th of February. Instead of advancing down the coast, as at first designed, they proceeded, after a few day's detention, about one hundred miles into the interior to Boporah, a large native town. This is said to be situated in a well watered, healthy, mountainous region, inhabited by a friendly people, many of whom speak the English language. This town is in direct communication with the Eastward tribes. They propose to remain at Boporah until they shall have passed through the acclimation, collecting all possible information respecting their field of labor, and the best way of proceeding thither. They propose also to study the Mandingo or Foulah languages, either of which would enable them to preach the gospel far into the interior.

In the result of this mission the Board are deeply interested. If our brethren shall be permitted to pass through the African fever unharmed, we may hope, with the divine blessing, that many of the interior tribes will hear the joyful sound of salvation, receive it, and live forever.

REINFORCEMENTS.

The fields already occupied by the Board are as yet but scantily furnished with laborers. It will be important, if we prosecute the work with any thing like appropriate vigor, to send out additional men. Indeed, a judi-

cious economy will render this absolutely indispensable. For the China mission we ought, during the financial year upon which we have just entered, to provide at least six additional missionaries, two of whom might proceed to Fuh Chow Fuh to establish a mission there. The African mission also will demand, at the earliest period, a large reinforcement. Several new stations within the limits of the Liberian colony ought at once to be occupied. Our brethren now on the coast are beseeching us, in earnest tones, to multiply the number of laborers. And how shall this demand be met? Will these Macedonian calls remain unheard? Can the churches of the South, with all their pecuniary and intellectual resources, remain indifferent to the woes of these millions, whose spiritual wants we might easily supply? Where are the men of strong purpose and ready hearts, to volunteer in the blessed agency of sounding out the glad tidings in pagan lands? Surely a new impulse will be given to this work. We are happy to state, that several brethren have recently announced their readiness to preach the gospel to the heathen. But still more are needed. The Board cannot too urgently impress upon their brethren of the Southern States to pray the Lord of the harvest for an increase of laborers, as well as to seek out and recommend those who are qualified for the work.

NEW FIELDS.

Such has been the solicitude of many to have brought under the supervision of the Board other portions of the great heathen world, that it was deemed expedient to appoint a special committee to enquire and report on the subject. This committee, after serious consideration, selected France, Germany, Switzerland, Palestine, Mexico, Central and South America, as important points, to which the attention of the Board might be profitably directed. Considering the above sections of the missionary field, with the almost incredible facilities which are now afforded for immediate and secure occupation, the paucity of missionary stations with which it is studded, the numbers and ample resources of the churches of which the Southern Baptist Convention is composed, the committee expressed their belief "that it is the imperative duty of the Board to adopt prompt and suitable measures to occupy, with faithful and competent missionaries, one or more of the places above indicated."

In accordance with these views, the Board have referred the whole question to a standing committee, whose duty it will be, by correspondence and other ways, to obtain all the information necessary to judicious action. This committee are prosecuting their inquiries. If it should be ascertained that a new mission in any part of the world is expedient, it will be promptly made known, and measures adopted to consummate the plan. In the mean time, we call attention to these opening and inviting fields, and beseech our brethren of the ministry with humble heart to inquire—"Lord, what wilt thou have me to do?"

REPORT

Of the funds received and disbursed by the Treasurer of the Board of Foreign Missions of the Southern Baptist Convention, for the year ending 30th April, 1850.

Balance on hand 2 April last, per report,	5,681 06
Total receipts,	23,016 64
	28,697 70

DISBURSEMENTS.

To the African mission,	3,251 14
Canton Mission,	4,369 98
Shanghai mission,	10,516 48
Central African mission,	1,313 87
Outfit of missionaries,	1,040 19
Salary account, Sec'y and agents,	2,105 95
Passage of missionaries,	1,300 00
Interest, discount on uncurrent money, &c.,	15 06
Incidental charges, including traveling expenses, &c.,	604 34
	24,516 31
Balance on hand,	\$4,181 39

Richmond, May 1, 1850.

I have this day examined the account of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, and find it correct and supported by proper vouchers, and that there are in the hands of the Treasurer (\$4,181 39), four thousand, one hundred and eighty-one dollars, thirty-nine cents.

CHARLES T. WORTHAM, *Auditor.*

Board of Foreign Missions, Richmond, Va.

China.

CANTON MISSION.

Death of Mrs. Whilden.

The painful event of Mrs. Whilden's death is thus referred to in a letter from her deeply affected husband, dated Canton, Feb. 23 :—

“I wrote to you by last mail of my dear companion's illness, and now it seems hard for me to believe it, when I write that God has called her to himself. This day one year ago we reached Canton, and only day before yesterday, I followed her mortal remains to the grave.

“I will not undertake to give you an account of her sickness, for Doctor Parker will inform you on this subject. My feelings, as you may well suppose, are indescribably painful. Bereft of the partner of my life, I feel that I must sink

under the stroke, were it not for the consolations of the gospel. My hopes had been raised, and I was looking forward to her restoration to health, but when I was the most encouraged, then did God see fit to remove her hence. But as severe as is this dispensation, I do not repine. ‘What I know; not now I shall know hereafter.’ I have endeavored to cast my burdens on the Lord, knowing that he will sustain me.

“She was insensible in the hour of death. I spoke to her, but she either did not recognize my voice, or the power of speech was gone. It was indeed a sore trial for me to hear no words of affection from her dying lips—to receive no farewell token of her love. But though insensible then, yet on days previous to her death, she spoke of her change with resignation and composure. She

was willing to live for the comfort of her husband and children, and especially for the good of the heathen; but yet she could say, 'the will of the Lord be done.' She has had the wish which years since she indulged—*she has her grave in a heathen land.* Nothing seemed to give her more pain than when I have at times suggested to her that she could not stand the climate, and that I thought it would be necessary for her to return to America. For the heathen she was willing to live, and among them she was willing to die. She had at times expressed a great wish to go and see the graves of the missionaries buried at Whampoa, and I had expected to go with her when she recovered. She never saw these graves. I never saw them until the day of her burial. It was to me a most painful thought; but in the midst of my grief I was cheered, when I remembered that she was gone to that land where there are no graveyards—where there is no corruption, no death."

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

Another Inquirer.

Feb. 6.—Lok Seen Sang, the teacher of our school in the interior, joined us at our usual family worship in Chinese this evening. We have reckoned him as one of our inquirers. He has made rapid advances in the mere knowledge of the gospel, and gives evidences of the sincerity of his wishes to become a disciple. I do not believe him yet to be a converted man, but his case is one of growing interest, and he is an object of our instruction, and prayers, and solicitude. He returns in the morning to the school, having come up to the city for his monthly stipend. I have directed him to take the names, surnames, ages and occupations of all those in the neighborhood of the out-station, who in sincerity profess to keep the Sabbath. This will be one way of testing them, and will be

the means of regarding their own professions in a more important light. Lok Seen Sang is the most influential man of his place, and should he indeed be truly converted, we might reasonably expect much from his influence. He is also making an effort to increase the number of scholars in the school, to enter at the Chinese new year, which commences on the 12th of our present month.

Demand for Schools.

In a few weeks our new chapel will be opened and as we shall have three services every Lord's day at both of our chapels in the city, at the same hours, we shall not be able, with our present force, to give attention to the out-station and school on *Sundays*, but only on week days. The people immediately around our residence, are of their own motion, begging us to open a school, and had we only five dollars a month to apply to such a purpose, we could at once open a promising day school. See Seen Sang, one of the new disciples, has been a school teacher by profession, and could be at once secured had we \$4 or \$5 per month with which to pay his salary. How many Sunday schools there are connected with Baptist churches in the South, who could easily raise \$60 or \$70 per annum for the support of a school at Shanghai. The American Episcopal mission here has a day school supported by a single individual. *Day* schools are those the children of which all live at their own houses, being fed and clothed by their parents, but the school house, books and teacher are found by the missionaries.

Were the Board to send us a school master and mistress, we could forthwith establish a male and female *boarding school* in connection with our mission. To teach the English language, however, will likely never be *any* part of our plans. The brethren and friends with whom I had intercourse during my visit to the United States, will remember how strongly I expressed my views against the policy of teaching Chinese youth,

male or female, the English language. I have not spoken on this subject without experience, having tried it for more than eight years; yes tried it not only to my heart's content, but to my heart's bitterness and sorrow. There is absolutely no need, under existing circumstances in China, for the youth of this land having any thing whatever to do with the English language, in view of their christianization and spiritual wants. In my opinion it is time, patience and money more than thrown away, to attempt to teach them knowledge and christianity through the medium of any other language but their own mother tongue.

Officer murdered; town destroyed; suicide.

Feb. 8.—I have in previous communications, mentioned the extraordinary amount of rain which fell in all this region during the past season, and the great distress suffered by the peasantry in consequence. The cotton crop being nearly all destroyed, and the usual amount of grain and rice not being realized, the people have been unable to meet the payment of taxes. In many portions of this province (Keangnan,) the emperor remitted the taxes in whole or in part. In the central part of the province was a town exempted by the emperor, but the Mandarins knowing, or supposing, the people might pay if they would, sent a subordinate officer to make an attempt to collect the taxes. The people in fact were in much distress in consequence of the continual rains, but the officer declared his determination to make his collections and commenced seizing the effects and goods of the people. The people warned him to desist, and reminded him of the emperor's remission. Heedless, however, of their warnings and the proclamation of the emperor, he so exasperated the people that they set upon him in a body without weapons, and actually using their *teeth*, literally *bit* him to death. Such an unusual death has caused much talk among the people here,

especially in connection with the fact, that the officer whose subordinate was put to death in this singularly murderous way, visited terrible retribution upon the perpetrators, by sending an armed force who burned up their town and scattered the inhabitants penniless among strangers, many of them not escaping with their lives. Some notice of this whole affair will likely be taken at court.

In connection with the above, I may mention the suicide of a man from the interior, who was found hanging dead before the front door of one of the foreign merchants in Shanghai. A paper was found in his pocket stating that he was traveling with some money and goods in his possession, and when taking a boat to make a short distance by water, he fell in with a fellow-traveler who seemed every way kind and affable. They had not proceeded far, when the boatman managed to wet his shoes and stockings, perhaps intentionally. The boatman and fellow-traveler urged him to get out and wipe the wet off in the grass on the banks of the canal. This he unfortunately did, when the boat immediately deserted him. He called out in the greatest distress, and the traveler in the boat pretending to sympathize with him, threw him two dollars on the shore, and directed him to a certain man in Shanghai, whose name he gave, and who he said would make amends for the loss of his money and goods. The boat was soon out of sight, and he made the best of his way to Shanghai. Arriving here he could find no such name, or any person who could give him relief, and being without friends, and having no money to take him to his home, and his distress was so crushing, that he thus determined to end his existence by hanging.

Romanist Cathedral—Interview with a Priest.

Feb. 9.—Visited the Romanist cathedral now in course of erection at Shanghai. It is 150 feet long and 120 broad, with wings at one end, and is to be fifty

feet high to the ceiling. The walls are now 25 feet high, the whole built in the modern Italian style, the principal ornaments of the columns, &c., being inside. The Romanists have five valuable lots of ground at Shanghai. After looking over the structure, Mr. Yates and I went into the Bishop's residence, where we fell in with two foreign priests, one of whom spoke broken English. He answered many of our questions touching their operations, numbers and so on. I asked him if he had seen any of our Protestant Chinese books, and what he thought of them? He replied that the mass of the people could read them very well, but he regarded their style as very bad, the style of the Romanist books being regarded, he said, by the literary class as very superior. Our conversation continued.

Missiary. Have you many converts in the city of Shanghai?

Priest. In the city not many; in country plenty.

Miss. Eastward and just across the river you seem to have large numbers of adherents.

Priest. O, very large number!

Miss. But how is it that your converts do not keep and observe the Sabbath day?

Priest. Catholic people do keep Sabbath.

Miss. O no, with our own eyes we see them work on Sundays as on other days, just the same.

Priest. Yes, but this not sin, for the church give dispensation for work on Sunday.

Miss. But the great God commands to refrain from work on the Sabbath day; is the church greater than the great God?

Priest. The Catholic is the veritable church, and the Pope represent the person of Christ on earth, and therefore the Chinese who are very poor must have to eat, and without work he cannot eat, so the church give dispensation to him to work on Sundays.

Miss. But why not teach them to

work diligently on the six days, and then they would have enough for the seventh day, without breaking the command!

Priest. Oh, Chinese man are very lazy man, and do not have disposition to work diligently, and therefore the church can give him dispensation.

Miss. We Protestants have no such custom.

Priest. Protestant! Some Protestants have one thing, some another, no agreement among them. The veritable church is one.

Miss. Fundamentally they are all one, but have various religious bodies like your Jesuits, Lazarists, Dominicans, &c., &c.

Priest. No, no, Dominicans, Lazarists, Jesuits, are all the same thing, but differ in usage.

Miss. So Protestants are fundamentally the same, but differ in usage.

Priest. With your lips you say Protestant fundamental all same, but in your heart you do not believe so. In Shanghai Protestant have agreement in one thing, that is, to oppose Catholic. In Europe plenty Protestant Doctor become Catholic.

Miss. You are mistaken—in Europe plenty Catholic Doctors become Protestants, such as Dr. Achilli, Dr. Guistiani, &c., &c.

Priest. (Violently shaking his hand,) No, no, no, no.

They not only refused to give me one of their Chinese tracts or books, but declined one of mine when I offered it to them.

The disciple Wong—Training of young native christians.

Feb. 10, Lord's day.—Bible class in Chinese in my study at 9 A. M., and preaching as usual in the city. Wong, the Soo Chow disciple, has returned, having been very ill in his native city with lung fever, or something like it. His father before he left, so far released his severity towards him for becoming a christian, as to pay his bills at the boarding house, but would not allow him to

return to his roof. I have thought it might be well, were we able to do so, to allow this young man sufficient for his bare support monthly, and put him to a course of study with reference to his becoming a native assistant at some future time, provided he give promises of growing piety, intelligence and usefulness. Two other missions in China have young christian natives in such a course of trial and training. The whole expense would be about fifty dollars per annum, and perhaps some benevolent friends in the South would be glad to assume this amount of expenditure as an individual matter. I am not in favor of making preachers of native converts immediately on their becoming members of the church. In former years I tried it, but it don't work well. Before they enter our pulpits they require to be subjected to much trial, training and study. It seems most difficult to instil our ideas of *preaching* into either the heads or hearts of Chinese native preachers. A course of trial, training and study, might now well be attempted, and the Master may grant success to the effort. A young man undergoing such a probation, might very usefully exercise his powers by making frequent visits into the surrounding country, speaking to the people and distributing tracts, at the same time urging the parents to send their children to the schools and coming themselves to the chapels. Will the Board let us have their views on the above subject? Will some pastor give his views in the Journal?

The Cherpoo Backslider—his repentance.

The Cherpoo disciple, whom we excluded for opium smoking, has been at his home for some time, and has just returned to see us. He seems to give evidence of having abandoned the habit, and says he now wishes to visit America to prove to Jesus' disciples there that he is a correct man. His having fallen into the vile habit of opium smoking, which resulted in his exclusion, has been a trying and discouraging blow to us. He

has been the subject of bitter repentance, and to appearances has reformed, still some time must yet elapse before we can venture to receive him back into the church. He formerly gave us much satisfaction touching the sincerity of his profession, which made his fall the more mortifying.

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The Indian Advocate.

We are happy to see this well conducted sheet enlarged and improved. Success to the cause it pleads.

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Donations.

FROM MAY 2, TO JUNE 1.

*Maryland.*

|                                                                                                                                                                                               |      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Balance subs. High Street church, viz: C. M. Featherston \$1, Charles Sloan \$1, Wm. T. Foster \$1, Miss Jenks 50 cts., Miss Jones 50 cts., Mrs. Robinson 50 cts., C. Byrd 25 c., cash 25 c., | 5 00 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|

*Virginia.*

|                                                                                                            |        |
|------------------------------------------------------------------------------------------------------------|--------|
| Va. Bap. For. Miss. Society—<br>Female Miss. Soc., First Bap. Church, Richmond, for salary Yong Seen Sang, | 150 00 |
| Mrs Ann Shelton, Buffalo Springs,                                                                          | 1 75   |
| Per Dr. Wortham, tr.,                                                                                      | 69 75  |
|                                                                                                            | 221 50 |

*Georgia.*

|                                                     |          |
|-----------------------------------------------------|----------|
| Baptist State Convention, per Rev. Eli Ball, agent, | 2,507 00 |
|-----------------------------------------------------|----------|

*Mississippi.*

|                          |      |
|--------------------------|------|
| Liberty ch., Desoto co., | 5 00 |
|--------------------------|------|

*Alabama.*

|                                               |       |
|-----------------------------------------------|-------|
| James Haden, Talladega,                       | 5 00  |
| Col. by Rev. J. R. Haggard,                   | 3 75  |
| Col. by Rev. J. R. Haggard for African miss., | 4 00  |
|                                               | 12 75 |

*Florida.*

|                                   |      |
|-----------------------------------|------|
| From "a Floridian," Jacksonville, | 5 00 |
|-----------------------------------|------|

\$2,756 25

ARCH'D THOMAS, Treas.

## FIFTH ANNUAL REPORT.

### BOARD OF DOMESTIC MISSIONS.

On the 8th of May, 1845, about three hundred delegates from Missionary Societies, churches, and other religious bodies of the Baptist denomination, in eight of the Southern States, met in the city of Augusta, Georgia, for the purpose of devising the best method of developing, combining, and directing the resources and energies, of the friends of the blessed Saviour, in "preaching the gospel to every creature."

After mature and prayerful deliberation, it was unanimously resolved, that a Southern Baptist Convention be organized, with two Boards—one for Foreign, and one for Domestic Missions.

The history of this Convention to April 1st, 1849, has been published. The Board of Domestic Missions now present their fifth annual report:—

#### PROVIDENTIAL INTERPOSITIONS.

##### I.—DEATH.

Since the last annual meeting, Rev. J. J. Finch, of Raleigh, N. C., one of the vice-presidents of the Board, has gone to his final reward. For nearly two years he was a missionary of the Board, which connection, he was compelled by declining health, to dissolve more than a year ago. On the 22nd January, 1850, he entered, we trust, upon that "rest prepared for the people of God."

##### II.—SICKNESS OF MISSIONARIES.

The past year has been marked by an unusual amount of sickness among the missionaries of the Board. Their labors have been seriously interrupted. Many for weeks and months have been unable to attend their appointments. Several acting in accordance with the advice of their physicians, have resigned their commissions.

##### III.—RAINS AND HIGH WATERS.

Every missionary and agent in his last quarterly report, has enumerated many obstructions to the performance of his labors, occasioned by "excessive rains, high waters, impassable streams and roads." In many portions of the field during the year, traveling and visiting have been quite impracticable. The obstacles in the way of performing missionary labor, arising from these providential circumstances, exceeded by far those of any preceding year. These and other causes, equally beyond the control of the Board, have greatly diminished the general results of missionary service during the year.

##### BRIEF SUMMARY.

Fifty ministers have been under commission the past year as agents and missionaries, several of whom have labored only a portion of the year.

Two or three have not been heard from since their commissions were forwarded. Some others have not made their last quarterly reports. The following is a statement of some of the principal labors of the missionaries, so far as returns have been made:—3684 discourses; 100 stations supplied with stated preaching of the word; 498 converts baptized; several hundred professed conversion through the instrumentality of these laborers, who were baptized by other ministers, or united with other denominations; received by letter 153; restored 23 who had made shipwreck of their faith: held 432 prayer meetings; 2,968 visits to private families, in many instances accompanied with reading the scriptures, religious remarks and prayer; 5 ministers and 3 deacons ordained; 14 churches constituted; four meeting-houses completed, and two others commenced. In the performance of this work, these messengers of love have traveled 41,371 miles; and several Sabbath schools, Bible classes and Temperance societies, have been organized.

In connection with these and other subjects, much profitable labor has been performed, which is not definitely specified in the quarterly returns of missionaries. The aggregate amount of labor performed during the past year, falls short of the preceding, for reasons already named; also the number of missionaries has been reduced.

#### FINANCES.

The sum total of receipts from April 1st, 1849, to April 1st, 1850, is \$10,692 12. The amount in the treasury April 1st, 1849, was \$150 80, making the amount of resources for the year \$10,842 92.

The receipts for the year just closed are \$1,479 82 less, than for the preceding year. Add to this deficit \$1,716 08, the excess of funds in the treasury April 1st, 1848, over the amount in the treasury April 1st, 1849, and we have an amount of resources for the past year \$3,195 90 less than for the preceding year.

Disbursements the past year \$8,521 80, leaving a balance in the treasury of \$1,746 69; of this, \$400 is due missionaries, for services rendered, leaving an unappropriated balance of \$1,346 69, on hand.

The reason of this balance in the treasury, is this: From October 1st to February, the receipts were extremely small, and the prospects exceedingly gloomy. During this period, several commissions issued the preceding year expired. Although in most instances, applications for a re-commission were made, and the Board were desirous to grant them, yet the state of the treasury was such, and the probability of much increase of funds was so doubtful, that the Board felt constrained in most instances, to decline a renewal of appointment.

During the last few weeks of the year, there was some improvement in the financial affairs, and several new commissions were granted, to take effect at the commencement of the new year.

This course leaves the treasury unembarrassed, but it has been at the expense of several destitute places. The Board humbly trust, that no circumstances in future will demand of them a similar course. This retrenchment is a matter of grief to the Board, and should be to every friend of Christ. Up to the year just closed, there has been a gradual and steady increase from year to year.

The Board entered upon the past year with sanguine hopes of advancing upon its predecessor. The cause of this decrease is the want of a suitable number of well qualified agents, of which more will be said under the appropriate head.

## BIBLE OPERATIONS.

This department has suffered more than the other. The amount of receipts has been so small, as to render any system of Bible distribution entirely impracticable.

Receipts for the year \$574 42.

Several of our missionaries have been furnished with Bibles and Testaments. Of the result of sale and distribution, the Board have not been definitely informed. This part of christian labor is not properly estimated by our brethren. The importance of organizing christian churches, and sustaining an evangelical ministry in every part of our country, cannot be magnified beyond its legitimate claims. Indeed, they are indispensable to the evangelization of the country. The word of God must be circulated among the people, and read by them. They must search the scriptures for themselves, to see if these things be so. Free access to the word of God by the people, is as essential to preserve the ministry and the churches from corrupting errors, as an evangelical and enlightened ministry is to save the people from idolatry.

Examples are abundant to illustrate the truth, that both churches and ministry have become corrupted, as the word of God has been withheld from, or neglected by the people.

## OUR FIELD.

"The field is the world." "Go ye into all the world, and preach the gospel to every creature." Here we have the sphere of christian sympathy and christian action, as defined by the founder of the christian religion. Nothing short of this should be the christian desire and aim. Yet in this, as in all great enterprises, there is a profitable division of labor. The foreign and domestic fields, though distinct, are intimate, and dependent upon each other. And each is operating under the "great commission." The domestic field extends from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico. Embracing a domain wider than that of the Romans in their proudest days of conquest. In the dispensation of providence, the southern portion of this field has been made our immediate sphere of labor.

The importance of this field may be seen from two points of view—

1. Its *present* condition. We have a population of ten millions, at least. One-half of this multitude are without the adequate means of grace. Many portions are entirely destitute. Even in our cities, and compact communities, one-half either neglect the instructions of the sanctuary, or "hear another gospel."

How much more deplorable is this famine of gospel privileges along the ranges of mountains, over the wide prairies and forests, of this immense field. The extensive mountain range, reaching from the Hudson to the Tennessee rivers, embracing portions of Alabama, Tennessee, Kentucky, Georgia, North and South Carolina, Virginia, Maryland, Pennsylvania and New York, furnishes an ample field for 1,000 men, in addition to those now occupying it. Some districts, embracing several counties each, remain from month to month, and from year to year, without the living ministry. Thousands of families are destitute of the Scriptures and other religious books. Sabbath and other schools are enjoyed to a very limited extent. Ignorance prevails to an alarming degree. This is but a sad picture of many other portions of our field.

2. A prospective view. It is difficult to estimate what this country will be. In times past many predictions of its growth were esteemed the wild

fancies of the poet. "But mathematical figures have outstripped the figures of imagination. Time has produced more than the most vivid imagination conceived." So it will continue. Take the valley of the Mississippi for example. Not more than a tenth acre of its fertile lands is cultivated; and there are borne annually upon the western waters in imports and exports not less than \$400,000,000. What then will be the amount when all the tillable land is put under a judicious husbandry? The resources of the south and west are ample and varied for the prosecution of every department of human industry, on a scale of unlimited extent.

This widely extended field, with its advantages and facilities, is inviting a large foreign population. During the past few years, this emigration has rapidly increased. The average number landing daily on the American shores is not less than 1,500. About one-third of this population settle within the limits of the Southern Convention. This influx will be greatly enlarged the present year. A company is now formed in Europe for the purpose of promoting this spirit of emigration on a large scale. They propose purchasing a million of acres in one of the western States for their settlement. Five thousand have already left one district and repaired to London, preparatory to embarking for this country. Within a few years, thousands and tens of thousands of foreigners will seek a home in this country, instead of the tens and hundreds now flocking to our shores.

That this population will bring their political and religious prejudices with them is to be expected. This is the method proposed by popery to secure the ascendancy in this country. About one-fourth of the present population of the United States are foreigners, or of immediate foreign extract. Many of whom have, by an association with Americans, become American citizens indeed, and not a few, good christians.

But as the population increases, and as they form communities of their own nation, speak their own language, and adopt their own customs, the process of assimilation to American feeling and sympathy, and the reception of vital christianity, will be much more tardy. Unless the friends of domestic missions carry the gospel to them, and establish religious institutions among them, there is but little hope for them and much fear for ourselves.

#### MEANS OF ACCOMPLISHING THIS WORK.

The gospel is God's instrument for the conversion of souls. It is both the power and wisdom of God unto salvation. The living ministry is the divinely appointed agency for the dissemination of the gospel. They are commanded to "preach the gospel to every creature." "He that believeth and is baptized shall be saved." They must go and preach. How can they go, except they be sent? In the New Testament, a local and itinerant ministry are recognized. In cities, towns and densely populated communities, a stated ministry is indispensable to the establishment of permanent and successful interests. But when all these centres are supplied with a suitable ministry, a careful survey of the field will show that a large population cannot be reached by this stated ministry. Nearly one-half of the counties of our whole domain contain no more than one town of any note; and many not even one. The country is occupied by scattering settlers, cultivating the soil for support. Others seek a location by the side of some creek meandering the hills, or in the ravines of the mountains, where they plant their patch of vegetables and depend on hunting and fishing for the remainder of their support. These people are as sheep in the wilderness without a shepherd. The circumstances of their location render the stated ministry of the word impracticable. Large congregations cannot be gathered. A circulating ministry alone can reach them. While the stated ministry is

the only effective method of securing the influence of towns and compact communities, which should be sought as missionary centres, the sparsely settled country should be diligently occupied by the traveling messenger of peace with his Bibles, tracts and religious books.

We are not able to state the number of ministers necessary to supply the present destitution. We entertain no hope that either the required number of ministers, or the amount of funds equal to the destitution, will soon be provided. But the Board most ardently desire to raise means the present year sufficient to sustain one hundred missionaries.

#### AGENCIES.

This the Board have found a difficult branch of their business, for the following reasons:—

1. A strong prejudice against the system of agencies.
2. A want of a sufficient number of suitable men to engage in the work.
3. The impracticability of a successful prosecution of the work without agents.

Three such obstacles are sufficient to embarrass any enterprise. We invite attention to these with a design to their removal.

##### I. The prejudices against agencies.

These arise from three sources:

1. From the fact that some men have been employed in the various departments of benevolence, who were in part or wholly disqualified for their work. That such has been the case, is admitted; and none regret it more than those who have had the misfortune to employ them. The wisest and most cautious men in all departments of business have been, and are liable to be, mistaken in the character and qualifications of the agents they employ; but this is no valid reason for abandoning a good enterprise. No Board, it is presumed, continues an incompetent agent in their service long after the fact of his incompetency is known to them. The merits of any object should not be judged by the character and qualifications of the agent who represents it; but by its own intrinsic importance.

2. Agents are objected to, because their salaries absorb much of the funds collected by them. That a considerable portion of funds is expended in this manner is true. For men who are qualified for this work cannot be obtained without pay; neither ought any to expect it. The laborer is worthy of his hire. And there is no work more laborious than that of an agent.

There are two things to be considered in connection with this point:—1. The influence a good agent is capable of exerting upon the churches, independent of the funds he collects. An intelligent, active, and prudent agent, has done more in some States in one year to develop the resources, call forth and direct the energies of the churches, than had been accomplished in many preceding years, without the instrumentality of such agents. Hence, the very best men should be employed. 2. After deducting the salaries for agencies, there is usually more funds left for the specified object than would have come into the treasury independent of agents. So that, in a pecuniary point of view, economy is on the side of agents.

3. A third objection to agents is an honest conviction that the same ends can be accomplished without them. Could such a scheme be devised and brought into successful operation, as to effectually remove the necessity of collecting agents, the Board would heartily rejoice. But all such efforts, many of which have been made, have proved unsuccessful, and greatly embarrassed the system of agencies. Were all our pastors and churches, according to the New Testament pattern, filling up the measure of their responsibilities, contributing of their substance as the Lord prospers them,



but few agents would be necessary. One or two would suffice for the whole Southern country. But such a state of affairs is not nigh.

II. The second difficulty the Board has to encounter is, the want of a sufficient number of suitable men.

At present the Board has not, nor has it had for some time, an agent whose services were entirely employed in their agency. We have one whose time is divided between the Foreign and Domestic Board, and another who is employed in conjunction with the Southern Publication Society, but his energies are principally devoted to the interests of the Publication Society. There are three others who are commissioned as missionaries and agents. They occupy fields which require most of their services as missionaries, exploring new fields, organizing churches, locating pastors, systemizing the scattered and disjointed materials, so often rendered unavailable in new countries. From these fields, and through the agency of these men, the Board cannot expect much pecuniary aid at present; but they are doing a good work in laying a good foundation for future operations.

The wants of the country, and the inactivity of the churches, require one first rate man for each State as an agent.

3. Success without agents, seems quite impracticable.

The managers of the largest benevolent organization in this country, make the following remark on this subject: "The labors of a faithful agent are indispensable to the steady and successful prosecution of any benevolent enterprise."

Five years experience of this Board, confirms the above statement. In those States where the cause of Domestic Missions has not been presented to the churches by some agent of the Board, but a small amount of funds have been secured for that object. On the other hand, wherever an active and judicious agent has labored, success has crowned his efforts. Take the State of Virginia, for example. The year closing with April 1st, 1847, returned from that State \$553; and more than half of this small sum was raised by a few weeks' labor of an agent. From April 1st, 1847, to April 1st, 1848, the contributions amounted to \$1,692. During six months of this year, an active agent was employed in visiting the pastors and churches. During the whole of the year ending April 1st, 1849, the same agent was employed, and the receipts for that period were \$2,479. At the close of the succeeding quarter he resigned, feeling it his duty to accept a pastoral charge. His returns for that quarter were \$1,125 70. For the next three quarters, the Board had no agent in that State, and during that time the receipts amounted to only \$370 37; and more than half of this sum was realized by the voluntary and gratuitous agency of the same man, in connection with his pastoral labors.

An examination of other States, will show similar results. Hence, it is clear to the Board under the present state of the churches, that agents are indispensable.

If pastors and churches were fully acquainted with the wants and claims of the various departments of christian benevolence, and would provide some systematic method by which these operations could be sustained, it would be a great relief to the Boards of Managers, and to the agents themselves. But the number now attending to this, is too small to warrant any diminution of agents. Appeals have been made through the public journals—plans and systems have been devised and recommended—but all have failed to furnish the desired amount of funds.

In view of these facts, it is hoped no unnecessary obstacles will be thrown in the way of agents, till some better scheme is provided.

## COLORED POPULATION.

The efforts of the Board in behalf of this population, have been attended with cheering success. Many of the missionaries have a special service for them. In some instances, the chief object of the missionary labor is the benefit of the blacks. As a general thing, they manifest a deep interest in the means of grace afforded them. A large number of conversions reported the past year, have been among them. This is an important and inviting field, and the obligation resting upon southern churches to increase these means for the spiritual welfare of their servants, is imperative.

## NEW FIELDS.

At the last meeting of the Convention, a speedy occupancy of California and New Mexico was recommended. The report of the committee on "New Fields," concludes as follows:

"It is earnestly recommended to the Board to inquire into the practicability of carrying out the foregoing views, and if practicable, to take such steps as may be necessary to accomplish it."

The Board have not yet found it practicable to commence the mission recommended by the Convention. Some missions already established, have been suspended for want of the requisite amount of funds to sustain them. Hence the establishment of a mission attended with so much expense as the one contemplated above, could not, in the judgment of the Board, be undertaken without great detriment to the field already occupied. The fields recommended, are of the utmost importance, and ought to be occupied at once.

It would be a matter of gratitude and pleasure to the Board, were the churches so awake to this subject, as to place at their disposal, the means necessary to accomplish a work so desirable.

## BROWNSVILLE.

This town is located on the east bank of the Rio Grande river, nearly opposite Matamoras. It is an open gate-way into Mexico. This fact constitutes its chief importance as a missionary station. There exists a friendly relation between the citizens of Brownsville and Mexico. A missionary located at this point, with his Bibles, tracts and religious books, can accomplish incalculable good for the blinded Mexicans. The attention of the Board has been directed to this commanding position. An appeal to the churches has been made for the requisite funds. In vain have they awaited a favorable response.

There are many other points to which the attention of the Board has been directed, and which they would gladly occupy did they possess the ability.

## ORGAN OF COMMUNICATION.

The Missionary Journal is still the organ of the Board, in conjunction with the Foreign Board. Last year the terms of the Journal were so modified as to enable every minister to procure it without subjecting him to any pecuniary expense. By obtaining five subscribers, he is entitled to the sixth copy gratis.

It was expected by the Board that this arrangement would greatly extend the circulation of the Journal and interest the ministry and the churches, more warmly in the cause of missions. But comparatively few, however, have availed themselves of this provision. This work should be in every

Baptist family. At present, its circulation is quite too limited to rely upon as a principal channel of communication with the friends of missions.

## CONCLUSION.

The Board close this annual communication with an ardent commendation of the cause of Domestic Missions, to the friends of humanity and of the christian religion. They entreat them not to neglect any claim a perishing world and a crucified Saviour imposes upon them. They implore them to remember their country—their home.

## TREASURER'S REPORT.

WILLIAM HORNBuckle, *Treasurer, in account with the*  
BOARD OF DOMESTIC MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

| Dr.                                                                                                                   |                    | Cr.                                                                   |                    |
|-----------------------------------------------------------------------------------------------------------------------|--------------------|-----------------------------------------------------------------------|--------------------|
| 1850—To balance in treasury 1st April, 1849,                                                                          | \$150 80           | 1850.—By cash paid missionaries, agents, and Corresponding Secretary, | \$3,173 60         |
| To receipts from individuals, churches, associations and societies, from 1st April, 1849, to 1st April, 1850, to wit: |                    | By traveling expenses of agents and Secretary,                        | 196 65             |
| Mississippi,                                                                                                          | 2,790 74           | By printing and stationery,                                           | 28 01              |
| Georgia,                                                                                                              | 1,836 00           | By postage,                                                           | 48 55              |
| Alabama,                                                                                                              | 1,712 47           | By room rent,                                                         | 50 00              |
| South Carolina,                                                                                                       | 1,893 14           | By furnishing rooms,                                                  | 20 66              |
| Virginia,                                                                                                             | 1,496 07           | By counterfeit money,                                                 | 10 00              |
| Arkansas,                                                                                                             | 475 75             | By cash in hand for Bible distribut'n,                                | \$574 42           |
| Kentucky,                                                                                                             | 236 20             | By cash on hand to balance,                                           | 1,746 60           |
| Maryland,                                                                                                             | 100 00             |                                                                       | <u>2,321 11</u>    |
| Texas,                                                                                                                | 100 00             |                                                                       |                    |
| Tennessee,                                                                                                            | 52 75              |                                                                       |                    |
|                                                                                                                       | <u>10,092 12</u>   |                                                                       |                    |
|                                                                                                                       | <u>\$10,842 92</u> |                                                                       | <u>\$10,842 92</u> |
|                                                                                                                       |                    | Appropriations made to missionaries and not paid out,                 | \$400 00           |
|                                                                                                                       |                    | Balance in treasury on final settlement for the year,                 | 1,846 69           |
| Cash on hand as shown from the foregoing report, for missions,                                                        | <u>\$1,746 69</u>  |                                                                       | <u>\$1,746 69</u>  |

## DOMESTIC BIBLE DISTRIBUTION.

|                                               |                   |                                                                   |                   |
|-----------------------------------------------|-------------------|-------------------------------------------------------------------|-------------------|
| Cash on hand as reported the 1st April, 1849, | \$740 64          | Bibles ordered 1st April, 1849, as reported, and since paid out:— |                   |
| Received from State of Mississippi,           | 14 36             | Virginia,                                                         | \$100 00          |
| “ “ “ Georgia,                                | 100 00            | Maryland,                                                         | 100 00            |
| “ “ “ South Carolina,                         | 59 23             | North Carolina,                                                   | 100 00            |
| “ “ “ Alabama,                                | 416 20            | South Carolina,                                                   | 100 00            |
|                                               |                   | Louisiana,                                                        | 100 00            |
|                                               |                   | Mississippi,                                                      | 100 00            |
|                                               |                   | Missouri,                                                         | 100 00            |
|                                               |                   | Florida,                                                          | 50 00             |
|                                               |                   | Cash on hand,                                                     | 574 42            |
|                                               | <u>\$1,824 42</u> |                                                                   | <u>\$1,824 42</u> |
|                                               |                   | Bibles ordered and not paid for,                                  | \$370 00          |
| Balance in treasury,                          | <u>\$574 42</u>   | Balance in treasury on final settlement for the year,             | 204 42            |
|                                               |                   |                                                                   | <u>\$574 42</u>   |

WM: HORNBuckle, *Treasurer B. D. M. S. B. C.*

I certify that the above report is correct and supported by proper vouchers.  
April 1st, 1850.

WM. N. WYATT, *Auditor.*

SOUTHERN BAPTIST

# MISSIONARY JOURNAL.

VOL. V.

AUGUST, 1850.

NO. 3.

## A NEW FIELD FOR MISSIONARY EFFORT OPENED BY GOD TO AMERICAN BAPTISTS.

In the wide field for missionary effort, which our Saviour declares is "*the world*," there are *four* great classes of believers in *false* religion, who are to be won to believe on the Lord Jesus Christ as "the only name under heaven, given among men, whereby we must be saved."

There is, in the *first* place, that immense portion of the family of man who, from the earliest ages of the history of our race, have been destitute entirely of the revealed word of God, called emphatically *the heathen*. In this class are included the countless millions which people the interior and all the eastern and southern portion of the continent of Asia, the unknown as well as most the known regions of Africa, the northern borders of Europe, and the wilds of the great western hemisphere, together with the isles of the sea. Into many a corner of this vast field christian laborers have gone; and everywhere, after a brief spring and summer, of seed-sowing and of culture, the harvest has been found, far and wide, ripe for the sickle.

The other *three* classes claiming missionary effort, have all some knowledge of God's revealed will. Among these stand prominent *the Jews*; the people to whose ancestors the Old Testament oracles of Jehovah were first committed; by whom they are still held as a treasure, so carefully locked up that the light of them is hidden from even their own hearts. Everywhere, as they went, Paul even as well as his brother apostles preached Christ first to the Jews; and the duty of modern christians in reference to them, taught generally in Christ's commission,—"*Go preach my gospel to every creature*," is specially confirmed by the promise, "*All Israel shall be saved at last*;" a promise whose fulfillment, though tardy, is encouragingly indicated in all the efforts put forth for this interesting race, from Jerusalem round about even unto America.

The followers of the false prophet *Mohammed*, are a second class among those who have some knowledge of *revealed* religion. Mohammed had thoroughly read both the Old and New Testaments; and no one thing more contributed to his success than his avowed belief in them, while he proclaimed himself the *third* and greatest in the line of superior prophets, in which Moses and Jesus were the *first* and *second*. The Mohammedans profess now to regard the Old and New Testaments as sacred: while, however, they contend that the Jew has corrupted the Old Testament, and the christian the New Testament. For the first time now in the history of christianity, the pure gospel of the Son of God, in a language they can understand, is put within their reach; and for the first time *christians indeed*, men who have the gospel spirit, are mingling with them. And, in the opinion of those

best qualified to judge, a wide and effectual door is even now opening, by which even the proud Mohammedan may be reached and won to Christ.

There is a *third* class of those who have some knowledge of the revealed word of God, for whom all that love Christ ought to put forth their efforts and offer their prayers; to whom, moreover, *American Baptists* especially ought to turn their eyes and their hearts, that they may behold their need, and fly to their relief. The believers in a *false christianity* form this third class. Their long history has been that of the Jewish people for centuries before Christ's coming. Scribes, Pharisees and hypocrites have taken away the keys of knowledge, having locked up in papal, patriarchal and convent libraries, the word of God; and they will neither go in themselves, nor suffer those who are entering to go in. And now that Christ's long-reiterated command, "Search the Scriptures," has failed to reach them, to his chosen servants, who do know his truth, he is now in his providence, as well as in his ever-binding word, saying, "Go teach"—make disciples of—"all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Wide is this field. Many even in the *protestant* regions of Great Britain and America, and especially in *Germany*, demand the gospel. Next, there are vast numbers of our race, sometimes reckoned at about 140,000,000, over whom the *church of Rome* has sway, and from whom she perseveringly snatches the Bible; *Italy, Austria, Spain and France*, being the centre of her great power, which, though shaken, is yet felt the world over. Yet again, there is the extended *Eastern church*; in her pride yet contemptuously looking on even the *Roman* or "*Latin church*," as she calls it, as but a *schism* from her the *parent* hierarchy. Within its limits is to be reckoned, *Greece*, with about 1,000,000 people in her borders, and a much larger number in other adjacent countries, and also vast *Russia*, with her 61,000,000 and more, all nominally under the domination of the "*Greek church*." Then there are the yet unnumbered millions composing the *branches* of the Greek church; the *Armenians*, numbering from 2 to 3,000,000, forming the mass of the intelligent population in many portions of *Turkey in Asia*, and scattered as merchants throughout entire *Asia* and the *East*; the *Nestorians*, 3 or 400,000 in number, dwelling in the mountains of *Persia*; the various christian sects of *Syria* and *Palestine*, numbering 4 or 500,000; and finally the *Copts of Egypt*, embracing about 150,000 souls.

In all this field efforts to spread the gospel have been greatly blessed with success. Every one who has turned his eyes to agitated Europe within the last few years, must have been thrilled to the very soul to witness the eagerness with which the people, not only in France and Northern Germany, but also in Austria and Italy, have rushed to purchase the Word of God, when brought among them in a language they could understand. Among the Armenians and Nestorians, in connection with the labors of the missionaries of the American Board, numerous and most interesting instances of conversion have resulted from the mere reading of the New Testament; and within a few years past, there have swept over whole provinces impressive, wide-spread and thorough revivals of religion, as wondrous and awing to the people as the scene at the great Pentecost, and paralleled in modern times only by those of the Sandwich Islands and of the Karens of Southern Asia.

To those who practice the ordinance of baptism in its primitive simplicity, facts indicate that this field is especially opened by Him who came in his *example*, as well as his words, "to bear witness to the truth," and who taught through his apostle that his disciples should be "*buried with him* by baptism into his death; that, like as Christ was raised up from the dead by the glory of the Father, even

so we also should walk in newness of life." In Germany, for whose people Luther translated the Bible, it has only needed that some enlightened Philip should for a few moments open the plain page to thinking, inquiring minds, when at once hundreds and thousands exclaimed, "See, here is water, what doth hinder me to be baptized;" and then all who joyfully could respond to the condition, "If thou believest with all thy heart thou mayest," unhesitatingly "went down into the water," and, being there baptized, "came up out of the water." None but a Baptist missionary has succeeded, or can expect to succeed, in such a field. And the entire Eastern church, with all its wide extent, and in all its branches, not only in the written word, but in their practice, maintain this ordinance as immersion; thus presenting the aspect of a people specially prepared for a return to the primitive simplicity of the gospel.

Yet again, it is to American christians emphatically this door is open. For manifest political reasons, no English missionary could expect to labor successfully in Germany or France; or indeed in any other country of Europe. And, as a confirming proof, we have the striking fact, that American missionaries alone are successfully employed now in either Germany, France or Greece: the three countries most open to foreign christian influence. The same is true, to a great extent, of the whole wide field of Eastern christianity. No American can have read without emotion the account Lieut. Lynch has given, in his late book on the exploring expedition to the Dead Sea, of the earnest solicitude with which the christians of Kerak came to urge a visit from their Western brethren; and what pious man can read, without being moved by its appeal, their simple, touching letter pleading with confident expectation for aid from their "brothers in America." The statements of American missionaries, and of the bishop of the English and German Protestant church at Jerusalem, indicate that this is a general feeling throughout the whole East. Mr. Thompson, a missionary of the American Board, on a late visit to Jaffa, (the ancient Joppa,) was received with the warmest cordiality, and was beset with entreaties that a gospel teacher might be sent there. Bishop Gobat recently writes from Jerusalem, that a movement in the minds of the people is spreading from Aleppo to Jerusalem; that they distrust their religious teachers, and are looking for the true light from abroad; and he states that they will doubtless, if they receive encouragement from Western christians, go over "to the most democratic form of church organization."

Let the true followers of Christ pause and look on this new field, now just opened. Probably at no age since Christ's day has a prospect of such promise been presented to those who love Christ's truth in its purity. The whole christian world is on the eve, it may be, of a mighty revolution; and where can it end, but in the Spirit's leading all his ransomed followers "into all truth," as he "bore witness to" it, and also "that liberty wherewith Christ makes free."

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## Board of Foreign Missions, Richmond, Va.

China.

## SHANGHAI MISSION.

Letter from Brother Percy.

SHANGHAI, Mar. 15, 1850.

Dear Brother:—A few days after I wrote you under date of Feb'y 15, yours of October came, and on the 8th instant we all again had the pleasure of receiving letters from you. The monsoon is now abating, and will in a few months pass round from N. E. to S. W., so that we hope to receive your letters a few days sooner. I understand the Peninsular and Oriental Steam Ship Company are now making a trial of one of their ships from Hong Kong to Shanghai, to see if they can afford to send the mail monthly to this place. Their ship is daily expected from Hong Kong. If they will agree to bring the mails, we hope to get our letters more regularly, as well as sooner, than we have. Hitherto the mails have been brought by sailing vessels.

You ask for information in reference to schools of the various missions. The following are the facts I have been enabled to gather, in reference to Chinese schools sustained by protestant missions in Shanghai.

Mrs. Lockhart, of the London mission, began a day school for girls four or five years ago. After considerable exertion it was given up, on account of irregular attendance on the part of the scholars.

The next in order of time was the boarding school for boys, under the care of the American Episcopal mission. This school is now, and has been for some time, in a flourishing condition. It has forty-four pupils. One-half of their time each day is given to studies in English, conducted at present by Miss Jones. She was assisted by Miss Morse till last fall, when she was compelled to return home on account of ill health. The rest of their time is given to Chinese studies, under native teachers. They have a com-

modious and suitable foreign-built house, affording lodgings, recitation rooms, &c. The annual expense for each pupil, including books, teacher's hire, food and clothing, is not more than \$30. Each pupil is bound to continue ten years. If their parents or guardians take them away, they are bound to refund all that has previously been expended for each pupil. Five of their pupils have been received into their church, and five others are candidates for baptism. Two of the former have died, and Mr. Syle thinks all ten gave evidence of having been born again.

This mission has four or five girls under the instruction of Miss Jones and Mrs. Syle. They regard this as the beginning of a boarding school for girls, which they hope ere long very much to enlarge. Much religious instruction is given to all these pupils.

Rev. Mr. Syle, of the same mission, got up a free day school outside the great south gate of Shanghai city, in the summer of 1848; has continued it till the present, and is to keep it up. For 1849 the list has 24 boys and 5 girls. Their average age is about 10 years. Mr. Syle expects most of these pupils to attend service at their new house of worship, within the city, about half a mile distant from the school house. He occasionally visits the school and gives religious instruction. The pupils of this school are instructed only in the Chinese language.

Rev. Mr. Muirhead, of the London mission, opened a day school for boys last year in their place of worship within the city, and wishes to enlarge it this year. I understand they have about 20, or perhaps 25 pupils.

Towards the close of 1849, Rev. Mr. Taylor, of the Methodist mission, began a day school. He has also recently opened another. They are both near his dwelling without the city.

Rev. Mr. McClatchie, of the English Church Miss. Society, has just opened a day school within the city, near his new church.

Of the day school of our own mission, Oo Kah jak, ten or twelve miles distant in the country, I suppose you have been fully informed.

Last of all, Mrs. P. and myself have lately commenced a free Chinese day school within a house in our yard.

Each of the day schools above named is taught by a Chinese school master. I do not know that any one of them is a member of a christian church. The missionary under whose care the school is, endeavors to visit it frequently and give religious instruction. The children are taught, as in other day schools, to memorize Chinese characters. I suppose none of them attempt to learn the meaning of characters in these day schools, except when they study a christian book or catechism. A part of their time is devoted to such study, and they are taught many facts of scripture history and doctrine.

About twenty-five pupils are enough for a teacher. The salary of teachers is from four to five dollars a month, school room generally about one dollar a month, and tea, pens, ink and paper, perhaps a dollar per month. We pay our teacher \$4 per Chinese month, (of 29 or 30 days,) school room costs nothing as to rent, but I paid about \$6 00 for tables, benches, &c. We pay our teacher at Oo Kah jak \$5 a month, and 65 cents monthly rent.

I believe there are not more than 3 or 4 girls in any of the day schools mentioned. It is not fashionable to educate girls in China, though some do so. I think our school in the country has three girls and about seventeen boys. We have four girls in ours here and fifteen boys. Hope to increase the school to twenty-five in all.

I have not much hope that these day schools will result in moral good, unless they are often visited by the missionary. Ours in the country is interesting from

the consideration, that it forms an opening for preaching, which is occasionally done there, to the school and a few others who come in. We hope we may be able, by the blessing of God, to reach the hearts of some of these pupils. We have ready access to their parents, and hundreds of others, whom we also desire to benefit.

I am by no means certain that it is best to expend mission funds for the support of Chinese schools, either as *day* or *boarding*. I do not think, with our present resources, the Board should attempt boarding schools. Day schools cost but little, and we can safely try them on a small scale. As we find living cheap in Shanghai, and especially in the city, we intend, Providence permitting, to support our school from what we can save of our salary. I prefer to make experiments with my own funds, rather than with other's.

If the wives of missionaries live convenient to schools, they can superintend them, generally assisted by their husbands. I think, generally, it is best for ladies and men coming as missionaries, to be married.

Journal of Brother Shuck.

*Opening of new chapel at Shanghai.*

4th March.—Glad to find among the natives, that the opening services of the new chapel on yesterday have made a favorable impression. The people seem to think that *such* houses built in their midst, give evidence of the importance of our religion, and shew the earnestness of our endeavors to promulgate its principles among them. The erection of this building appears to be regarded as a decided and permanent step in the *advance*. Brethren Yates and Percy were prevented by indisposition from attending the monthly concert to-night at Doct. Boone's, but I was there, and at the close many of the brethren of the other missions came to me, giving me their hands, and expressed their friendliest



congratulations on the finally successful opening of the chapel. My old tried friend Dr. Bridgman was unable to be out at all, but wrote me a friendly note, from which I extract the following:—

“Most heartily I congratulate you on the completion of your house for the Lord. Long may it stand, and be filled with devoted and humble hearers of the Master’s word, faithfully preached. I had hoped to have been there in person, and was in spirit.”

I may be excused for mentioning these points, inasmuch as it will be seen that we have the hearty good will of fellow-laborers not belonging to our denomination. Dr. Bridgman has just purchased a lot within the walls, upon which to erect a small chapel and dwelling combined.

#### *Death of the Emperor’s mother.*

Tuesday, 5th.—It being now formally announced by proclamation, that the principal wife of the present Emperor’s father has deceased, we to-day saw the officers of the city in a large hall of the City temple, bowing and worshiping before tablets set up in memory of the deceased Emperor’s mother. This death was for sometime kept secret from some cause not explained, and a rumor became quite current that the Emperor himself was dead. Such news would not be altogether unexpected, as His Majesty is now more than seventy years of age. He is not to be succeeded by his eldest son, but by a son, now a minor, of one of his favorite concubines. The demise of the present Emperor of China would not likely be the occasion of a revolution. Changes, however, are indeed going on, and all, I believe, tending to still more enlarged openings for the spread of the glorious gospel among this great people.

To-night preached to an excellent congregation at the Kong shoo dong. A number came up to the pulpit when I had ended the service, and held friendly conversation about the words spoken. The people seem readily to understand

us in our use of their language, but often our *doctrines* much puzzle them. I am aiming as a general thing to be as plain and pointed as possible in my preaching, and I am frequently encouraged by the close attention and marked interest manifested. But then, alas, the mass of the people have a distaste for a religion which is spiritual, and which holds out to them no earthly and sordid gain. The Chinese most practically verify that “the carnal mind is enmity against God.” O for the Spirit’s influence, that these dry bones might live. Pray for us, and for this hard-hearted people.

#### *Visit to Out-station.*

6th March.—Left home this afternoon in the mission boat, accompanied by my family, to spend a few days in the country, among the people in the region of the out-station. Owing to the crowded state of the canal in which the boat lay, we did not get out into the river until nearly sun-set, and we kept under weigh during the most of the hours of the night that the tide was not against us, although we found it cloudy and very dark.

#### *Conversations with the people.*

7th.—This morning found us, after a safe and quiet night, within a mile of Oo Kah jak, but as we designed specially to visit Kong Kah jaw, the home of my teacher’s family, we pushed on for that place, which we reached before nine A. M. After breakfast and family worship in the boat, Mrs. S. and I commenced a series of visits to the houses of the people, who everywhere received us kindly. To all we spoke of the sin and folly of idolatry, and the rewards of genuine faith in the Son of the true God. About one P. M. we left the children with the nurse at Kong Kah jaw, and walked through the country to Oo Kah jak. At one place on the road was a high hillock tomb, enclosed with a beautiful fence of live shrubbery. We went inside and seated ourselves on the grassy side of the tomb, and soon a large crowd of men, women and children surrounded us. We

spoke to them at some length of the great salvation, and all seemed respectful and attentive. The women appeared surprised and delighted to hear Mrs. Shuck speak to them in their own language. At a number of places along the road we tarried and addressed the people, both in their houses and in their yards. Reaching Oo Kah jak, we found the school children at their books. As soon as our arrival was known, the school-house became full of people, and we had a long talk about the "true doctrines."

#### *New Chapel and School-house.*

Friends in Shanghai having given us sufficient money to build a neat school-house and chapel here, the people we find are quite taken with the idea, and have pointed out several plots of ground which we can have for a small sum. Having remained sometime here, we returned to Kong Kah jaw, tarrying by the way and talking to other groups of people. The fact is we find the people just as accessible as in our own country, and had we force enough to follow up these visits to the homes of the people with anything like regularity, much good might be fairly expected. A great and a laborious work is here to be performed,—a work too of time, of faith, and of zealous prosecution. God, I trust, will ere long encourage us by pouring out his Holy Spirit. May we have grace to give ourselves faithfully and untiringly to the work.

#### *Preaching to the Natives.*

In the afternoon late we were out again in another direction. After taking tea in the boat I preached to quite a congregation in a school-house of the place, in which my teacher for a number of years formerly taught school. A number of the women were present. At this place there are a few Romanist families, and one part of my discourse to-night was against the idolatry of the Romish religion. They have a room here in which occasional service is held.

A few Sundays ago, when reaching here, I found the priest had left only a few hours before. The Romish converts do not keep the Sabbath, and even spin, &c., on Sundays, in the places of worship.

8th March.—Having retired to rest last night tired and weary, we slept as soundly and as quietly in the boat as we should have done at home. After breakfast and family worship, we left Kong Kah jaw and passing the market town of Yu Kah jaw, we moored the boat at the mouth of a small canal which leads up to Oo Kah jak. At this season of the year the waters are all low, and this small canal in some places being quite narrow, the water is not sufficient at these spots to float our boat, except at high tide. Mrs. S. and I commenced the same plan of visits as yesterday. We reached Oo Kah jak about ten o'clock. We visited from house to house, and held another interview in the school-house. Made a conditional arrangement for a lot 70 by 40 feet, for the new school-house and chapel, for \$35, provided my brethren of the mission were willing also to take this one instead of the one on the other side of the canal. Included in this sum is a fence of shrubbery all round the lot, which the owner agrees to plant.

The people of the place seem quite interested in the matter. One woman told Mrs. Shuck that she intended to become a christian as soon as the new house was completed. She warned the woman not to delay, but at once to believe with all the heart upon Christ.

#### *Visit to the old Inquirer.*

From hence we went to the town of Toong san leen dong, and thence to Sen Kah jak, in order to visit the old inquirer Sen seen sang. We found him at home and glad to see us, and gave us a cup of tea. Many persons assembled in his hall, to whom we spoke of the things which concern the Lord Jesus. Before leaving I offered prayer, the people quiet-

ly listening. The old man followed us out some distance, and we returned toward Oo Kah jak by another way. At several hamlets we tarried and addressed large numbers.

*Dense population.*

You have heard much of the population of China, but to realize the density of the population you must be in their midst. The crowds which one everywhere meets with is truly surprising, and you sometimes wonder where the people come from. Everywhere we find the people respectful and friendly.

*Return to Shanghai.*

Calling at Oo Kah jak, we took leave and returned toward the boat. At one group of houses the people came out and urged us to go in. We told them we had been walking and talking a great deal, and being wearied we wished to reach our boat. They were so urgent, however, that we went in, and found an uncommonly well furnished house. After addressing them, and partaking of some of their tea, we proceeded to the boat and had dinner. Toward night we started toward the city. Just before sunset, Mrs. S. and I left the boat and went across the country to visit the market town of Poh chak, which I have several times mentioned in previous communications. We walked through the town, leaving a number of books in the shops, and now and then speaking to the people. After visiting an immense pawn-broking establishment on the suburbs of the town, we crossed a high wooden bridge, which spanned the great canal, and soon we fell in with our boat. After tea and worship, being quite weary, we spread our beds for the night.

9th.—Reached home this morning, finding all things well, and much gratified with our trip to the country.

CANTON MISSION.

Letter from Brother B. W. Whilden.

CANTON, March 10, 1850.

Dear Brother Taylor—Before you will receive this, you will have heard, I suppose, that my dear companion is no more. As you may conceive, I have many moments of deep depression of spirits. My only relief is in communion with God. God seems at times to verify his promise, "My grace is sufficient for thee." He has peculiar mercies for peculiar trials. I wrote to you in my last, "I trust that my afflictions have been sanctified." Now I write to you, "I know they have been sanctified, or my treacherous heart deceives me." The world has never appeared of so little worth as since my affliction. Christ has never appeared so worthy of my love. To live for Christ never so desirable, and to die trusting in his merits, never so much "gain."

"Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to his feet'  
Lay me low, and keep me there."

I am "sorrowful, yet rejoicing." God takes from me my companion, and gives me himself. I desire that my will should be in sweet subjection to him, and feel such a calmness in committing myself to his hands, that I am perfectly resigned to whatever be his will concerning me. Not but that if he see fit to send me other trials, like a poor mortal I would grieve, but I feel that I am his, and that nothing can befall me without his permission. Oh! tis sweet to cast my burdens on his arm, and oh! tis humbling to think that he will sustain me. But my dear brother Taylor, I forbear on this subject, for I have other things to communicate.

I wrote to you in my last, of my opinion about being separated from my children, and also of Dr. Parker's opinion about my health. My love to my children is the same as it was when I wrote my last. My confidence in Dr. Parker's opinion, as the opinion of an eminent physician, is unshaken, but oh!

say to the Board, that I am willing to part with my children, and I am willing to sacrifice my health and lay down my life in this heathen land, for the honor of my Lord and Master. If, after praying for direction, it should seem to them duty that I return to China, then do I *most gladly return*. "The love of Christ constrains me." The Board may think that for many reasons I should not return, but I now feel *happy, happy* beyond expression, at the thought that I have said to them, "if the Lord has need of me in China, here am I, send me." I do not write this without reflection, but because I feel that "living or dying, I am the Lord's." Should it not seem the will of the Lord that I return to China, then do I desire above all things in some manner to be useful to the cause of missions in my native land.

While I write about returning to America, I can truly say I have not *set my heart upon it*. God has taught me by his providences to say, "If the Lord will, I shall do such things." For aught I can tell, it may be his will that I make my grave by the side of my dear companion, and if his glory can be thus promoted, I can say "the will of the Lord be done." Or it may be, that even if I commence my voyage to America, I may not be permitted, in the providence of God, to complete it. Trusting in his grace, I will hope to reach "a better country, even a heavenly." I have no desire to live a moment longer than God sees fit to continue me here. I feel more than ever a confidence that my heart does not deceive me, when I say, "I have no other object in desiring to live, than to promote the glory of God."—"To me to live is Christ."

I ask the prayers of the Board in behalf of my children, that if it be the will of God, they may be useful among the heathen. It was the prayer of their departed mother, and it shall be my prayer as long as life shall last. Yes, it is my *sincere desire* that they, at sometime, should be missionaries of the cross. It

is to me a pleasing thought, that for anything I now know, that one, two, or all of them, may tell the heathen of Christ, in that very city in which their dear mother lived and died.

And now, dear brother Taylor, I feel a satisfaction which I cannot describe, in having made a new offering of myself to the Lord. I know that if he sees fit, he can do without my imperfect services, but encouraged by his word, I say to him, "Speak Lord, for thy servant heareth." Yours, in christian love,

B. W. WHILDEN.

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### Africa.

#### Death of Rev. Hervey Goodale.

It becomes our mournful duty to announce the death of our beloved brother Goodale. The letters which reached us by the Liberia packet, dated March 31st, prepared us to apprehend the event, as both the white brethren were then very ill. More recent communications, dated May 6th and 9th, bring us the dreaded intelligence that one of them has been removed. He died at Sama, four or five days journey from Monrovia. The following is the affecting allusion to this event, from brother Bowen, who, though convalescent, was almost too feeble to write:—

"The first and most painful subject to which I allude, is the death of our beloved brother Goodale. He was attacked of fever on the 10th of March, but the disease appeared to yield readily to medicine, and he was soon out of bed. We rejoiced to believe that he was now safe; but he suffered two relapses, the third attack being a complication of fever and dysentery. The latter was checked after about three days, but the fever continued. About the 10th of April, on feeling his feet, I found them for the first time becoming cold. This was a heart-rending discovery. I thought he might live through the day. Next morning, I think it was, he began to shew some aberration of mind, which continued to increase.

He spoke often of the poor heathen, and exhorted us not to falter. Frequently he spoke as if he had been perfectly in his senses. On Friday night we expected him to die, but he lay insensible till next day about half-past two P. M., the 13th of April, when he breathed his last. Surely no one can conceive the loneliness of our mud hut in that sad hour. Our poor brother was buried without a coffin, about twenty paces from the south-east gate of Sama. We wrapped him in a shroud and a mat, and covered the vault with poles, leaves and boards."

It will be remembered that brother Goodale was first designated to the Canton mission. Soon after his marriage, and just before his expected embarkation, his wife suddenly sickened and died. This prevented his departure, and he contemplated a few months agency in Tennessee. On the way to his field, he remained a few days in this city, and for the first time met brother Bowen. His heart became deeply interested in the contemplated mission to Central Africa. All the appeals which for a period of twelve months had been made to secure a coadjutor to accompany brother Bowen, had been vain. Conversations occurred between these brethren, which resulted in the purpose, with the sanction of the Board, to make Africa rather than China his field of labor. The resolution adopted by the Board in the case was conditional, and left the disposition of the question with him. They were desirous of securing a right-minded man for this new position, but they would not, under the circumstances, assume the responsibility of a peremptory requirement.

Our departed brother was eminently gifted in the possession of a warm, benevolent heart. His devotion to Christ was sincere and unreserved. We have seldom seen one who had less of selfishness in his nature. He was energetic and indomitably persevering in the fulfillment of his designs. His constitution was not vigorous, but he expressed the opinion that it would not be unadapted to

a tropical climate. We hoped he might have passed through the acclimation safely. But he has gone—gone to a world where sickness and sorrow will never more disturb him. He was soon called away, but not too soon for himself—he was ready.

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Journal of Brother J. H. Cheeseman.

1849, Dec. 17.—Embarked on board schr. J. R. McGill for Monrovia.

18th, Sabbath.—After a pleasant passage of twelve hours or more, arrived safely at Monrovia. Soon after landing, the sound of the church-going bell notified me that the hour for worship had arrived. I obeyed the summons, and had the pleasure of listening to a very spirited address by Rev. R. R. Gurley, from Numb. xxiv: 5-6, "How goodly are thy tents, O Jacob." Congregation large and attentive. After services had quite an interesting interview with the brethren; found the church in a state of harmony and peace. Afternoon, 3 o'clock, had the pleasure of dispensing the word of life, where first I attempted to preach; but how few of the members who then heard me were in the congregation. And where are they? Gone to swell the number of the dead. How awful the thought; "time is short!" Preached this afternoon from Isaiah xl: 9, "O Zion, that bringest glad tidings," &c.

19.—To-day attended a town meeting of the citizens, held for the purpose of receiving the report of the committee appointed to draw up a reply to the questions propounded by the United States government through their special agent, R. R. G. The committee's report being received, the chairman of the meeting handed the replies to the Rev. gentleman, (R. R. G.,) who immediately arose from his seat and delivered a very able address, which was listened to with more than ordinary attention, coming, as it did, from one known as the long-tried and indefatigable friend of African colonization.

21.—Visited New Virginia to inspect

the school taught by bro. W. A. Johnson, but was disappointed, in consequence of the absence of the teacher. Spent an hour very pleasantly with some of the brethren; learned that the church was doing as well as could be expected, without a pastor. O that the Lord would raise up or send to this church a shepherd who will care for the flock.

Returned to Monrovia. Spent the evening at the bedside of one who for many years had been a member of the church. She was evidently sinking fast, but her mind was clear, and she conversed much about the joys she expected soon to realize in the kingdom of her Father. I found it better to go to the house of mourning, than to the house of feasting.

23.—Visited New Georgia. Found the brethren at peace among themselves, but greatly in want of a well informed pastor; especially now that they are deprived of the services of their former pastor, H. Teage. Made arrangements to preach here on Sabbath afternoon, and proceeded to New Virginia, where I arrived in the evening. The brethren were expecting me, according to appointment. I preached in the evening at 7 o'clock from the first Psalm.

24.—Visited the brethren both of Virginia and Caldwell; gave such advice as I thought best adapted to their spiritual growth, and preached again in the evening at Virginia. This evening the little house of worship was literally filled. Much attention and interest. The Lord was with us. It is hoped that the seed sown will spring up in good ground, and bring forth fruit abundantly to the glory of God.

25—Sabbath! Delightful morn, which brings to our remembrance the resurrection of the blessed Jesus! Early the brethren met for prayer and praise. It was pleasant to hear the sweet notes of praise, blending with the warbling notes of the feathered songsters, just as nature's sun began to send forth his enlivening beams upon the earth. My mind

was wholly taken up in heavenly contemplation. Every thing around was adapted to produce it:—the beautiful fields of casava and other vegetables on either side, the beautiful St. Paul sweeping gently along the banks in front, the spontaneous growth of forest in the rear,—presented a grandeur which was adapted to rouse up any contemplative mind. But nothing is so well calculated to fill the soul with heavenly joy, as the love, sufferings, death, and triumphant resurrection, of the blessed Jesus.

At 10 o'clock preached to the church and congregation from Isaiah iii: 11–12. A deep solemnity pervaded the congregation. At 3 o'clock preached at New Georgia, pursuant to arrangement, to a large congregation. The brethren seemed refreshed, and remained in the chapel singing an hour or more after services were concluded. At 7 o'clock preached to the church at Monrovia. May the labors of this day be blessed of God.

From 26th to 30th—Engaged in visiting the sick, and, as far as practicable, relieving their wants. Received intelligence also from home by brother Day; family sick.

1850, Jan'y 1st.—Left Monrovia this morning, accompanied by bro. Murray, for Millsburg. At 2 P. M. we arrived at Millsburg, and were received and entertained kindly by our brother Richard White. At 7 P. M. I preached to a very respectable congregation. The brethren seemed much comforted.

2nd.—Brother Murray preached this forenoon from the text, "If any man be in Christ he is a new creature," &c., a very excellent discourse, and I hope that it will have its legitimate effect. Having a deacon to ordain, I delivered a short discourse on the character and duty of deacons, and proceeded to the imposition of hands. All was solemn. After the ordination, we proceeded to the river, where I had the pleasure of burying ten believers with Christ by baptism, some of whom were native Africans. Preached

in the afternoon, and administered the Lord's supper in the evening.

3rd.—Left Millsburg at 4 A. M., and arrived at Monrovia a little before 10.

4th.—Listened to-day to the inaugural address and message of his excellency, the President. In the evening attended a prayer meeting at the Providence church; regretted to find so few of the members present.

5th.—Purposed visiting New Virginia, but was prevented by indisposition.

6th, 7th and 8th.—Still unwell, but a little improved.

9th.—My health being somewhat restored, I preached to a crowded congregation in the Providence church. After preaching we repaired to the river, where, in the presence of a large assembly, bro. B. J. Drayton baptized 13 persons—8 natives and 5 Liberians. I was much taken up with one of the natives, a youth of about 12 or 14 years of age, whose countenance indicated much seriousness. I have no doubt but that the Lord intends making such instrumental in his hands of accomplishing a great work in this land. The facilities for instructing them are not so great as is desirable, but still we trust that much good will be accomplished. The Lord has done much for us, and will doubtless do more. To Him we look for the redemption of Africa. Afternoon, bro. Day delivered a discourse. Evening, the sacrament of the Lord's supper was administered to the church. A delightful season. Many pleasant reflections.

11th.—Visited New Virginia to-day. Preached in the evening to the church and congregation in that place. After preaching, spent two or three hours very profitably in religious conversation with some of the brethren.

12th.—Returned to Monrovia. Made some preparations for the Association.

13th.—To-day employed in reading and meditation. Attended preaching in the evening.

14th.—To-day our Association commenced; and, pursuant to appointment

from last session, I preached the introductory sermon from 1st Tim. iv: 16. After preaching the body was called to order by the former Moderator. Letters from the churches called for; delegates ascertained; Association organized by the appointment of officers; committee on devotional exercises, &c., &c. Adjourned. Preaching in the afternoon. After preaching the Association convened. Circular letter called for and placed in the hands of a committee; committee on finance appointed, and adjourned. A discourse in the evening.

15th.—Bro. J. T. Richardson preached to-day in the forenoon, brother A. B. Henderson in the afternoon, and bro. R. E. Murray in the evening. The discourses to-day were not very elaborate, but far better than might be expected from persons laboring under as many disadvantages as ourselves. The Association convened as usual, after forenoon and afternoon services. Reports of committees received, and other business of importance discussed. Much interest was manifested.

Letter from R. E. Murray.

GREENVILLE, SINGU, }
March 1st, 1850. }

Dear Brother—My visit to Monrovia as a delegate to the Association, was truly a pleasing one. I was particularly struck with the work of the Lord among the Congoes, several of whom I had the pleasure of seeing baptized and added to the different churches in Monsurado county, where some of the churches have increased, notwithstanding their destitute condition. I trust they will soon be better supplied with preachers. In my former letter to you, I mentioned the unsettled state of things among the natives, which I feared would greatly interfere with our operations, in consequence of which I did not extend my visit above eight miles in the country. However, I was not idle, but endeavored

to sow the good seed, by conversing with the people.

On the 15th October, I began to preach regularly to the fishermen in the vicinity of this place, on the Sabbath. It frequently happens, that persons belonging to tribes seventy or eighty miles in the interior, attend my preaching. These hear the gospel, and I hope through them to exert an influence for good, over a wide extent of country.

Owing to the bad state of the roads, I have not traveled much into the country. My last visit to King George's town was well received. The people on the Sinou river appeared glad to see me, and expressed a willingness to hear the gospel. I addressed them on the creation and fall of man, and the entrance of sin into the world. All these things were new to them.

Our meetings at Fishtown are held under a large India rubber tree. Large numbers attend. Such is the structure of the dialect, that it is very difficult to make the people understand me; but, thank God, they do comprehend my message, and the result is beginning to be seen.

The population of Greenville is about 400. It contains three churches, Baptist, Methodist and Presbyterian. The Baptists number 56 members, 57 scholars in the day school and 28 in the Sabbath school. The Methodists have 1 preacher and 1 assistant; two day schools of 85 scholars; 3 Sabbath schools of 130 scholars; and 112 church members. The Presbyterians have one preacher and two exhorters; 30 church members; 26 scholars in day school, and 14 in the Sabbath school. Yours, truly,

R. E. MURRAY.

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**Letter from Brother Bowen.**

When brother Bowen last wrote, he was at Monrovia. He will probably remain there until the fall, and then proceed by the best route to the interior. He thus describes the country on the coast, and the tribes of the interior:—

“Western Africa is hilly and undulating, much like Virginia, for forty miles above Richmond. The streams are numerous, rocky or sandy, and clear; prevailing rocks, amorphous trap and iron ore; soil generally of second and third quality, rather stubborn, owing to the presence of innumerable pimples. The interior is good for corn; cotton is very inferior; sweet potatoes bad; wild fruit abundant, but not often eatable. The whole land is covered with a tangled thicket of bushes and vines. There is abundance of timber, some heavy and desirable, some tough as hickory, but I have seen no fine wood. Cam wood is scarce, so is ivory.

“To natives and acclimated persons, Liberia is as healthy as the southern States. But the settlements are in the very worst locations, being near the juncture of salt and fresh water. There is very little swamp in the country. If villages were built thirty or forty miles back, and surrounded by plantations, I have no doubt that the health of emigrants would be two or three hundred per cent. better than it is. When the country is cleared and cultivated, I believe the climate of Liberia will no longer be a terror.

“I was on Gebby island, in St. Paul's river (see map to Alexander's History of African Colonization). All this region is a noble, elevated country, almost free from palm trees, and with various other indications of wealth. The stream east of the island is about eight yards wide, the other about two hundred. The river is full of rocks and rapids.

“I have not been long enough in the country to learn much about the state of the churches. There is no ordained minister in the Monrovia district.

“The principal native tribes in this section are the Golahs (very extensive); the Veys (principally on the coast from this to Gallenas); the Kroos, on the coast, and the Deys, who are now weak. They are all barbarians, but by no means so stupid as we have heard. In fact they



are shrewd, and capable of great improvement. The Golahs, Veys and Deys live almost wholly by agriculture and trade. The Kroos are watermen and fishermen. The re-captured Congoes are every way superior to other natives. Numbers of them are church members. They have regular military drills like the Americans, and are in fact next door to actual citizens. They say Congo is a large and healthy country. It produces abundance of corn, &c., &c., but no rice.

"All this country is missionary ground. Even in Monrovia, scarcely any direct efforts are made for the heathen. This fact surprised me, and perhaps you are not aware of it. Monrovia is a good place for a station. A house and a large garden or small field might be prepared about half a mile from the town, between the high promontory and the sea, a few hundred feet above the water. This location is surrounded on three sides by the sea, and is entirely sheltered from the breeze which comes in the morning from a large Mangrove swamp and sweeps through the town. Missionaries located here could be of great advantage to the Liberian churches, and the heathen also.

"In addition to this station, or instead of it, there certainly ought to be one in the healthy Golah country, 30 or 40 miles above Millsburg. I think the Golahs to be the most simple-hearted people I have met, and they extend from the sea to the mountains. Beyond these is the extensive tribe of Pessies, and I have reasons to believe that beyond the Pessies is another tribe of Golahs. During the dry season, the Golah missionaries could preach far and wide, and during the rains, they could teach school and conduct a farm to sustain the mission. Abundance of native laborers can be employed on very easy terms. Natives perform most of the labor on the farms of the American settlers.

"Another important station is Grand Cape Mount, as all agree. The natives here are Veys, who have invented an im-

perfect mode of writing their own language. From this extraordinary circumstance, I think that a good system of writing would meet great favor.

"Six days journey, inland from Cape Mount, is Godery, a town composed chiefly of emigrant Mandingoes, who have married Vey women. The Vey is spoken by almost all the inhabitants of the place. If the written Vey were introduced here it might lead the Mandingoes to cultivate their own language, which is altogether the most important in western Africa. They have many schools, in which they teach Arabic, which it requires them about seven years to learn; whereas their young men could learn to read their own tongue in two or three.

"I have made many inquiries concerning the Mandingoes and their country, and when I have heard the same thing from different persons I have believed it. The Mandingoes have two countries,—one not far from Sierra Leone, and another large one in the interior, 16 days journey N. E. of Monrovia. The numerous Mandingoes in this region are from the latter country. They are great travelers, missionaries and teachers. The tribes between this and their country are the Days, Golahs, Condoes, Pessies, Mamboes, Boosas and Bundies. The three last are said to be bad people, but I am told that if I once reach the Mandingo country "no palaver catch you there." Sama is in the Condo country, and is four days journey from this place, though the trip usually occupies six or seven. It is 20 or 30 miles east of St. Paul's. Here you begin to see hills in form and appearance resembling mountains. Two days more bring you to mountains of naked rock; in another day you reach Godery; thence it is three days to the Bundies, who raise many cattle, some of which are driven to this place; 5 or 6 days more bring you to the country of the Mandingoes, which extends to the Niger or Yalliba. Here the mountains are said to be "high as

the clouds." In the winter, "one moon there is a little cold weather." The country is not covered with bushes, but with tall grass, unlike any in this region. They have plenty of horses and cattle, and mines of gold. I have seen specimens of the metal. St. Paul's, Grand Cape Mount river, and the Gambia, all rise in this country, not far apart. There are three large towns, Konga, Massado and Jenne. An intelligent old man, who has been in Liverpool and London, says these towns are "big past Liverpool."

The people are all Mohammedans. They will not touch rum, neither will they eat anything for which rum has been given in exchange. I have seen a young man, about 30, suffer for food rather than eat anything killed by a heathen. He even refused to eat fowls killed by my American boys; but if I or a Mandingo killed it, he would eat. They always cut the throat of the animal they kill. They will neither dance nor sing profane songs. At Sama they have a little house of worship, where they meet for prayers five times a day. During our sickness, some of them came often to see us. There is a sort of monkish order among them, the members of which abstain from trade, and will not shake hands with another man's wife. It seems they have some authors among them. One has written a dialogue between a student and a man of the world, concerning which is best, books or gold. From certain portions of it rehearsed to me, I think it is an ingenious and sprightly production. The student connects learning and religion, and argues that rich men are seldom good. His opponent shews that we cannot live without money, and says that Abraham was rich, and yet he was a good man. The Mandingoes are generally tall and manly, and often have fine prominent foreheads. They wear short trowsers and a tobe, which covers the body, but not the arms. They sometimes wear sandals, and I saw one or two turbans. Such are the people to whom

the Vey language might serve as an introduction.

My health gradually improves, but I am afflicted with boils, a common disorder here, yet favorable to health.

If the Lord will, I want to proceed down the coast in October or November.

Yours in Christ,

T. J. BOWEN.

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Presbyterian Board of Foreign Missions.

The whole income of this society for the last fiscal year amounts to \$126,013 37; the expenses have been \$124,838 12, leaving the treasury unembarrassed.

Twenty-two persons have been sent forth as missionaries during the year, nine of whom were ministers.

The missions to the Indian tribes of our country are now planted among the Choc-taws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chippewas and Ottawas. Twenty-five laborers are connected with these missions, of whom ten are ministers of the gospel. Over 320 Indian children are in the schools, more than two-thirds of whom are members of the mission families, receiving their food and clothing from the funds of the Board, though a large portion of these funds are contributed by the Indians themselves, out of their annuities from the government.

In the African missions of the Board, the most important event of the year was the sending forth of two ministers of the gospel and their wives, to form a new mission on the western coast, near the Equator.

The three missions of the Board in India have a force of about sixty American and native laborers. Large and efficient printing presses are at Allahabad and Lodiána. In the schools, twelve hundred and thirty scholars are reported as under christian instruction, of whom about one hundred and twenty are orphans, supported by the missions. A new station has been formed, under favorable circumstances, at the city of La-

here, the capital of the Punjab, the country lately under the military despotism of the Sikhs.

In China, twenty-two persons are connected with the Canton and Ningpo missions, twelve of whom are ministers, and one is a physician. In the schools, ninety-three children are receiving a christian education, all excepting twenty supported by the missions. The press at Ningpo has issued over two millions of pages of the sacred scriptures and religious tracts.

The operations of the Board in Papal Europe, have been conducted on the same plan as in former years. There are also three missionaries among the Jews, two in this city and one in Philadelphia.—*New York Chronicle.*

Donations.

FROM JUNE 1 TO JULY 1.

Virginia.

For. Miss. Society, Portsmouth church, John F. West, tr., \$5 of which is from colored members for African mission, per Rev. T. Hume,	47	00
Va. Bap. For. Miss. Soc'y: Cash for Central Africa, 176 00		
African mission,	116	97
Gen'l purposes,	2,768	92
Per Dr. Wortham, tr.,	3,061	89
Fredericksburg Baptist church, (\$3 51 for African mission,)	58	92
Guilfield African Miss. Society, for African mission,	50	00
	<hr/>	3,217 81

North Carolina.

Ballard's Bridge church, per Rev. Thos. Waff,	10	50
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South Carolina.

Collections by Rev. W. T. Saunders,	60	00
Matlock church,	4	00
	<hr/>	64 00

Georgia.

Colored members Mount Zion ch, Cuthbert co., for African mission,	5	00
B. H. McDaniel,	50	5 50

Alabama.

Bap. State Convention,	28	00
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Mississippi.

Cold Water Association: China mission,	18	25
African do.,	12	00
	<hr/>	30 25
Pr. Dr. M. W. Philips, tr. Col. by Rev. Wm M. Farrar, agent,	300	
Concert Fort Adams church,	3	
	<hr/>	303 00
	<hr/>	333 25

Texas.

Galveston Sab. School Miss. Soc'y, per Geo. Fellows, esq'r, tr.,	5	00
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Missouri.

Bap. For. Miss. Soc'y: Cash, J. W. Waddell, tr., per W. M. Bell, sec'y,	110	00
Cape Girardeau church: Monthly concert, \$10		
Mrs. A. T. Lacy,	5	15 00
	<hr/>	125 00
Per Rev. W. F. Nelson.		

Tennessee.

Cash by Rev. R. B. C. Howell, from J. F. Fletcher, esq., treas'r For. Miss. Board of General Association Tennessee,	200	00
	<hr/>	3,989 06

BIBLE DISTRIBUTION.

Virginia.

Va. Bap. Bible Society, per T. D. Toy, tr.,	500	00
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North Carolina.

Ballard's Bridge church, by a friend,	1	00
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South Carolina.

Baptist State Bible Society, per Rev. P. C. Edwards,	43	00
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4,533 06

ARCH'D THOMAS, *Treas.*

FIFTH ANNUAL MEETING OF THE BOARD.

The Board of Domestic Missions of the Southern Baptist Convention, held its fifth annual meeting with the Baptist church in Columbus, Miss., commencing Friday, 31st of May, 1850. After singing, and reading the Scriptures by Rev. Thos. Chilton, and prayer by Rev. J. H. De Votie, the Board was called to order by the President.

Members present.—REV. J. H. DE VOTIE, President.

REV. R. HOLMAN, Cor. Secretary.

Rev. A. W. Chambliss, Rev. Thomas Chilton, Dr. L. B. Lane, W. N. Wyatt and J. F. Cocke.

In the absence of the Recording Secretary, Rev. I. T. Tichenor was appointed Secretary pro tem.

Rev. J. T. Russell, Rev. Wm. M. Farrar, Rev. Wm. D. Boyd and Rev. J. A. Kimball, who were present, were invited to take seats with the Board and aid in its deliberations.

In the absence of the appointed minister, Rev. J. H. De Votie was selected to preach the annual sermon this evening at 8 o'clock.

Brs. Russell and Tichenor, together with the deacons of the churches, were appointed a committee on religious services.

On motion, adjourned to 3 o'clock P. M. Prayer by brother Russell.

3 o'clock, P. M.

The Board met, and after prayer by brother Chambliss, proceeded to business.

On motion, the following committees were appointed by the President:—

Committee on Bible Operations—A. W. Chambliss and L. B. Lane.

On Agencies—R. Holman and J. Whitfield.

On Finance—J. F. Cocke and J. T. Russell.

On New Fields of Labor—I. T. Tichenor, W. M. Farrar and J. T. Russell.

Instructions to Colored Population—Thomas Chilton, I. T. Tichenor.

Obituaries—I. T. Tichenor and J. Whitfield.

Resolutions—Thomas Chilton and W. N. Wyatt.

Brethren Whitfield, Taliaferro and Davis were invited to take seats with the Board.

The report of the Treasurer was called for, read by brother Holman, and referred to the Committee on Finance.

On motion, adjourned to meet to-morrow morning at 10 o'clock, to hear the annual report of the Board. Prayer by brother Holman.

FRIDAY EVENING, 8 o'clock.

The Board assembled. The annual sermon was preached by Rev. J. H. De Votie, from Matt. ix ch: 37 and 38 verses—"The harvest truly is plentiful, and the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

SATURDAY, 10 A. M.

The Board met. Prayer by bro. I. T. Freeman. Rev. I. T. Freeman and Rev. S. R. Frierson were invited to seats with the Board.

The annual report of the Board was called for, read by the Corresponding Secretary, and adopted.

The committees appointed on Friday, subsequently presented the following reports:—

ON BIBLE OPERATIONS.

The Committee to whom was referred the subject of Bible operations, regret that they are at present unprovided with such specific items of information, as would enable them to present it in a form suitable to its paramount importance. The distribution of the Scriptures, they regard vital to every interest of the country—social, political and religious; and yet it is not to be denied, that in many portions of the country, especially in those portions more immediately committed to the charge of your Board, there prevails a lamentable destitution of the word of God. Both in the older and newer States, families are often found without copies of the sacred oracles, and to supply that lack, is a duty imperatively demanded of the christian community.

Your committee, not despising the day of small things, learn with pleasure that, while our brethren have not seemed to realize the full extent of their obligations to give the Bible to every man, they have, still, not been wholly indifferent to the subject. It will be found on comparison of the present annual report of the Corresponding Secretary of your Board, with the annual reports of preceding years, that indeed slightly more has been contributed to this object the past year than in years by-gone, and they would seize on this as a favorable indication, an earnest of better things to come. In proportion as we ourselves estimate the value of the Bible, should we strive to bestow its divine blessings on others who are perishing for lack of it. When we trace on its golden pages the soul enlivening delineations of the divine character, the plan of salvation by Jesus Christ, and the exceeding great and precious promises bequeathed to the believer in Jesus, we would earnestly desire and labor to secure like special privileges and delights to those who now sit in the region and shadow of death. This should be esteemed not more a solemn duty than a most highly appreciated privilege. As such we recommend it to our brethren in the following resolution :

Resolved, That the Baptists of the Southern and South-Western States, be invited to co-operate with us the ensuing financial year, in raising \$ 10,000 for the distribution of the Scriptures in our own country.

A. W. CHAMBLISS.

Interesting addresses were made on the above report by brethren Chambliss, Russell and Farrar; after which, funds to the amount of \$165 were raised in cash and subscription.

The report was adopted.

ON AGENCIES.

The committee to whom the subject of Agencies was referred, has had the same under consideration, and submit the following report :

Your committee are sensible of the difficulties connected with this branch of missionary operations, and they ardently hope that the time will come when our churches and ministers will be so thoroughly acquainted with every department of christian enterprise, and so fully imbued with the missionary spirit, as to render collecting agents measurably unnecessary. They will hail with joy the return of the apostolic usage on the subject; when churches shall on the first day of the week lay by them in store as the Lord prospers them,—when they shall solicit the services of an agent to bear their contributions to their destined field. But unfortunately such is not the state of our churches at present, nor can we entertain good

hope that such will be the condition soon. Until that time agents must be employed to visit the churches, to give information on the various subjects of benevolence—awaken christian sympathy, and solicit funds.

Your committee, therefore, recommend the following resolutions :

1. *Resolved*, That the Board be recommended to employ suitable agents, as in their judgment, the cause committed to their care may require.

2. *Resolved*, That said agents be requested to use all prudent measures to introduce some judicious plan of systematic benevolence among the churches.

All of which is respectfully submitted.

R. HOLMAN.

Adopted.

The Board then adjourned to meet at 3 o'clock. Prayer by brother Farrar.

SATURDAY AFTERNOON, 3 o'clock.

The Board met, and after prayer by brother Chambliss, proceeded to business.

REPORT ON ORGAN OF COMMUNICATION.

Your committee recommend the adoption of the following resolutions :

1st. That we deeply regret the limited circulation of our organ, the *Missionary Journal*, and would more earnestly than ever call upon our brethren to aid in its wider distribution.

Resolved, 2nd. That as the circulation of our organ, notwithstanding the frequent and urgent requests of its friends, has been thus limited, and as we fear it will continue to be so for some time to come, we earnestly request our brethren of the religious press to keep their readers informed of the principle items in the action of the Board, and of the alarming destitution of our common country of a faithful and evangelical ministry.

W. D. BOYD.

The above committee recommended another resolution, setting forth the importance of establishing a small cheap sheet, about the size of the *Commission*, as a suitable organ for the *Domestic Board*, which gave rise to some discussion; in which brethren Chilton, Chambliss, Boyd, Farrar, Kimball, Russell and Holman participated. It was laid on the table for the further consideration of the Board.

ON NEW FIELDS.

Your committee beg leave to report, that the new fields of labor opened by the late acquisition of New Mexico and California, were adverted to by the appropriate committee at the last annual meeting of the Board. They recommended a speedy occupation of those truly ripe fields for the gospel laborer. The Board, as yet, have not found it practicable, for want of adequate means, to do anything for those destitute fields. Every development which has since been made, either through our brethren or the operations of the officers of the U. S. government, brings increasing facts showing the utter destitution of that country of the pure word of God. Providence seems to call on us to go up and take spiritual possession of that land, in language which cannot be mistaken. Owing to the relations which our country occupies, and has occupied towards that people, we believe that appeals made directly in behalf of those fields of labor, would meet with a cordial response. Our churches and the people at large, we are induced to believe, would contribute liberally.

Brownville, we look upon as a point of peculiar importance. It lies on the Rio Grande, opposite to Matamoras, and through the instrumentality of trade, stands as a door to the very heart of Mexico. Could one or two energetic, faithful laborers be maintained there until they could become acquainted with the language, manners and customs of the people, they would, in a short time, be enabled to support themselves through the churches of their own planting, as those do who labor in more favorable portions of our frontier territory. Native preachers would soon be raised up, and through their instrumentality the gospel would soon be disseminated through the republic of Mexico.

I. T. TICHENOR.

Adopted.

ON THE INSTRUCTION OF THE COLORED PEOPLE.

The committee placed in charge of the subject of the religious instruction of the colored population of our country, after consideration, beg leave to report: That they would deem it a useless consumption of the time of the Board, were they called on to consider an elaborated article from this committee on the subject proposed, after attending to the clear and impressive statements and views presented by the Corresponding Secretary in his annual report. To that document they refer, as embodying the views of your committee.

That the relations which we sustain towards the colored people of the country, impose upon us solemn responsibilities, and particularly the duty of imparting to them religious instruction, none can fail to see; and it affords matter of sincere pleasure that the denomination to which we belong, is everywhere awakening to a sense of this responsibility, and this duty.

We are of opinion that the Domestic Missionary Board would do well, so soon as their finances may allow, to adopt a system of operations having *direct* reference to the blacks.

The labors among them are everywhere blessed; and we pray the Great Head of the church, that those labors may be abundantly increased, and still more extensively blessed to their conversion. The adoption of the following resolution is recommended:

Resolved, That in the judgment of this Board, it is the duty of the ministers and churches of our denomination generally, to co-operate with us in our efforts to extend the blessings of the gospel to the colored people; and with that object before us, we solicit their labors, their prayers and their contributions.

All of which is respectfully submitted.

T. CHILTON.

Adopted.

ON RESOLUTIONS.

1. *Resolved*, That domestic missionary operations, being in correspondence with the principles taught by the Saviour, in the saying "Beginning at Jerusalem," claim the hearty co-operation of our entire denomination; and that our ministers generally, should labor to impress their importance on their respective charges.

2. That they are the foundation of foreign missionary operations, which arise under that other command of the Saviour, "Go ye into all the world, and preach the gospel to every creature," on which account also, they demand and desire general co-operation.

3. That as the religious enlightenment of our people is evidently calculated to make of men better citizens; the political, as well as the religious interest of our country, will be promoted by all judicious efforts to extend the benefits and blessings of the gospel to the people.

4. That encouraged by the past, and in remembrance of God's signal blessings upon our labors, we will take courage and go on, relying on the same strong arm of Jehovah for future success.

T. CHILTON.

ON FINANCE.

The Committee on Finance, to whom was referred the report of the Treasurer, have had the same under consideration, and have decided to report it back to this body, and recommend its adoption.

J. F. COCKE.

ON OBITUARIES.

The history of the Board, during the past year, furnishes reason for devout thankfulness to God, for his mercy in sparing the lives of so many connected with its operations. Though in some instances our missionaries have suffered from sickness, and have thus been prevented from attending to their accustomed labors, none of them have died. The Parent of all good, in mercy to the Board and to the church, and to the destitute among whom they are laboring, has spared the lives of all.

This will seem the more remarkable, when we remember that the past year was one distinguished for its afflictions. At its commencement, that scourge of God, the cholera, was abroad in the land. Most of our cities and large towns, as well as many tracts of country, have been made scenes of mourning by death,—and our broad rivers, at once our safety and pride, have been made the highways of the destroyer: yet not one connected with the Board has been its victim. While a thousand has fallen at our side, and ten thousand at our right hand, it has not come nigh us.

But one of our number has been called from the field of labor, and he was the victim of a different form of disease. That one was the Rev. J. J. Finch, of Raleigh, N. C., a Vice President of the Board. The particulars in relation to the life of brother Finch have not been obtained. We only knew him as a man of more than ordinary promise to the church. On the — day of January, 1850, he was removed from the world, and has doubtless entered into the rest of the people of God.

Cut off, when as yet in the morning of life, his fall is a sad lesson of the mortality of Zion's watchmen, and an admonition to all of us to work while it is called to-day.

I. T. TICHENOR.

The Board then adjourned, after singing the hymn, "Blest be the tie that binds," with prayer by brother J. T. Russell.

J. H. DE VOTIE, *President.*

I. T. TICHENOR, *Secretary pro. tem.*

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

ALABAMA.

Blountsville.—Rev. P. M. Musgrove's Report.

Sickness in my family has cut my labors short for the quarter, to some extent. Yet by the blessing of God I have accomplished more than during any preceding quarter since my appointment. There is a deep interest felt in all my congregations. In several, convicted sinners have been heard to cry for mercy. And thanks to God, some have found him to the joy of their hearts. The great mass of the people are beginning to enquire for the truth. Many are enquiring to know what are the peculiar sentiments of the missionary Baptists. Are they like the old Baptists? What sort of church government have they? Some of the members of the Methodist church say they think we are the nearest right. On the 15th of June, I baptized the Rev. M. A. Veiser, a Methodist minister.

The Baptists in Blountsville have commenced a new house of worship, and it will be ready for use in a few months. We have a good prospect of building up a thriving interest here.

During the quarter, I have baptized four believers.

Nixburg.—Rev. Jos. Bankston's Report.

"No doubt you have been long looking for a communication from me. My health became so much impaired that I was compelled to suspend my labors. I waited sometime, hoping to so far recover my health as to encourage the hope of resuming my work. But the condition of my lungs forbids my preaching much. I ask your Board now to dismiss me from further obligation to them as their missionary.

Since October, I have labored 45 days, preached 18 sermons, delivered 8 addresses, visited 17 families, assisted in

the constitution of one church, traveled 182 miles; 4 have been received for baptism.

I hope the Lord has blessed my feeble efforts to promote his cause in the saving poor sinners; for which his name be praised."

The missionary whose report is now given, and who has resigned his commission on account of declining health, has been most indefatigable in his labors, and the Great Head of the church has most signally owned and blessed him in his labor of love. The above report is for his second quarter. During the first, he delivered 63 sermons and 60 addresses, attended 16 prayer meetings, made 94 pastoral visits, baptized 46 converts, and traveled 1,122 miles. We deeply sympathize with him in his afflictions, and pray they may be sanctified to his good.

GEORGIA.

Darien.—Rev. Chas. B. Jones' Report.

Supplies five stations, baptized 18, restored 3. A good work in progress among the colored people, for whose benefit he chiefly labors. Several others are received for baptism.

MISSOURI.

Cape Girardeau.—Rev. Wm. F. Nelson's Report.

[This report is for services rendered quarter ending March 31.]

My last quarter's labors for the current year are terminated. I rejoice, however, that in presenting this report I have something more cheering to communicate than in those which have preceded it.

I stated in my last report that several attempts had been made to hold protracted meetings, but in each endeavor we had been foiled. I resolved to depend no longer upon aid from abroad, which had so often disappointed us; but so soon

as spring approached, to take it *single-handed*, and with the "sword of the Lord and of Gideon" for our watchword, go forward and assail this strong-hold of Satan. About the last of February I commenced a series of meetings, preaching every night, and holding an enquiry meeting every Monday evening, and at such other times as circumstances demanded. By this method I have dispensed with the much abused anxious seat almost entirely. These enquiry meetings have been conducted with quietude,—the members of the church being engaged in mental prayer, unless convened in a separate room, while the pastor converses with the anxious, one by one. The plain truths of the Bible, the sinner's guilt and the mercy of God in Christ Jesus, in all their varied aspects, have been the theme of the pulpit. No tempest, nor earthquake, nor fire, but "*the still small voice*" of God's Spirit has been at work.

The additions to our church have been ten,—two by letter, eight by baptism. Five others, four of whom are heads of families, are ready to follow Christ in the "likeness of his death." Others are enquiring what they shall do to be saved. The work is still increasing.

Our Sabbath school, which was suspended during the winter, is again flourishing, with ten teachers, sixty scholars, and 300 volumes in the library. Four pupils and one teacher have been hopefully converted.

The labors have devolved upon me, which have been arduous. I am *drilling the young recruits*, who will, I trust, make efficient soldiers.

I have had a severe cold and sore throat. But the Lord has attended the means used with his blessing, and I am recovering.

This state of things occurring at the close of the year, and after I had tendered my resignation, roused the church to more vigorous action. The result is, I shall remain with them, and they will make the effort to sustain me without

further aid from the Board, as they have been furnished with some additional pecuniary strength.

Allow me, on taking leave of the Board, to congratulate them on the harvest which, after so much discouragement, they are permitted to reap from the seed which they have aided to sow in this part of the vinyard of the Lord.

THINGS IN PANAMA.

Mr. Grinnell, of Marion, Alabama, on his way to California, was detained several weeks in Panama. During his sojourn there, he wrote to the editor of the "Alabama Commonwealth," detailing many facts in relation to the morals and religion of that place. We give our readers a few specimens:—

"Murders and robberies of travelers are now of almost daily occurrence,—perpetrated no doubt by Americans and natives combined. This Isthmus is infested with bands of lawless desperadoes, composed of wretches from our own country, the blackness of whose hearts would darken the gloom of Pandemonium itself.

* * * * *

"Panama, though a city in ruins, is by no means a ruined city, but is improving rapidly every day. The greatest annoyance one meets with here, is the incessant ringing of church bells. There are in the city some twelve or fifteen churches and convents. The latter, however, are nearly all in ruins, and unoccupied, save as warehouses. The catholic priests, about seventeen in number, own almost the entire city, and are reaping a rich harvest from the ingress of Americans. Houses that two or three years ago rented for only three or four dollars a month, now bring as many hundred for same time.

"Mann's Circus Company, from New York, arrived here a few days ago, and will astonish the natives next week. We have also had a company of sable harmonists here playing the past week."

Since his sojourn in Panama, tickets on board steamers from that port to San Francisco have sold at \$400 for a steerage, and \$700 for a cabin passage.

Mr. G. also remarks, that the basest villainy is practiced by the steamboat companies. He says:—"I have seen much, and felt to the extent of several hundred dollars, the villainous acts of these monopolies, the greatest and basest that have cursed an American community. Here are gentlemen, in a room next to mine, who have been waiting for their turn over three months, and who were assured positively, by the proprietors in New York, that they would not be detained here over three weeks to the extent."

We are well acquainted with the gentleman who communicates the above facts, and know him to be a man of veracity. Persons having good homes, agreeable society, and a sustaining business, do well to count the cost before exposing themselves to such dangers as must be encountered on a trip to California.

Such painful exhibitions of dark depravity, call loudly for the extension of the gospel to those benighted people.

Boatmen on the Western Waters.

A correspondent of the Baptist Banner states, that about 2,190 steam boats arrive at the port of Louisville, Ky., annually. Each boat will average 50 persons, making an aggregate of 109,500 who visit that city yearly. This includes passengers and boat hands,—all of whom are accessible to missionary labor. Having distributed by his own hand, during one year, 35,000 pages of tracts among some 10,000 people, he feels authorized in stating that the field can and ought to be occupied.

Monthly Record.

Ordination.

Wm. C. Wilkes, Eatonton, Ga., May 26.

Constitutions.

At Salisbury, North Carolina, May 26.

At Jamestown, Kentucky, " 25.

Donations.

FROM MAY 1ST TO JULY 1ST.

Virginia.

Rev. J. S. Reynoldson,
agent, 1,130 14

South Carolina.

Wm. P. Hill, agent, 90 00

Georgia.

Treas'r Baptist Convention, 847 55
Collection at do., 20 00
Rec'd of C. C. Tipton,
agent, 38 00
John Hendricks, ag't, 20 00
A friend, 1 00

926 55

Alabama.

Jeremiah H. Brown, per
Jno. Ross, 50 00
Mrs. G. B. Davis, 2 50
John Abercrombie, 5 00
J. M. Newman, 20 00
Dr. B. A. Blakey, 20 00
Geo. Miller, 5 00
Miss Miller, 2 00
Sundry persons, 1 85

106 35

Mississippi.

Rev. Wm. M. Farrar,
agent, 700 00
J. Taylor, per Kimball, 25 00
Harvey Ansley, do., 20 00
Sharon church, 1 00

746 00

2,999 04

BIBLE FUND.

Virginia.

Va. and For. Bible Society, 400 00

South Carolina.

State Bible Society, 43 00

Alabama.

A friend, by B. Manly, 10 00
Do. J. H. DeVotie, 5 00
Rev. Mr. Freeson, 10 00

Texas.

Houston church, 25 00

493 00

\$3,492 04

WM. HORNBUCKLE, *Treas.*

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NO. 4.

SUPERIOR EFFICIENCY OF SYSTEMATIC BENEVOLENCE IN PROVIDING
FUNDS FOR BENEVOLENT ENTERPRISES.

ZACCHÆUS; or, the Scriptural Plan of Benevolence. By Rev. Samuel Harris. American Tract Society. From this excellent little book, one of the premium essays recently published by the American Tract Society, we select the following chapter, as a specimen of the whole, the perusal of which we hope will induce many of our readers to purchase and read the work.

SYSTEM always promotes efficiency. What would become of a man's worldly business, if he managed it without system, never executing a plan or making an investment till solicited, and abandoning labor to the control of impulse or convenience? And can he hope for any better results from a like disregard of system as a steward of God? From such lack of order, what but embarrassment and failure can result to the enterprises of benevolence? And what shall we say of those professors of Christ's religion who show so thorough an understanding of the necessity of system in worldly business, so utter a neglect of it in their contributions to benevolence: who are full of forethought and anxious calculation to realize the utmost of worldly acquisition; deliberate and far-sighted in planning, cautious in executing, lynx-eyed to discern an opportunity of gain, exact to the last fraction in their accounts, but heedless and planless in all they do for charity? Verily, "the children of this world are wiser in their generation than the children of light;" but "the children of light" show no lack of that wisdom, till they come to use property for the benefit of others than themselves.

Systematic benevolence will usually *dispose the giver to increase his contributions.* If a man gives without system, he will commonly give too little. Under the hal-
lowed influences of the closet, let him estimate the claims of a world lying in wickedness, and the means of benevolence with which God has blessed him; let him ponder what amount of charity would be acceptable to God and is demanded by the love of Christ; and it will be strange if he is not convinced that he ought to increase his donations.

It is *more convenient* to set apart money for charity in frequent instalments. He who neglects to provide for his charities until the call for them is made, may find it inconvenient or impossible to raise at the time the one dollar, or the hundred dollars, or whatever sum it is his duty to give. But had he set apart a proportion from his earnings as they were received, he would not be incommoded by giving the sum required. Persons even in the most moderate circumstances, adopting the practice of systematic benevolence, are often surprised at the amount they can give without serious inconvenience.

System will enlarge the amount of money expended in beneficence *by being a barrier against the temptations of selfishness.* Many a man means to answer the calls of charity, but does not weekly or monthly set apart a specific sum as sacred to the Lord. Hence, when he sees some tempting article of luxury, having by

him unappropriated the money which should have been the Lord's, he buys it; when some tempting, though perhaps hazardous investment presents, having the money by him unappropriated, he invests it. Thus, through lack of system, many sums in the purses even of the benevolent are turned aside from the Lord's treasury. Self-interest has the advantage in being beforehand and having constant access to our hearts. Systematic charity helps to put the interest of Christ's cause on an equal footing.

System prevents yielding to second thoughts and withholding a purposed charity. Many a man, under the influence of a charity sermon, or of the teachings of conscience, or of the sight of distress, purposes in his heart to give a certain amount. As the subject first strikes his unbiassed judgment, such an amount seems not too large for the urgency of the case and his own means. But selfishness steps in and argues the point; it presents to the man his various wants, and pretty soon convinces him that the purposed sum is quite too much; then, forgetting Paul's injunction, "Every man, according as he purposeth in his heart, so let him give," he gives little or nothing. But let a man have a fixed plan, in accordance with which he consecrates a fixed proportion to the Lord as regularly as he meets his notes when they fall due, or pays the expenses of his family, and the matter is settled. Here is a breastwork by God's grace impregnable against all the pleading of selfishness.

System increases the contributions by making it more pleasant to give. When a man has no system of charity, every call to give is unprovided for: if he comply, he must give from money which he was expecting to spend otherwise; it is so much taken from what he had reckoned his own; it seems so much dead loss. Hence, every donation chafes him; he is tempted to make it as small as possible; giving comes to be surrounded in his mind with unpleasant associations; he often looks back with regret, when he gives any thing, that he gave so much; and the call of charity becomes repulsive. But when he systematizes his charities and at stated times sets apart to benevolence a sum proportioned to his income, he no longer reckons that consecrated money as his own, or depends on it for the supply of any want. When the call of charity is heard, he is not obliged to take from what he had reckoned his own, but from what was already consecrated to the Lord. He can give both largely and cheerfully, and with no drawback from the blessedness of doing good.

System removes many common excuses of selfishness for "withholding more than is meet:" "I have lately given to another cause;" "I give as much as convenient;" "I have so many expenses;" "I give as much as others."

System increases the amount of charities by forming habits of benevolence. From earliest life, habits of gaining and using money for self have been strengthening, and these consolidated habits have never been overcome. Even in the church the covetous use of property is too generally the habit, the benevolent use of it only an occasional act. And it is but dimly apprehended that the gospel requires it to be otherwise. Hence, the gifts of the church are exceedingly stinted. To remedy this evil, it is necessary to make the beneficent use of property the habit of the christian's life, and thus turn to the advantage of Christ's cause that law of habit which has been all against it. To do this, there must be systematic benevolence. It were the extreme of folly to think of subduing these consolidated habits by desultory efforts—to send up now and then a platoon of light troops against these most massive and well-appointed fortifications of selfishness. We must approach them by well-concerted, persevering siege, till they fall into our hands and the guns are turned against the foe. Mere occasional, unsystematized donations

scarcely make a perceptible impression in subduing selfish and forming benevolent habits. But when beneficence is systematized, the habit of doing good is formed, it moulds the whole life, it becomes second nature, and shows in all its results its efficacious vigor.

These considerations show the duty of christian parents to train their children to the habit of systematically making a benevolent use of money.

One of the greatest difficulties in the way of obtaining an increase of funds, is found in another influence of this same law of habit. Of those who contribute regularly to particular causes, and thus have made an approach to system, a large portion are in the habit of giving from year to year about the same sum. The same twenty-five cents, the same dollar, or five dollars, stands from year to year against their names. The wants of benevolent enterprises increase, the property of the giver increases, but the contribution is stereotyped. The attempt to increase this amount breaks up their settled habits of thought and action. They have never thought that perhaps Christ requires a revision of their whole plan of benevolence. The adoption of the divine plan of frequent and proportionate appropriations would remove this difficulty.

* * * * *

In these various ways the scriptural system increases the funds of benevolence. Were it universally adopted by the churches, nothing but the experiment would show how immense would be the resulting increase. Without expense of collecting agencies, thousands in the churches who now give nothing, would begin to give; and a permanent and growing increase would be realized at once from those who have given occasionally. Then would the channels of benevolence be like "the river of God which is full of water," and the waters of life issuing from the sanctuary with their healing power, would flow as the prophet saw in vision, ever swelling to the ends of the earth.

* * * * *

Let it be further considered in this connection, that *some feasible plan of enlarging the funds of benevolence* must be adopted, in order to realize the hopes of the churches from their missionary enterprises. This is apparent from the difficulty of sustaining these enterprises on their present scale. This deficiency is not owing to a want of means in the church. There is money in profusion for railroads, manufactories, any enterprise which promises a return to self. But where is the money for the Lord? "The great current of christian property is as yet undiverted from its worldly channel. The scanty rills of charity which at present water the garden of the Lord, and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure which still holds on its original course, remind one of the slender rivulets which the inhabitants of the East raise from a river by mechanical force, to water their thirsty gardens; the mighty current meanwhile, without exhibiting any sensible diminution of its waters, sweeping on in its ample and ancient bed."

The aggregate of gifts from its members to the church was probably larger in the times of its greatest corruption than now. When it was believed that salvation might be bought by charity, wealth from the poor and the rich was lavished on churches and monasteries. But as, in the advance of the Reformation, charities with this motive have ceased, the churches have failed adequately to bring in the gifts of gratitude and love in their stead. It should make the ears of him that heareth it to tingle, that in this boasted age of progress, this nineteenth century, less is probably bestowed in charity by the Protestant churches to spread the true gospel through the world, than was given in the darkest ages to heap up the treas-

ures of the church of Rome—that the love of Christ constrains to less valuable gifts than the arts and deceptions of a corrupt priesthood.

But the church is aiming *at the conversion of the world*. It is plain as sunlight that the world cannot be supplied with the means of grace without an immense enlargement of these operations. It was this contrast between the greatness of the enterprise which christians profess to prosecute, and the littleness of the means which they devote to it, that wrung from the godly Abeel the exclamation respecting our missionary work, “If the great God could despise his creatures, it would be despicable in his sight.” There must be some way devised of realizing such enlargement, if the world is to be converted. Nor is the expectation of realizing it vain. The scriptural system of benevolence, generally adopted, would realize it without embarrassment to the church.

Let it also be considered, that when God *by his providence* proclaims, “Behold, I have set before you an open door,” “he openeth, and no man shutteth.” Then, if his church will enter, no obstacles or opposition can prevent her triumph. But if his people will not enter, presently the door is shut; and “he shutteth, and no man openeth.” Ages may pass before, in the revolving cycles of his providence, he will open it again. And when thus shut, the costliest labors of his church are labors where God is not. One day God opens Canaan to the Israelites and urges them to go up, assuring them that the Anaks and the cities walled and great shall not retard them. They will not go. Next day they are all eagerness to go, but the door is shut; the pillar of cloud moves not—they go up only to perish before their foes. All history demonstrates this principle—demonstrates, that as we must follow God’s movements in the circling seasons, would we reap in harvest; so, in the enterprises of benevolence, we must not fall behind the workings of his providence, would we achieve success. When God in his own spring-time drives the ploughshare through the nations, as with such startling energy he of late has done, then must his people cast in the seed of truth; lest, neglecting it, they be compelled to fruitless toil till another spring-time returns. And when the time is come to set the fore-front of liberty and christianity face to face with the hoary forms of Asiatic despotism and idolatry—when God reveals from the bowels of the earth the treasure which he had kept hid for this very juncture, and calls a population together from every land, and a nation is born in a day—then must his church bind the new-born State with the sweet influences of religion, and guide it to the advancement of piety in the earth, or it will lift its young and giant energies to smite her. God’s providence never stands still. His church must move with it, if she would move effectively—if even she would avoid disaster. Hence, the necessity of adopting some mode of increasing promptly and efficiently the contributions of the church, so as to improve at once the precious opportunities which God opens.

It only remains to add, that *the prophecies foretell* that, in accomplishing the renovation of the world, an increase of appropriations to God’s treasury, like what has been urged, will take place. “The daughter of Tyre shall be there with a gift; the rich among the people shall entreat thy favor.” “The wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD.” “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, to the Holy One of Israel.” “I will shake all nations, and the Desire of all nations shall come. The silver is mine, and the gold is mine, saith the Lord.” Psalm 45: 12; Zechariah 14: 14, 20; Isaiah 60: 9; Haggai 2: 7, 8.

Thus the necessities of benevolent societies, the claims of a ruined world, the

indications of Providence, and the predictions of the Bible, unite in demanding a great increase of benevolent contributions. These contributions, as now usually conducted, warrant no hope of realizing this increase. But the general adoption of the scriptural plan of frequent, systematic, and proportionate charities, will easily meet the demand.

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

The extracts which we present from the journal of brother Shuck, possess more than ordinary interest, and we are sure will be regarded by the friends of missions as affording great encouragement to their prayers and efforts. May the united supplications of God's people ascend in behalf of the hopeful inquirers mentioned by brother S.

It will be seen that the journal contains a description of the services on the occasion of the dedication of the new chapel to the worship of Almighty God. Oh! that from within those walls may go up to heaven, hymns of praise from many, many thousands of redeemed Chinese!

Visit to the Out-station.

Feb. 24, Lord's day—At Oo Kah jak: Found the teacher had secured the names of four new pupils for the school. Held three services in the school-house, and as usual examined the children upon the facts and fundamentals of the gospel. I cannot but feel encouraged about them. During the day visited seven other places and addressed the people, giving tracts to those who could read. Our out-station is the centre of a wide and glorious field of operations and promise. If we can only manage to keep it up vigorously and prayerfully, we can hope for a blessing from on high ere long. The whole of that region is accessible, and the people everywhere friendly. A wide door is indeed here thrown open to us right in the very heart of the country.

Hopeful Inquirers.

Among the other places visited was the old inquirer Sen Seen Sang. He still appears well, uncommonly so. He told me he regretted that none of his people would believe on Jesus, that their hearts were hard, that even his own sons

and grandsons refused to believe. He spoke to the people in my presence. After I had engaged in prayer, he told Wong, our Joo chow disciple, who was along with me, that he noticed Shuck Seen Sang never used a book when praying, but that he found it difficult to make the words of prayer which were in his *heart* come out of his *mouth*. I then spoke to him in hearing of the people on the nature of prayer. I could not say that the old man is not a christian, and yet I am not fully satisfied that he really and in truth is one. May he indeed receive the Holy Ghost.

Kong Seen Sang, my teacher, is also one of our inquirers, and I visited his family to-day, and although my visit to them was unexpected, they knew it was Lord's day, and I felt truly thankful in finding no signs of any kind of labor going on. The teacher himself I left in the city, and had I even found the family at work, I should not have regarded it as a matter of great surprise, seeing that the power of habit with this people is very fixed and strong. To get the people, however, to keep from all toil and handicraft on the Sabbath, will be a most difficult thing.

Lok Seen Sang, the teacher of the school, is also numbered among our inquirers, and he is growing in knowledge, and I think is taught by the Spirit. Wong had conversation with him at his own house, and he thinks he is a sincere man. From all I can see and find out, the truth does really seem to have taken hold upon his heart. But such cases always cause me much anxiety, lest I may be deceived with regard to them.

A Chinese is so very peculiar in heart and mind and habit, that with every possible precaution, it sometimes turns out that what we hoped was a work of grace was not. After all the labors of the day and night were over, Wong and I bowed in prayer together in the boat; and during the night, with a favorable tide, bent our course toward the city.

A Chinese Tea Tavern.

Among other places we visited, was a Tea tavern, which is located by the side of the public road, between Shanghai and the great market town of Cherpoo. Here pedestrians can sit down and rest themselves, when wearied with their journey, and for a few cash (not a half cent) get a cup of refreshing tea, which of course they prefer without sugar or milk. At this place we found quite a number of persons, to whom I and Wong both spoke touching the great salvation. We found four gamblers here at one of the tea tables, engaged at their dirty work. I spoke pointedly against this vice, whereupon the bystanders exclaimed, "the words of the teacher are good words, and gambling is a bad custom."

Dedication of the new chapel at Shanghai.

March 3, Lord's day.—With sincere humility, and at the same time with heartfelt thankfulness to the great Lord of the harvest, I am permitted to report the dedication of our beautiful new chapel, within the walls of the city, this day at 3 o'clock in the afternoon. A rain storm was upon us throughout the day, and yet the whole lower part of the house was filled, there being it is said an audience of well nigh 500 people, who gave us quiet and respectful attention. Many of our missionary friends were present, and many more would have been there, male and female, but for the excessive inclemency of the weather.

Bro. Percy, who was to have made the closing prayer, was seriously poisoned a few days ago by the paint, and was unable to be out. Brother Yates commenced the services by delivering an

address and offering prayer; then a portion of the dedication services of Solomon's temple was read, from 1 Kings, 8 chap., in a clear, distinct and interesting manner, by Lok Seen Sang, the teacher of our mission school in the country. This done, I attempted a discourse on the advent of Christ, its facts and design, (2nd chap. Luke), and closing the whole with prayer. For some days my mind has been in an excited state, in view of the fact of the chapel being at last completed; for I could hardly realize that this long cherished plan of honoring my Master in China was indeed finally accomplished, and when the moment came for me to hold forth, I found myself not altogether in a fit state to do justice to myself, to my discourse, or the occasion. Most fortunately, I had the close and quiet attention of the audience, and we have been gratified to find that the entire services of the occasion, all which of course were in Chinese, have made a favorable impression.

We do, indeed, from our hearts dedicate this house unto God, to that Lord God of Israel whom Solomon, in his dedicatory prayer, declared "the heaven and heaven of heavens cannot contain." It has just been about four years since the first collection for the erection of this building was made, and when I look back upon all my past travels, and toils, and prayers, and anxieties, and disappointments, in connection with it, and at last to see the work completed, and blessed with the privilege of proclaiming within its walls the glorious truths of the gospel to listening multitudes of the perishing heathen,—the circumstances fill my heart with emotion, and with gratitude to God, and tears involuntarily start into my eyes! "O Lord, my God, hearken unto the cry and to the prayer which thy servant prayeth before thee to-day, that thine eyes may be open toward this house night and day." And O, could such a thing have been possible, how delighted I should have been for every member of the Board to have been

present, together with all the kind contributors to this chapel, throughout the great south and south-west, that they might have beheld the peculiarity of the upturned countenances of the multitude as they gazed upon Lok Seen Sang when he read in their own language the words (1 Kings 8, 23), "Lord God of Israel, there is no God like thee, in heaven above or on the earth beneath, who keep-est covenant and mercy with thy servants that walk before thee with all their heart." Our prayers are indeed unto the covenant keeping Lord God, that he would bless the services of this house we have built for him.

It has been a day which will not soon be forgotten by us all here. Indeed, the successful completion of such a chapel, might well be regarded as an important era in the history of any mission. We have now two of the finest positions for preaching in the whole city, and both in successful operation; successful I mean, as far as our being moderately able to preach understandingly to the people in their own language, and in view of the encouragingly large numbers who listen to our instructions. And will not the churches make unceasing prayer, in behalf of our feeble endeavors, unto the Holy Spirit? No results of any of our labors will gladden our hearts, unless the Spirit's influence be poured out; and will not the Spirit descend in power in answer, if our brethren in the churches at home will but join us in constant, holy, wrestling prayer? Our being able to preach to this people, and having commodious chapels in which to preach, and listening crowds in attendance upon our ministry, must only be regarded as details of a positively aggressive attack upon the powers of darkness, but there is no downright success, no actual victory won, *until souls are converted*. The very vantage ground we have gained demands an increase of vigorous effort, and should prompt us to a still stronger crying unto the Lord of hosts, that he would make bare his mighty arm and cause the hard

hearts of these heathen to submit to the Lord Jesus.

At nine o'clock, conducted the Chinese Bible class as usual. At eleven o'clock, preached to a goodly assembly at the Kong shoo dong. At 3 P. M., attended at the opening of the Sung way dong (the new chapel), as I have above stated. At night, preached again at the Kong shoo dong to a fine congregation, and returning home about 9, closed the work of the day with a service in my study.

I will send you a full description of the new chapel next mail.

Pleasing Incident.

12th March—Large congregation at Kong shoo dong to-night. It is not often that any one speaks out loudly during the time of preaching, either to make inquiries or objections; but those who seem interested frequently come up to the pulpit at the close of the discourse and have a talk. While using some closing appeals, however, and detailing the consequences of true faith in Christ, I observed, "Ah, but you will not believe;" whereupon one man called out with serious earnestness, "Yes, I believe." "But," said I, calling out loudly, "to believe with the lips is not sufficient." He instantly exclaimed, "Goo sin long seang sin." "I believe with the heart." It was to me a rather pleasing interruption, and working up his thoughts into my discourse, I proceeded to the end, all the people listening quietly and with attention.

Large congregations of Natives.

14th, Thursday—Preached to a congregation of three or four hundred this afternoon, at the Sung way dong. Laboring under a very severe cold, with some fever, I was compelled to contract the services. The people gave close attention. About two hundred of them had never heard Christ preached before, and thought it something strange indeed, when told that the religion of Christ was from heaven, but the religion of idols came from perdition, and those who wor-

shipped them would surely dwell there forever.

15th—Preached to-night at Kong shoo dong,—a good congregation being in attendance. Our friends at home may sometimes wonder why we cannot report more converts. To secure converts, much, and continued, and patient, preaching and teaching are requisite. This we are constantly trying to do, day and night, with humble reliance upon the Master's promised aid. We believe that fruits will be seen, if we can only labor on with persevering faith and untiring devotion. But do our brethren at home hold up our hands? How is the monthly concert attended? If our brethren at home will often, in behalf of our labors, offer up importunate, believing prayer, God will answer them, and results glorious and encouraging will be witnessed in connection with our preaching and teaching at Shanghai.

17th, Lord's day—Again enjoyed the privilege of preaching to congregations in the Sung way dong, varying from five hundred to seven hundred! Truly has the Lord favored us in giving us such a large and pleasant place in which to preach, and such unprecedentedly large congregations to listen to our discourses. Not being very well to-day, I did not go to the Kong shoo dong, but confined myself to two sermons at the Sung way dong, and evening service in my study. Bible class met, but only had a prayer.

Proclaiming the new Emperor Han Foong.

April 1st, 1850—Attended to-day at the temple of the god Kwan te, within the walls, to witness the ceremonies of proclaiming the new emperor of China, Han foong. In my last I mentioned that the title of the new emperor was Sze hing. This was the impression when I wrote, but it was a mistake, which do me the favor to correct. The official document, a copy of which I now have in my possession, settles the title definitely as Han foong.

Large crowds had assembled at an early hour in the spacious courts of the temple, which is on the same street with and only a short distance from our new chapel. About ten o'clock, criers announced the approach of the Mandarins. The imperial proclamation to be read was enveloped in a large yellow roll, and placed in a handsomely gilded sedan chair, which was borne by four bearers. All the Mandarins first entered the outer court of the temple, and descending from their sedans kneeled in two rows, while the proclamation passed between them into the second court. Here it was taken from the chair by one of the Mandarins, who raising it high with both hands took it, and kneeling on the steps of a pavilion, gave it into the hands of another person, who deposited it in front of a gilded imperial shrine. The pavilion was decorated with yellow silk, yellow being the imperial color. The inscription upon the shrine I observed was *Man suy, man suy, man man suy*,—Long live the Emperor, long live the Emperor, long, long live the Emperor!

All the Mandarins now came to the wide threshold of the court, arrayed in the very costly garments and caps which they are required to wear when in audience with the emperor. When duly arranged, with their cushions before them, a *Le sang*, master of ceremonies, raised his hand, and called out in an elongated tone, *Kwei*, kneel, when the Mandarins all gravely fell upon both knees. He then exclaimed *Kir sir*, bow the head, which the Mandarins did respectfully three times; when at the word *hing* they all arose upon their feet. They continued to follow the words of the master of ceremonies until they had knelt three times and bowed the head nine times. This done, they continued on their knees while the same Mandarin again went and knelt on the steps, and having received the proclamation, proceeded to a platform upon which was a table, and read it aloud in the hearing of the multitude. When he had finished

the reading, it was in the same way as before re-placed before the shrine, and the reader took his station among his fellow-officers. Again bowing, the master called to them to arise, and then called out *tay pan*, retire.

There were twelve or fourteen Mandarins, and all clad in such robes the richness of which I have never before seen equalled. The multitude seemed perfectly listless and indifferent. I was myself deeply interested, for the ceremonies were rather imposing, and the proclaiming of a new emperor of three hundred and sixty millions of people, no ordinary event. Mighty indeed to this people may be the consequences. The Prime Minister is also dead, and Keying, of whom I wrote you, is now in one sense the head of the empire. May God rule in the judicial councils.

I have a copy of the officially announced will of the late emperor, a translation of which I am preparing to send you by this mail.

Description of the Chapel at Shanghai.

Plans and specifications for the building were drawn, and kindly presented to me by Mr. Walters of Philadelphia, the architect of Girard College. They were very nearly like those drawn by the same architect for the new Baptist church in Norfolk, Va. In Shanghai we could not secure a lot sufficiently large in a good location, with the amount of money at our disposal, so that we had in some respects to deviate from Mr. Walters' drawings.

The edifice is of Gothic architecture, and constructed entirely of brick, plastered within and without. The outer walls are colored light brown, the inner walls a light orange. I have sent specimens of the different kinds of bricks used to Richmond. The side walls are thirty feet high to the eaves, with a parapet on the sides four feet high above the roof. The pinnacles of the buttresses run up to the top of the roof. The auditory is

about sixty feet by forty within, with galleries on three sides. The galleries are reached by two flights of stairs, from small rooms on either side of the tower. The floor is of Singapore planks, and four feet from the ground. There are two aisles, but only one great door of entrance. The baptistry is ten feet long, eight feet wide and five feet deep. The pulpit is based upon the baptistry, and ascended by steps on each side. It is four feet from the floor, and a handsome desk stands before the preacher. On each side of the desk stands a Gothic candlestick six feet high, both of which, with the desk, can be removed when the baptistry is required. In front of the pulpit is a platform ten feet by six, with a communion table upon it. An arch supported by columns, adorns the wall behind the pulpit, and in the recess formed by this arch, hang the Ten Commandments, in large Chinese characters, in full view of the congregation. The auditory above and below, is lighted by ten large windows with high pointed arches, all glazed with English glass. The seats, and indeed all the wood work of the building except the windows, are painted a glossy chocolate color. The windows are white, the venetians green. The tower is seventeen feet square inside, built in with the main building, and rises upwards of eighty feet. The plan called for a spire on the top of the tower, but which we have omitted. The first floor of the tower is reached from without by circular stone steps, and forms the vestibule to the chapel. The second is a room for books, for study, and for meeting inquirers and others, and is lighted by a large diamond window. The third floor is the belfry, and has a high window with venetians on each of its four sides. The tower displays eight buttresses, and has a parapet all around, above the eaves, between the pinnacles. So level is the country round about, that from the top of the tower an unobstructed view of between thirty and forty miles can be had. The galleries we reserve entirely for females, and the

plan works well. For the past few Sabbaths between twenty and thirty women have attended public preaching here. The location of the chapel is regarded as most satisfactory. Our congregations average about from three to seven hundred, and give encouraging attention.

And now will our brethren and sisters at home, not pray earnestly that God's blessing may rest upon the services in this chapel?

J. L. S.

Africa.

The Bassa Tribes.

One of our missionaries has furnished the following article on the government, laws and customs of the Bassas. It affords shocking evidence of the degradation of this people, among whom we are endeavoring to introduce the gospel of the Redeemer:—

Government and Divisions.

The Bassa tribes are divided into petty kingdoms, each governed by a king and chief, who exercises the office of Chief Magistrate. These kingdoms are again divided into small districts, which are governed by petty chiefs, who are also magistrates, and allowed to decide all petty cases occurring within their districts. Matters of importance are taken to the *big town* or capital, to be decided by the chief magistrates, the petty chiefs sitting as associates. The kings and head men, are generally very tenacious of their rights, and will not by any means suffer them to be infringed. Before a man can be regarded as a citizen, or allowed to hold any office, he must be initiated into the devil bush, which is equivalent to taking the oath of allegiance.

Laws.

There are no regular sets of laws, excepting those governing *devil* matters, or capital offences. Petty offences are decided by precedent, or according to the circumstances of the case.

There are some customs among these tribes, for the violation of which, a fine may be levied, but these cannot be strict-

ly regarded as law, unless it be, that they be regarded as law growing out of custom; as for instance, if a man meets another, and presents his left hand, he subjects himself to a fine; or should he salute a king without bowing upon one knee, or coming into an assembly, (if he be a stranger,) without bowing upon one knee, and wait to be invited to draw near, or hand a king or chief a pitcher or jug of spirits, without tasting it first, in the presence of the chief, and many other customs, for the violation of which, fines may be imposed. But these we pass over, in order to notice more particularly the *devil laws*, as they are styled:

1st. Profound secrecy in all matters pertaining to the devil bush, is enjoined upon all persons who are initiated. Penalty—death.

2nd. Murders are forbid, or the shedding of blood in any way, unless in war, or by order of the grand devil, except in cases of slaves; a man may kill his slave at pleasure, without any dread of punishment.

3rd. Treason against a king or government.

There are other offences which may be tried and decided in the devil bush, but which are not exclusively confined there. The devil laws are rigidly observed. In all instances of violation, capital punishment follows. The devil must be satisfied, who at the violation of his law, is regarded as highly incensed.

In all devil cases, or cases belonging to the supreme court more properly, due notice is given by the sub-devil, who acts in the capacity of high sheriff, to the parties to be tried. On the day of trial, the parties meet in the devil bush. This is consecrated ground; none are allowed to enter, but those who have been initiated. The chiefs and head men, take their seats as judges, the chief justice keeping himself all the while from view, but at the same time where he can hear all that is going on. The court being organized, care is taken to see that none have appeared with weapons. This being done,

the charges and specifications are set forth, and the parties required to plead to them. The pleadings very frequently continue for a week or more. The parties being through, the chiefs and head men, retire to a short distance from the prisoners, (but in hearing of the grand devil or chief magistrate,) for consultation. No jurors are allowed. The decision of the court is in every case final. The judges may be a day making up their decision, to give it the appearance of mature deliberation, but it is not so; the decision is in all cases understood by the chief magistrate, or grand devil, previously, who, as stated above, is concealed from view. The judges return, but never attempt to give their decision, until they have heard the decision of the grand devil. Profound silence is observed for a while; suddenly a low muttering commences by the grand devil, who is still concealed. Several questions are propounded by him to the judges, one of whom always acts as interpreter. These questions being answered, he proceeds to give his decision, to which no objection can be raised. The party condemned, is immediately secured by vines, and made to sit down on the ground. If a fine is to be paid, he must remain until the whole of his property is brought, and if insufficient to pay the amount, must give security for the balance, or be sold. If death is pronounced, as in cases of wilful murder, the whole of the family, and even all the inhabitants of the district to which he belonged, is implicated; and while the actual perpetrator is made to suffer death, the others are made to pay a fine amounting to all that they are worth. The sentence of death being pronounced, the prisoner is taken out and killed immediately. No blood is to be shed in the devil bush, consequently, the head of the man to be killed, is sometimes placed between the fork of a tree; two men lay hold of his body, and walk around until his neck is broken; or the neck broken by striking the prisoner on the back of the neck with a club. Where

two or three persons are sentenced to death, they are allowed to sell one to pay the cost of court, but he must never again be seen in that district, and especially by a woman. None dare shed a tear for those who are killed in the devil bush, not even a mother or father. Women are kept ignorant of devil matters, or if they are acquainted with them, they dare not let it be known, or they are immediately put to death.

It appears to be the policy of heathen nations to keep women in ignorance, and treat them as slaves instead of wives.

Whatever laws are enacted in the devil bush, are heralded through the country by one of the sub-devils, who is not to be seen while, in the act of proclaiming them. Wars may be stopped at the discretion of the grand devil, who need only send one of his subordinates, and demand a suspension of further hostilities. Any person refusing obedience, subjects himself to capital punishment.

Should a devil-face, which is a mask worn over the face to alarm women and children, be thrown into a town so as to be seen by a woman, the whole town is devoted to destruction, with all its inhabitants.

Witchcraft.

The belief of witchcraft is prevalent, not only among the Bassas, but all the African tribes. Persons are supposed to be capable of transforming themselves into leopards, serpents, or anything they please, whenever they wish to commit depredations, such as theft, murder, &c., or by other means, cause sickness, death, or poverty. All accidents, sudden deaths, failures in business, etc., are regarded as the effects of witchcraft. Persons accused, are tried by ordeal, which is drinking *sassy wood*, a poisonous bark boiled, the application of iron, heated to redness, to the bare leg or tongue, or plunging the arm in boiling water or oil, above the wrist; if the person escape unhurt, he is supposed to be clear of the charge, if otherwise, he is guilty. When the suspicion does not rest upon any person, nec-

romancers are employed to point them out. These necromancers are great imposters, and practice great impositions upon the credulity of the people. They may be seen fantastically dressed, throwing themselves nimbly about, performing feats worthy of the most dexterous theatrical performers, using language which cannot be understood, with a view to deceive.

Polygamy.

Polygamy is prevalent. No man is regarded a gentleman, who has not ten or twenty wives; some men of influence have as many as fifty or sixty.

Gri-gri or Idols.

Gri-gri or idols, may be seen in almost every village. These are prepared by necromancers, and are said to possess the power of preventing difficulties, witchcraft, disease, death, and assist in making one rich, and even to prevent a man from being shot in war. They are consulted in matters of importance. The writer once saw a man prostrated on his face before one of these idols, and remonstrated with him against such a vile practice. The poor man seemed to be fully convinced, that an inanimate substance could not hear or perform anything, but resorted to the general reply, "he be country fash."

Liberian Mission.

The most recent intelligence from our stations in Liberia, is contained in the following extracts of letters from Bro. John H. Cheeseman:

EDINA, April 9, 1850.

The school under my supervision, is well attended, and the children are improving finely. My native youths would astonish you, were you to hear them recite; they are interesting, and should be encouraged. They are select children—the sons and daughters of chiefs and influential men. I was rather afraid when I saw the amount of appropriation for native boarders, that I should have to dismiss some, but have since concluded to

dismiss none, unless compelled. I will make all the sacrifice I can, consistently with the demands of my family. I have now fifteen natives in my family, that is, boarders; for three others I must solicit a donation of clothing. Will not a number of sisters undertake to provide clothing for them? I mention sisters, because they are always full of good works, and the most forward in any benevolent enterprise. Please see to it for me. Bro. S. G. Day has been with me for a long while, is eminently useful as an assistant, and is a devoted christian. We hope to raise up many such, believing (with you) that they are to be the future evangelists of Africa, for which we labor and pray.

Our little church is much revived; five have been received and united to the church recently. The Methodists have made strenuous efforts to gain the entire population, but have failed. The Baptist cause is on the advance, and rapidly increasing in influence. The Methodist E. Church is well furnished with men to labor in this place; they have one missionary and four local preachers. I am here alone, and my labors greatly divided. I trust in my Heavenly Father, and though at times I feel I cannot long continue to preach so constantly, yet the cause is God's, and he can, yea, will give strength. The Methodists sometimes rail out against us, but I pursue my way, endeavoring to preach the plain truth, studiously avoiding controversies. The Baptist cause will prosper. The natives are unwilling to be sprinkled or poured upon, and if induced to join the Methodists at all, must be immersed. Great hopes are entertained for Africa. Our most sanguine expectations a few years ago, are more than realized. The natives baptized, gave very intelligent views of the work of grace wrought in the heart. I regard it as a matter of the highest importance, that in the great doctrine of regeneration, they be correctly taught, lest they mistake the shadow for the substance. Some of my youths have been very serious, but I am apprehensive that

as yet they are not sufficiently enlightened.

I have just received a letter from Bro. B. J. Drayton. He seems much encouraged. He writes, March 14: "The Lord has greatly blessed us; seven are baptized, and seven more are waiting to have the ordinance administered."

On the 22nd of April, brother Cheeseman again writes as follows:—

After writing from Bassa, I received several letters from brethren of different churches in this county, which induced me to make my visit rather sooner than I intended, especially as it would at the same time afford an opportunity of laying before you more particularly the state of the schools and churches in this county.

On the 15th inst. I left Bassa on board the brig Delaware, Capt. A. Forsyth, and after a very pleasant passage of 24 hours arrived at Monrovia. Soon after my arrival, I visited some of the official members of the church, to ascertain whether they had decided as to the person whom they would receive as pastor, and found them undecided, for reasons which they have been pleased to make known to you in their correspondence, which will supercede the necessity of any further notice from me. I am greatly anxious to see this church favored with a pastor, as I am fully convinced from what I have personally observed, that unless a pastor is procured soon, the church must decline.

New Virginia.

April 17.—To-day I visited New Virginia, examined the school and found it in excellent condition—the children are certainly improving finely. The teacher is attentive and takes deep interest in the school. Visited the receptacle after school, and conversed some with the new emigrants, urged the propriety of repentance upon those who were unconverted, and it is to be regretted that the majority are of that class. The number of children now at Virginia to go to school, are

118, which will render it necessary to have another teacher or an assistant. I have advised that the larger classes be made to assist until some provision further can be made. In the evening, I preached from St. John's gospel, 3rd chapter, 7th verse—fine congregation. After preaching, made arrangements for a protracted meeting, to commence on Friday, the 26th inst. The chapel at Virginia is in quite a dilapidated condition, and unless the brethren can be assisted, they will soon be without a house of worship. They applied to brother Day and myself, but we could not render them any assistance, as no appropriations for such purposes have been made.

Louisiana.

Visited this place to-day, the 19th, on my way to Millsburg; found the brethren much concerned about the school. W. A. Johnson has resigned. I promised to see the vacancy filled as soon as a competent person can be employed. I have a brother about 27 years of age, a member of Providence church, who is fully competent to take charge of the school, if he can be persuaded to quit his present occupation. He promises to give an answer soon. If he consents, the school will again go into operation.

Millsburg.

I arrived at Millsburg about 2 P. M., and proceeded immediately to examine brother Peal, referred to in our report, and finding him qualified, appointed him to the school, which will commence on the 1st of May. This young man was once employed as teacher by the M. E. mission, and gave full satisfaction. In the evening I preached to a crowded audience, from Acts, 8th chap., 38th verse. The church enjoys much peace and harmony.

Left Millsburg this morning, the 20th, expecting the packet would sail, with an intention of writing; but on my arrival at Monrovia, found she would not leave until Tuesday.

Sabbath, the 21st.—I preached in the

forenoon, and in the afternoon listened to a discourse from Rev. Mr. Hoffman. In the evening I again preached. The congregations to-day, said to be better than for the last two months.

The school at New Georgia is doing well. The teacher, brother Stewart, is quite attentive and much beloved. He will likely take in some native scholars as boarders; until then, no draft will be drawn for the amount appropriated for that purpose.

CORRESPONDING SECRETARY.

The severe and protracted illness of the Corresponding Secretary will account for any delay in answering communications, and any deficiency of editorial matter in the Journal. We trust that our respected brother is now convalescent, and that in a short time he will be enabled to resume the arduous duties of his office.

The Concert of Prayer.

Are the churches regularly observing the season for the concert of prayer? Do all the professed disciples of Jesus—all the professed lovers of the missionary cause—attend these most interesting and important meetings? These are important questions. Verily, the observance or neglect of united prayer for the spread of the gospel, involves the prosperity or bareness of the church at home as well as the salvation or eternal destruction of millions of the poor heathen. Brethren, meet together and pray—pray for the glory of Christ—remember what you owe him. Pray for the heathen—consider their dreadful condition here, their doom hereafter, without the gospel. Pray for your brethren and sisters, toiling, suffering, dying in heathen lands. Pray for “more laborers.” You really cannot know what a harvest is perishing, or you would not, could not, if you have any of Christ’s spirit, be so indifferent. But ask “the Lord of the harvest,” he *will* hear your prayer. Pray especially that some of the right spirit may be infused

into your own hearts, that the slumbering church may be aroused, that her cup may run over and supply the destitute nations of the earth. If you would be guiltless of the blood of souls, pray believingly, fervently, perseveringly. Then shall God hasten the glad millennial day.

Our Agent in Georgia.

The following letter appears in the Minutes of the Georgia Baptist Convention, addressed to the Moderator at its late session. Brother Ball has labored with great success, and has had the liberal co-operation of the Baptists of Georgia:—

Dear Brother,—I should do injustice to my feelings were I not to avail myself of this opportunity to assure you and this Convention, that the fraternal kindness with which I have been received by the friends of the missionary cause in Georgia, and the readiness of hundreds to co-operate with me in my plans to advance the Redeemer’s Kingdom, is most sincerely appreciated:

I came almost a stranger into this State, one year ago, and although I have traveled more than five thousand miles among the churches, visited more than eighty congregations, and preached more than two hundred sermons, I have never failed to meet a cordial reception. All have aided me to some extent, in the objects of my mission, and some have done nobly. About \$5,000 have come into the treasury of the Foreign Mission during the year that has just now closed, from those whose piety and zeal in the Saviour’s cause, I shall ever delight to call to my recollection.

I am, dear brother, yours truly,
ELI BALL.

Systematic Beneficence.

There is perhaps no subject now claiming the attention of the christian world, at the same time more important, and yet more neglected, than that which heads this article—systematic beneficence. We have had Harris’ “Great Commission,” and his incomparable “Mammon;” “The Evils of Covetousness,” “The Philosophy of Benevolence,” and many other

works well calculated to excite christian liberality. But a book forcibly urging *system* in benevolent contributions has long been a desideratum. Such a book has recently been published by the American Tract Society, entitled "Systematic Beneficence." It contains three premium essays, each of which in a different, yet all in a forcible, practical way, discusses this subject. A chapter from one of these essays, we publish as the leading article in the present number of the Journal. It is our candid opinion, that nothing so good, so much needed, has been issued from the press for a long time. Were the book generally circulated and read, we believe a new state of things would take place in all our churches. The book is interesting—spirited. Whoever reads at all would be pleased with it. It is in every respect a valuable addition to our christian literature, and the gratitude of the religious public is due for it to the amiable and talented authors, and to the excellent and efficient Society by which it is published. We commend it to all, and suggest especially, that pastors, and agents for benevolent societies, secure a good supply for distribution.

RECENT INTELLIGENCE.

The following letter from Bro. Shuck received by the last overland mail, contains the latest intelligence from our brethren at Shanghai. They are prosecuting their labors with commendable zeal, and with a prospect of soon witnessing the divine blessing in the conversion of souls:

APRIL 15TH, 1850.

My dear brother,—The steamer leaves at once for Hong Kong, with the Shanghai mail, to be put on board the Royal Mail steamer, which leaves Hong Kong with the "overland," on the 24th inst. The steamer's leaving Shanghai so soon, is unexpected. I had intended to report myself to you by some few journalizing notes, but this sheet must suffice this mail, as I have indeed been much pressed during the past month. The public

preaching on Lord's day, week days and nights, have been owing to my uninterrupted health, kept up as usual. We have not been left without encouragement in our work, although we are very feeble, the most of us, and assuredly *very few* in number. Never yet in one single instance, have we had a small congregation at the new chapel, (Song Way dong,) no matter what has been the state of the weather. At the old chapel the congregations on afternoons and at nights, have invariably been good. What much encourages us is, that we begin to see familiar faces in our congregations. Many enquiries, both oral and written, have been propounded to us during the month, touching the new religion. The three enquirers we believe are growing, but we do not exactly feel like baptizing them yet. A female connected with our family, seems really a sincere enquirer after the truth of the gospel, and has been so for some time, although I have not mentioned her to you.

I believe more pointed, plain and personal preaching and teaching, have been put forth by us than usual. Our hearts are indeed lifted up in prayer for the Holy Ghost, because we really do desire to do some reaping. Do the brethren of the churches specially pray for the outpouring of the Spirit's influence on our work and labors at Shanghai?

The new chapel and school-house combined, now in course of erection at the out-station, is nearly half completed. The school there, and the one in the city, under brother and sister Percy, both progress. We are very desirous of having one more on our own premises.

At our last mission meeting, we decided to prepare and publish a series of short and pithy sheet tracts for distribution to every member of our congregations, and in our region. The cost will be trifling. I have prepared two and put them to press. You shall have specimen copies per ship. And by next ship I hope to send you the translation of a good

letter I have just had from Yong Seen Sang at Canton.

We deeply sympathize with the Board in the new and trying affliction which again has befallen the Canton Mission, in the demise of Mrs. Whilden, and the return of Mr. Whilden to America. Bro. Whilden must soon return; he is greatly needed. We shall send you copies of our resolutions on this mournful subject. The Lord have mercy and spare his servants among this great people. Let us not be discouraged, but trust in the Lord and go forward.

Faithfully and affectionately,
J. LEWIS SHUCK.

Resolutions Relative to the Death of Sister Whilden.

The following resolutions were adopted by the Board at its last meeting, relative to the death of our lamented sister Whilden:—

WHEREAS, intelligence has reached this Board of the death of sister Whilden, wife of Rev. B. W. Whilden, one of our missionaries at Canton,

1. *Resolved*, That painful as is this providence, we bow in submission to the divine will manifested in her removal.

2. *Resolved*, That our gratitude is due to God for the grace by which she was sustained in her last hours, and the eminent example she has given of devotion to the gospel of Christ as a missionary and a christian.

3. *Resolved*, That we deeply sympathize with her bereaved husband and relatives in the loss they have sustained, and pray that in their affliction they may be sustained by the power of the Holy Spirit.

Donations.

FROM JULY 1, TO AUGUST 1.

Virginia.

Va. Bap. For. Miss.
Soc. per Dr. Wotham, tr., 133 51

South Carolina.

Mountain Creek ch., per Jas. Sheppard, 27 35
St. Helena Bap. church, per Dr. L. Reeve Sams, \$12 48 of which, is for African missions, 142 29

169 64

Florida.

Quincy ch., contributed by Mrs. Martha Gibson to Rev. Mr. Bowen's support in Africa, 20 00

Alabama.

W. R. Fleming \$10,
W. M. High \$5, M. R. Brassfield \$5, R. Fleming \$5, P. Burt \$3, N. J. Wynn, \$1, per Rev. M. B. Clement, 29 00
Cubahatchie ch., Macon county:
Contributions by the ladies and others of that church to aid Rev. Mr. Shuck to complete his chapel, per Wm. Cloud, 25 00
Bap. Convention, fifty dollars of which, contributed by J. H. Brown, Esq., 52 00

106 00

Kentucky.

Elder S. Ray, for African mission, 50

Arkansas.

Subscription by Rev. Ro. Pully and wife, to be divided between African and China mission, 2 00

Missouri.

Second Baptist ch., St. Louis, per E. P. Perkins, Esq., 189 46
Do. monthly concert, 83 66
Rev. J. B. Jeter, St. Louis, on acc't copy right Memoirs of Mrs. Shuck, 16 00

289 12

\$718 77

ARCH'D THOMAS, *Treas.*

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

ARKANSAS.

Batesville.—Rev. P. S. G. Watson's Report.

As I reside in Batesville, I preach here when at home. The Baptist church at this place is a feeble band, and needs the undivided services of a minister all the time. This is the most important point in this section of the State.

Rock Spring is a small church, and had well nigh come to naught. During my last visit, seven were added to the church by letter. The prospect is much more encouraging. They need attention.

Elizabeth, Jackson county, has a Baptist church consisting of 13 members, with a good prospect of additions. I have promised to visit them again in August.

In Searcy, the seat of White county, a Baptist church called *Shiloh* was organized a few weeks since, which numbers 22 members. Others will unite with the church soon. Elder John Good has been chosen pastor.

I have an appointment to organize a church in Jackson county the second Saturday in August, in a neighborhood where they are able and willing to aid in sustaining the cause of missions. In my travels I have met a few anties. But when the subject was presented clearly to their minds, they have almost, without exception, closed in with the plan of missionary effort.

Arrangements are being made to organize an Association in an entirely new field. The foundation is laid for the permanent establishment of churches on mission principles. Though we may not realize much in funds this year, yet our members are waking up to the justice and importance of sustaining the ministry. I doubt not, in due time, they will be both able and willing to aid in sustain-

ing others, as others are now sustaining them.

Your draft came safely and greatly relieved my necessities. Many thanks to the Board for their appropriation, and to that benevolent Being who disposed the hearts of brethren to contribute to our wants.

TEXAS.

Marshall.—Rev. Jesse Witt's Report.

During the quarter I have baptized eight colored persons, and had one new meeting-house opened for worship. I have devoted more than a usual amount of labor for the special benefit of the colored people. I take much pleasure in the work, and have much encouragement to prosecute it. Large congregations assemble and attend with order and seriousness on my ministrations. My method is to read and expound the scriptures to them. Those who profess conversion seem to entertain very correct views of themselves and of the plan of salvation.

We have some most valuable brethren who labor and pray for the peace and prosperity of Zion, and our cause is gradually gaining ground; yet the general apathy and worldliness of professing christians, is cause of humility and lamentation.

GEORGIA.

Clopton's Mills.—Rev. J. H. Clarke's Report.

I have aided in the constitution of a church at *Eatonton Factory*, consisting of 60 members. After the organization, a church conference was held, and a door opened for the admission of members. Three came forward and related what God had done for their souls, and were baptized. A gracious revival followed, and one night 24 young persons came forward for prayers.

In Jasper county the cause of temperance is advancing rapidly. A Division of the Sons was organized in June, in a house which, but a short time previously, had been used as a grog-shop. During last year several persons were presented to the grand jury for gambling, Sabbath breaking, keeping a disorderly house and kindred vices, at this place. How great and pleasing the change! Those who meet there now, assemble under the banner of total abstinence from all intoxicating drinks.

In all my congregations some persons give evidence of having obtained pardon during the past quarter. Although I have baptized but one, I hope, in my next report, to give account of several who have thus followed their Lord.

On the 26th of June, two young men in Midway, members of Oglethorpe College, were instantly killed by lightning. They had just risen from their knees in prayer, when they were called to their final reward. They were devotedly pious young men, of the Presbyterian church, and were preparing for the ministry.

This is a destitute field. There is no minister of our denomination in Jones and Baldwin counties, and no ordained minister in Jasper. May the Lord send forth laborers into the field.

Rome.—Rev. Charles H. Stillwell's Report.

This is my first quarter's report. Among the results of the quarter's labor, I have ordained one deacon and received 18 into the church by letter. The spiritual condition of the church has greatly improved during the past few months. When I first entered the field, I felt but feebly sustained by the prayers of my people. They seemed to partake, in a large degree, of that spirit of worldly speculation which very generally prevails in this community. Rome is peculiarly exposed to this spirit by its location.

Eighteen months since, the railroad was opened to this place. Since that time, two steamboats have plied between

Rome and Greensport, Alabama. Thus a convenient market is opened to Georgia of thousands of acres of the most fertile lands, which are eagerly sought after by persons from the lower part of this State and South Carolina. While there is much advantage in this influx of population and increase of wealth, it greatly exposes to temptation. It is a matter of gratitude that some of our brethren have seen the danger and taken the alarm, and have become interested more deeply for themselves and for sinners.

Besides at Rome, I preach once a month to a small church some four miles distant. It was organized but a short time since, and numbers 33 members. The prospect of success there is good. They have secured sufficient funds to build a good house of worship, which will be ready for use by October.

At Rome we have an interesting Sabbath school and Bible class.

FLORIDA.

Key West.—Rev. J. H. Breaker's Report.

According to instructions of my commission, I send my regular quarterly report.

As this is the dull season of the year for business, many persons are leaving for the North, which considerably diminishes our congregations. The Cuba excitement also prevails extensively in this community, and tends to counteract religious impressions. But amid all these apparent discouragements, the Lord has blessed us. Our additions during the quarter have been five by baptism and two by letter. Our house of worship is now being painted and fitted up with permanent pews.

Jacksonville.—Rev. James McDonald's Report.

I have resumed preaching in this town after an absence of six years, having previously preached here six years with many attending blessings.

The burden of the word of the Lord

has been, and still is, increasing on my own heart. We have had a long—long winter. I trust, however, we have sown in tears. Others may reap. The will of the Lord be done.

Marianna.—Rev. J. H. Wombwell's Report.

For the last three months the labors of this mission have been prosecuted without interruption by rain or bad health, and they have been fully equal to my physical strength. Religious services have been regularly held in town and in seven country places. In our congregations, which were very good, I can perceive indications of the Spirit being at work in the hearts of the people. During the quarter on which I have just entered, I contemplate holding a series of meetings at different places; and I entreat that there may be present the power to save and the grace to bless.

During the quarter I have baptized six whites, and received for baptism four colored persons, and two on satisfactory vouchers. I have assisted in the ordination of one deacon and in the constitution of one church.

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LOUISIANA.

*Columbia.—Rev. Martin Haggard's Report.*

During this quarter I have organized two Sabbath schools, one of which is not sustained for want of books. I have also baptized three converts. Our anti-missionary brethren are treating us quite rudely—excluding us from their fellowship. Nevertheless, the cause of truth and righteousness is spreading.

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MARYLAND.

Hereford.—Rev. H. J. Chandler's Report.

I have been prevented from attending some of my appointments by sickness and heavy rains.

Besides Hereford, I supply two other stations in this county—one six, and the

other ten miles distant. At both we have large and attentive congregations. But the people have never been trained to the support of the ministry nor any benevolent institutions. But I trust the day is not distant when they will come up nobly to the work. There is already much improvement. Our Sabbath school in this place is still in a flourishing condition.

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MISSISSIPPI.

*Vicksburg.—Rev. D. L. Russell's Report.*

My report has been delayed from peculiar causes.

I have pursued my regular course, preaching twice on the Sabbath, in the morning to the white, and in the afternoon to the colored congregation—both of which are improving. Two or three white persons have been received by letter, and the same number also of colored. On yesterday I baptized six colored persons.

When I wrote you before, I was quite desponding; but for the last month or two my hope and courage have risen somewhat. And what is better, that of the little church has risen, too.

There is an encouraging state of things among the colored people, as may be inferred from the above report of baptisms.

We have had much sickness during the quarter. I embraced every opportunity of visiting the sick and dying, and burying the *dead*, both among our own people and others.

*Jackson.—Rev. J. B. Stiteler's Report.*

During the past quarter I have been absent from my regular post five Sabbaths, collecting funds to liquidate the debt upon the church. My pulpit, however, was supplied during that time.

I am happy to state that the debt of over \$3000 has been paid, except \$400. I have yet \$200 on subscription. I shall suspend this operation till warm weather is over.

My congregations are still good. One

only has been added to our number, and that by letter. There is an interesting state of things among our colored people, which induces me to give special attention to them. I have baptized eight into their fellowship, and expect to visit our Jordan again soon.

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SOUTH CAROLINA.

Pickens C. H.—Rev. L. R. L. Jennings' Report.

According to instructions, I submit my first report. Being an entire stranger to my field, I deemed it prudent at once to survey it, become acquainted with the field, and seek out the most favorable positions for mission stations. At present I have but two stations. The first is at Pickens Court House, where our cause is low. We have no house of worship here. We are allowed to hold service in the Presbyterian church. I am the only resident Baptist in the place. There are several who are friendly to our cause. The people here seem to appreciate my labors, and have subscribed quite liberally towards the mission. I preach only one Sabbath here—congregations good for the place. We have a union Sabbath school.

In my travels I found a church which was once large and flourishing, but now small and languishing. Some of its members thought the temperance reformation unnecessary, and that "the Order of the Sons" was a great evil. They thought upon this imaginary evil till the mole hill became a mountain. And it would not do for such a mountain to stand in the church, so they passed resolutions declaring non-fellowship with all who were "Sons of Temperance." Subsequently one of the remaining members of the church attached himself to the Order. He having several warm friends in the church, succeeded through their influence in rescinding the resolution of non-fellowship. This gave great offence to the minority, who withdrew from the church. In this confused and divided condition, I

found them. No preacher—like sheep without a shepherd. Through the solicitation of the church, I expect to make this one of my stations.

My remaining Sabbaths are devoted to such places as in the providence of God there is most prospect of good. I travel, preach, visit and sell books. I am kindly received and hospitably entertained generally.

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ALABAMA.

*Bezar, Marion co.—Rev. Wm. Philip's Report.*

I entertained hope that by this time I could communicate more cheering intelligence than I am able. Yet I thank God for some measure of prosperity. At the six stations I supply, we have peace.

The laxity of discipline formerly exercised in this region, has been of great injury to this community. We now receive members with great caution, and exercise discipline rigidly. If a member gets drunk we cut him off. If he reforms and brings forth the appropriate fruits of christian life, we restore him.

Opposition to the cause of truth is still strong. One of the principal anti-missionaries has followed me from place to place persecuting me, till he is reduced to want. He now is under the necessity of walking to his appointments, and is without bread and meat. A public collection has been taken for his benefit.

During the quarter 3 have been added by baptism and 8 by letter.

*Selma.—Rev. C. M. Breaker's Report.*

During the quarter fourteen have been baptized and fourteen received by letter. Several others are waiting for baptism. Most of these are colored persons—a few whites of sterling worth. We have reason to expect others soon. Our church is doing well, and we hope soon to see better days. Our new house of worship is to be dedicated next Sabbath week.

## Communications.

*From Rev. Wm. Philips, Bezar, Ala.*

In compliance with the request of some brethren in the vicinity of Cotton Gin Port, Mississippi, I petition the Board to turn their attention to a section of country extending from Cotton Gin north, about fifty miles, upon the east side of Bigbee river, embracing the towns of Smithville and Fulton. In this section three churches might at this time be organized. But little pecuniary aid, however, could be expected from them during the first year. At Fulton the Baptists are few and feeble. Some have left, because there is no prospect of having preaching regularly at that point. The character of the population is such, as to require a man of some education to meet the demands made upon the minister.

At Smithville the prospect of success is much more encouraging. I doubt not if a mission station were made there, in a short time the harvest would more than richly repay the laborer. Although the influence of the anti-mission friends is quite strong, success would be the result of the effort.

I now present a petition for a portion of Walker and Franklin counties, Ala. The country is mountainous—the people poor—desitute of preachers and preaching—without meeting-houses, education, Bibles and religious books. There is a want of industry and economy. If such people are not destitute, I would like to know what constitutes destitution.

The following scene will well illustrate this field:—

A short time since I made an exploring tour through the above named counties. At the close of a day's journey, I asked and obtained leave to tarry for the night at an humble cottage. The family consisted of father, mother and three children. Health and native sprightliness marked their features. At this time the father was from home. He is the only member of the family who is able to read. There were in the house two

fiddles, but no Bible. The following dialogue ensued:—

*Preacher.* Madam, do you have preaching in this neighborhood?

*Lady.* No, sir.

*P.* Have you any meeting-houses?

*L.* No, sir; but our neighbors are now building one.

*P.* Do you often hear preaching?

*L.* No, sir, I have not heard a sermon in nine years.

*P.* Are you a professor of the religion of Jesus Christ?

*L.* Yes, sir; I am a member of a Baptist church.

*P.* Where do you hold your membership?

*L.* Eighteen years ago I moved from Georgia and brought a letter with me, and have not joined since.

*P.* Have you had no opportunity of uniting with the people of your choice?

*L.* Yes, sir, there have been opportunities of joining Baptist churches, but the Baptists here don't do as they did in Georgia.

*P.* Do your children attend public worship?

*L.* My two daughters have been to meeting twice, and they would rather go to a frolic. (Alluding to the disorder of the meetings.)

At this moment the little daughter came in with an anxious enquiry, "Mother, is that father coming yonder?"—She replied, "I don't know. Is he drunk?" "I think so," the child responded with evident fear. "Will he drive us off?" The child's troubles were soon relieved, by a knowledge that the drunken man was not her father.

We soon all bowed down in solemn prayer. These children bowed for the first time for prayer in their father's house. They appeared serious. I trust a good impression was made upon their hearts, which will never be removed.

Brethren, my heart's desire is that this poor people may have the gospel preached to them. I am aware of the strained condition of the Board, but allow me to



call on the Southern churches in behalf of this people. Dear brethren, can you not, will you not, sympathize with these poor, perishing, starving people? They are not only poor, but ignorant and wicked, having neither the will nor the means to provide themselves with the gospel ministry. If they ever receive the gospel, it must be sent to them. By whom shall it be sent, except by those who possess it—know its value and have the ability to furnish it to the needy!

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 History of Religious Efforts in Key West,
 Florida.

Key West, April 20th, 1850.

Dear brother Holman,—According to your request, I now send you an account of the religious efforts in this interesting field of missionary labor, from the commencement to the present time. The first efforts of a religious character here, were made by Rev. Mr. Bennett. He was sent to this island as a missionary, by Trinity church, New York, in 1833. His public services were held in the Court House on the Sabbath, and during the week, he conducted a school for the instruction of children. He labored zealously to establish an Episcopal church here, but failed entirely, as I learn there was not a single convert to the faith during his ministry. In 1837 and 1846, Messrs. Ford and Dice, both missionaries of the Episcopal church, were stationed here. Their efforts appear to have been more successful, as they succeeded in organizing a church and erecting a house of worship. The most of the funds, however, for building their church edifice, was received from Trinity church, New York.

In 1842, Rev. Mr. Kenny, of the Methodist Episcopal church, came here from New England in pursuit of health. He conducted religious services regularly on the Sabbath, in the Episcopal church, it being the only house of worship erected here at that time. During his ministry of five months, he received

some members, organized a society, and procured its admission into the Florida Methodist Conference. Since that time, the Methodists here have had an annual supply of missionary labor, from their general conference in middle Florida.

The date of the first efforts by Baptists in this field, is 1843. It was commenced by Captain Charles C. Lewis, who had been a *son of the ocean* for a number of years. He was adopted into the family of the *sons of God*, while attending an interesting series of protracted meetings in Connecticut, during the month of October, 1842. Immediately after his conversion, he engaged heartily in the Lord's service. In fact, before he received the evidence that the Lord had pardoned his sins, he was frequently heard warning sinners of an approaching judgment, and urging the duty of repentance and faith in Christ. About one month after brother Lewis had united with the Baptist church in New London county, Connecticut, he embarked on board a vessel bound to the coast of Florida, to engage in the fishing business for the supply of the market in the city of Havana. In December, 1842, he arrived at this port, for the purpose of procuring the necessary supplies for his expedition. But *He* who called the sons of Zebedee from their nets, designed to make our brother a *fisher of men*. Immediately on his arrival here, brother Lewis commenced visiting the families from house to house, and availed himself of every opportunity as he met the people in the street, or by the wayside, to converse with them on the subject of religion. In his visits, he occasionally met with a few Baptist brethren, who were members of distant churches, and who had long been praying for the salvation of God to appear among the inhabitants of this delightful island. These brethren readily discovered in the zeal and abilities of brother Lewis, the elements of usefulness to the cause of God, if rightly directed. Accordingly, by mutual consent, prayer meetings were

held from house to house, at which brother Lewis generally presided; and by his judicious counsel, faithful exhortations and fervent prayers, the blessing of the Lord descended upon the people; and the enquiry was frequently heard from those unused to such expressions, "What must I do to be saved?"

Brother Lewis was now deeply impressed with a sense of duty to preach the gospel; and it appears, like Paul, he "conferred not with flesh and blood." Having abandoned his fishing expedition, he engaged with all his soul in preaching Christ to the people. His public services were conducted in the Court House; many were convicted of sin, and a number soon gave evidence of a change of heart. About this time an important question arose, as to the propriety and duty of baptizing these converts.

Bro. Lewis received from his church in Connecticut, while prosecuting his labors here, a license to preach the gospel; and as it was not possible to procure a council of ordained ministers, the brethren organized themselves into a church, to be known as the Baptist church at Key West, and extended to bro. Lewis a unanimous call to become their pastor. He readily accepted the call, and by solemn prayer was publicly consecrated to the work of the gospel ministry. The brethren now considered that he was vested with authority to administer the ordinances; and accordingly he went forward and baptized the willing converts, who were anxiously waiting for an opportunity to follow their Lord through the baptismal tomb.

The faithful labors of brother Lewis were attended with a signal blessing. Many desperate cases of opposition to God, afforded proof of the divine declaration: "Where sin hath abounded, grace shall much more abound."

In April, 1843, the church numbered 23 members. About this time brother Lewis returned to his family at the north, expecting, however, to resume his labors here in the fall. But having received

and accepted the call of a church at the north to become their pastor, he never returned.

In 1844, Rev. G. G. Tripp, of Massachusetts, was pastor of the church about five months; and though he was sorely afflicted of the lungs, his labors were blessed to the conversion of souls. During his ministry here, 13 were added to the church by baptism, and 3 by letter.

During the winter of 1845, Rev. H. D. Doolittle, of Massachusetts, assumed the pastoral charge of the church, and labored faithfully and successfully during the season; but for want of pecuniary ability on the part of the church, he was not sustained, and was compelled to leave them destitute. About this time, an effort was made to erect a house of worship; but when about to carry their plans into execution, a very destructive tornado occurred, which entirely defeated their expectations. The whole town was laid in ruins. The houses of worship that had been erected, or that were in progress of erection, were destroyed; and those who had subscribed for building the Baptist church, were so impoverished by loss of property, as to be unable to meet their obligations. By this withering calamity, the members of the Baptist church here suffered severely. And though deprived of the consoling services of a pastor during their trials, they still trusted in the Lord.

In August, 1847, I received from the church here a very affecting address, stating the severe losses they had sustained, the probability of my usefulness to the people of this town, and earnestly soliciting my efforts to save the sinking cause of our blessed Redeemer here. I believe I was prompted by pure christian sympathy, as well as a sense of duty, in responding favorably to that call; and though I labored with them gratuitously for two years, I have never for a moment regretted the sacrifices I have been called to make in behalf of this devoted band of disciples.

The church made application to the

Board at Marion for aid, about the month of April, 1848, but such was the exhausted condition of the treasury at that time, no aid was received.

In September 1849, the Board decided to make a small appropriation to this feeble church; trusting that an increase of liberality on the part of the friends of our common Lord, would justify the appointment. This timely aid served to increase our faith; and we have been able to accomplish more than was considered possible, under the circumstances. And though we have incurred a small debt (which is by no means a pleasant consideration), we shall very soon be furnished with a fine church edifice complete; and by the blessing of God, we believe the "little one will become a thousand."

Yours truly, J. H. BREAKER.

Missionary Reports.

In relation to these documents, the Rev. Charles B. Taylor remarks:—"I have never met with statements so deeply affecting, or descriptions so truly sublime, as those which I have sometimes found under the despised cover of a missionary report."

Presbyterian Domestic Missions.

The Old School Presbyterian General Assembly, lately in session at Cincinnati, gives a vigorous support to Home Missions. The report of the Secretary of the Board of Domestic Missions, Rev. R. Harpersett, presented the following encouraging abstract:—

Number of missionaries 570, who have labored in 25 States, in California, and Oregon, and Minnesota.

Additions on examination,	2,500
Certificate, more than	2,000
Churches organized,	60
Church edifices built,	140

Forty thousand children in Sabbath schools.

A large number of Bibles, and tracts,

and books of the Board of Publications have been distributed.

These missionary churches have contributed about \$20,000 for foreign and domestic missions.

Encouraging reports of the observance of the Sabbath, and also of the cause of temperance, have been received.

In California a Presbytery has been formed, and two churches organized, and their houses of worship sent out to them.

Infatuation.

A correspondent of the New York Observer, writing from Rome, says: That at Ferentine, as the Pope was entering, "instead of flowers and tapestry, the men actually spread themselves in the road, upon the ground, and having formed a pavement of their bodies, begged the king of the three kingdoms,—heaven, earth and purgatory, to drive over them."

Donations.

FROM JULY 1 TO AUG. 1.

Virginia.

By Rev. J. B. Taylor—	
Rev. T. Stringfellow,	20 00
Grace St. ch., Richmond,	22 50
	— 42 50

South Carolina.

Rev. Wm. P. Hill, agent,	80 00
St. Helena ch., Beaufort,	
by Dr. Lewis,	108 91
	— 188 91

Alabama.

Dr. Hendon,	4 00
Treas. St. Francis Street	
ch., Mobile,	133 65
Robt. P. Lide,	10 00
	— 147 65

Mississippi.

Maj. T. G. Blewett,	25 00
Paschal Townes,	20 00
Isham Harrison,	20 00
Judith Towns,	20 00
Wm. Jones,	10 00
E. Minter,	5 00
W. R. Gentry,	5 00
A. J. Bowen,	10 00
	— 115 00

\$494 06

WM. HORNBUCKLE, *Treas.*

SOUTHERN BAPTIST

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OCTOBER, 1850.

NO. 5.

PERSONAL DUTY TO THE HEATHEN.

As the prayer of every minister should be "Lord, what wilt thou have me to do?—Speak Lord, thy servant heareth;" and as each is a steward bound by the most sacred obligations to make the best use of the talents given him; it is proper for him, yea, it is his duty, to weigh well the claims of the *whole world*, asking himself such questions as these—"Where is the greatest destitution? From whence cometh the loudest 'Macedonian cry'? Where am I most needed? Where can I, all things considered, be most useful?"

With these admitted facts in view, let us see if it is not the duty of some, aye, of many, of our ministers to enter the heathen field. The population of the globe is estimated at near 900,000,000. Now it is a lamentable fact that three-fourths of this immense number have never heard of Christ. Thousands are therefore annually sinking to the grave, and are launched into an awful eternity, without one ray of gospel light. Is there any doubt then as to where is the greatest destitution, or whence cometh the loudest 'Macedonian cry'? But, says one, "I admit their destitution; yet I think we ought to attend to the home field first,—we have a plenty of heathen around us?" So might the church at Antioch have argued when the Holy Ghost commanded them to send away Barnabas and Saul to the heathen. There were thousands of idolators in their city.—Probably some living within twenty yards of their church, daily bowed to images. So might the churches in Asia Minor have argued when Paul was about to pass by them into Europe,—the moral condition of their idolatrous land being much more deplorable than our "home field." Yet Paul listened not to any such suggestions, if urged; but harkening to the "Macedonian cry," he crossed the *Ægean* sea, and commenced his labors at Philippi, in heathen Europe.

But let us examine these "home" arguments, by comparing the destitution of our own land with that of the heathen world, e. g. we will take the United States and China. In the United States, to a population of about 22,000,000, we have nearly 26,000 ministers of all denominations, while in China, to a population of 350,000,000, the evangelical denominations have only 73 ministers. In the United States, nearly all, except the Indians, have either heard or had an opportunity of hearing the gospel if they chose; but in China, the vast majority know not whether there be any gospel, Saviour or God. Now, we readily admit that there is much, very much to be done at home; but since the Redeemer's command is "Go ye into all the world, and preach the gospel to every creature," we ask, why this great disproportion in our labor? Because the Chinese happen to live on the opposite side of the globe, is that any reason why they should not have the gospel as well as the people of our own land? Shall we value souls by space, or estimate our obligations by degrees and minutes? Is this exhibiting the *world-wide* benevolence

of the gospel? Is it following the example of him whose sympathy reached from heaven to earth? The Bible teaches universal love to our fallen race. It is therefore selfish and anti-christian to restrict your sympathy and charity to your own neighborhood or country, when

"Africa bends her suppliant knee,
Asia spreads her hands to thee,
Europe makes the heaven-born plea,
 'Jesus died for all.'"

The universal cry from nearly all parts of the heathen world now is, "Send us more men." Our missionaries at Shanghai say the door is wide open; but they have not the men to occupy the field. They are importunate for help. Who will respond to the call? Our Board is anxious to enlarge its operations, if the proper men can be obtained, who are willing to make sacrifices for the cause of God, and who will esteem it a luxury to do good. Have we not some such men among our southern ministry? Say not that some other person will probably go, or that God can raise up help from some other quarter; but solemnly ponder the question "*is it my duty?*" Make it a personal matter, and decide in view of the eternal interests of perishing millions, and your own accountability at the bar of God. We do not undertake to say that it is your duty; perhaps it is not. But we feel assured that it is the duty of some of our ministers to go. We are well aware, too, that if they do not fulfil their duty, God can raise up other means to accomplish his designs; but are they sure that they will not be held accountable? Mordecai told Esther, if she neglected to intercede for the Jews, when Haman was about to have them all put to death, that enlargement and deliverance would arise from another place; but she and her father's house would be destroyed.

An officer of the United States army was heard to say, not long ago, that no man was fit to make a good soldier,—such an one as could be relied upon under all circumstances,—till he had arrived at that point where he had no will of his own, but obeyed implicitly the order of his commander, let that lead him where it might. If such is to be the character of the earthly warrior, how much more so should be that of the soldier of the cross, who is not his own,* but professes to have given himself, soul and body, to the service of his leader! If this fact—that he is not his own—was duly impressed upon the mind of every minister, it surely would not be difficult to get missionaries. But a great difficulty with us, is a lack of faith. We wish to walk too much by sight;—we are not willing to go forward, and trust to God for the issue;—we want to see the mountains levelled and the valleys filled up before we start. In fine, like Bunyan's pilgrim, we tremble at the lions in the way, when, if we were to go forward, firmly relying upon the arm of Jehovah, like this same pilgrim we should doubtless find these lions chained. Perhaps the missionary may meet with persecution,—perhaps he may be sick,—perhaps he may die; but shall a minister of the everlasting gospel be deterred from preaching it to perishing millions, because these things *may happen*? Hear what the great missionary to the gentiles says: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might 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." Noble spirit!—Moral heroism, worthy the imitation of every ambassador of Christ!

* 1st Corinthians vi: 19, 20.

When recruits were wanted for the late Mexican war, thousands responded to the call, and willingly periled and sacrificed their lives for their country's sake. Shall we be less zealous, who are laboring for the salvation and not the destruction of men? O tell it not in this missionary age! lest the ungodly rejoice and idolatry triumph.

To our young brethren in the ministry, we would especially appeal. Our brethren in foreign lands, if they were even able to supply the present destitution, will soon finish their course amid their arduous labors;—and who is to supply their places when they are cut down? Upon you, young brethren, will this duty devolve. Will you not then turn your attention to this subject, and weigh well your responsibility to the heathen? You need have no fears that the home field will be left destitute, since there are multitudes who will not go. Beside, it has been well and truthfully said, that “religion is a strange commodity,—the more we export, the more we have at home.” We verily believe that if all our young men who are now studying for the ministry, were to go out as missionaries, it would create such a spirit at home as would raise up a host to take their places, and the churches would contribute double the amount they now do, both for the home and foreign field. It is well known, that the Baptist churches do much more for the support of their ministers, and for the spread of the gospel at home, since they engaged in the foreign mission enterprise, than they ever did before;—such is the “reflex influence” of missions, and such the manner in which God blesses those who make sacrifices for the spread of his gospel over the whole earth. Seeing then its genial effects at home, let us give our aid to push forward this glorious enterprise.

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

Opening of the New Chapel in the Interior.

May 30, 1850—Oo Kah jak.—Have been here with my family for several days, for the purpose of formally attending to the dedication of the new building designed as a chapel and school-house combined. It being now completed, I had the privilege to-day of opening the building by public and appropriate services at eleven o'clock. The people are very busy in getting in their harvest, and yet I had a good attendance. So far from any opposition being offered to the erection of this house, people seem to regard its erection among them, as a matter of course. I gave you a description of the building with its size, and other particulars, in my last letters. The ladies of the mission found but little diffi-

culty in collecting funds in Shanghai to meet the entire expense, without a dollar from the Board or the mission. And yet they have made a formal and unconditional offer of the lot and building to the mission. The mission have unanimously accepted the disinterested gift in behalf of the Foreign Mission Board of the Southern Baptist Convention. The school is now regularly installed in the new house, and a great advance over the old house it is too. I mentioned before, that the inside measurement is in length 40 feet 10 inches, and in width 22 feet 6 inches. It has buttress and balustrade, with pinnacles, finishing the tops of the four sides, which adds greatly to its appearance a little distance off. Two rooms each eleven by ten feet, are partitioned off at the east end, with plank floors raised 3 feet from the ground, and the rooms furnished with glass windows and venetians. The whole wood work of the

house is painted a light brown color, except the venetians, which are green, and all the doors have good English locks and keys. The pulpit is six feet square, and raised two feet from the floor. The school tables and benches are arranged on each side of an aisle four feet wide. The expenses of the school, after having been borne by the exertions of the ladies of the mission for twelve months, have now, by a resolution of our last meeting, been taken upon the school fund of the mission for the future. Myself and family lived for nearly a week in the two little rooms of the chapel, and found them well adapted for the purposes for which they were built, and illustrating quite a new feature in missionary work in China.

The two Disciples See and Wong.

June 2, 1850, Lord's day.—Lok Seen Sang was up to-day from Oo Kah jak, and joined us at Bible class in the early forenoon. I have for some time past been urging upon the two disciples See and Wong, the importance of cherishing a deep interest in the salvation of others. I have been gratified to perceive their manifestations of zeal. From the interview at the Bible class this morning, they seemed to receive a fresh impulse, and during the day they have had much pointed conversation with Kong and Lok, two of the inquirers.

Services at the New Chapel.

At eleven A. M., and three P. M., preached at the New Chapel—excellent attendance. At night preached to a large and attentive congregation at the Kong shoo dong, from the words, "Ye must be born again." After service, See and Wong came up to the pulpit, and with excited countenances, detailed to me the conversations they had held with Kong and Lok. They have great confidence in the sincerity of both of these inquirers, but find Lok more decided than Kong. They regard the old inquirer in the country also, as a lover of Jesus. The woman of whom I spoke previously, con-

tinues to give satisfaction. I urged See and Wong to offer up earnest prayer to the Holy Spirit to descend, and truly influence and convert the souls of these four inquirers. I have strong hopes that I shall ere long have the privilege of reporting their baptism to you. They are all certainly encouraging cases. We do indeed need the outpouring of the Holy Ghost. There are numbers of other cases before our minds, but I will not dare at present to mention in detail more than the above four. I am truly delighted with the christian zeal manifested by the two disciples, and feel much encouraged thereby. Pray for them.

Interesting Inquirers.

There is one old gentleman whom I have never alluded to before, who has been attending our public services at intervals ever since we have commenced preaching in the city. When present, he is always a closely attentive listener. Wong has been noticing the frequency with which this old man has been attending the services, and has begun to find out who he is, and where he resides. Wong is from the city of Soo Chow, and to-night he told me this old man was also from Soo chow. He is now making more full inquiries about him, and will let me know.

I still often meet the old man from Shen se province, of whom I wrote you a good while ago. He continues to hold himself a believer in Christ, but his dialect and enunciation are so difficult, that I have but little satisfaction in communicating with him.

Cleaning of Canals, Moats and Ditches.

June 8.—I recently mentioned to you that all the canals, and moats and ditches of Shanghai, were being cleaned out. The importance of this process you may appreciate when I remark, that the whole filth (except night soil) and offal of the city, are promiscuously thrown into the said moats and ditches and canals, thus preventing the flow of the tides in and

out ; and the effluvia which rises from the decayed matter thus deposited, is sometimes fearful. The ditches and canals of the city have not been cleaned before for 16 years, and you may imagine their state. For some time past, the local authorities have wished to have the accumulated filth removed, but were deterred by the outlay it would require. The expense is now met by heavy fines mulcted from a number of rich natives, who some time ago refused to subscribe to the relief of those who were suffering from last year's famine, when called upon officially to do so. But it has been a dangerous experiment to disturb such a vast amount of filthy decomposed matter, in the midst of such a densely populated city as Shanghai, and that too, in the hot weather. It however, could not have been done in the cold weather, as the laborers would have positively refused to wade into the cold mud. As it is, the air has sometimes been loaded with foul and sickening fumes, and it is matter of thankfulness, that the work is now nearly completed, before the arrival of the extreme hot weather. And yet a fearful amount of disease and death, have fallen upon the native inhabitants. The Chinese do not altogether seem convinced that the disturbing of the filth has been the cause of so much suffering among them, as filth is to them of all things most familiar. I do not think I am beyond bounds when I say, that within the past twenty-one days, there must have been in the city ten thousand cases of sickness, and two thousand deaths, all arising, more or less, from the dreadful stench from the canals, and moats and ditches. The city moat just in front of our dwelling, has been cleaned out, and a new canal cut close by, so that the tides ebb and flow every day, right by our gate. The tides too at present, are pouring into the city, and the sickness is abating. A stringent municipal law against throwing filth into the canals and ditches, would be of highest advantage to the city. But no such law will be enacted.

Great Excitement in Shanghai.

June 10, 1850.—During twenty days past, much excitement has existed among the Chinese in and around Shanghai. I may remark, that the British government has been for three years dissatisfied with the state of affairs at Canton. As far as Canton has been concerned, the treaty of Nanking has been violated by the Chinese. British merchants, too, have become dissatisfied, in view of many impediments still left in the way of the China trade, and specially have the home manufacturers become disappointed at finding Foo Chow and Ningpo, such poor outlets for their goods. The Liverpool and Manchester Chambers of Commerce have memorialized the home government, urging the government to give up Foo Chow and Ningpo, as consular ports, being now no places of trade, and demand instead, the great trading cities of Soo Chow and Hang Chow. Soo Chow and Shanghai, are in the same province, (Kong soo,) and about one hundred miles apart, Soo Chow being in the interior. Hang chow is in the same province as Ningpo, (Che keang,) and about one hundred miles in the interior from Ningpo, and about the same distance from Soo Chow. No cities in all the empire, excel Hang Chow and Soo Chow in population, trade, business and wealth, except it may be the capital itself, Peking. A secret despatch, (supposed to refer to Canton affairs, and also to the exchange of cities,) from the government in England, has been sent to the government of China, and instead of sending in the usual way, through the Chinese commissioner at Canton, a British government armed steamer has gone directly to Peking to deliver it. The steamer called at Shanghai on her way up, and the object of her visit soon became known. The people say the steamer will be fired into, and that this being resented by the English, war is likely to ensue. So much excitement exists, that some of the people are ac-

tually sending their valuables to the country. They come to me to know my opinion. I tell them I see no intimations of war, and even if there was, they had better keep quiet, and attend to their usual business, as the whole matter is connected with the government, and the *people* have nothing to do with it. The Taou tae, the highest officer in all this region, tried to prevail on the consul not to allow the steamer to go north, saying he should be held responsible for its going from his jurisdiction. The fact of the report of Chinese troops being on their way to Shanghai, has increased the uneasiness of the people. There is indeed, strong probability that the steamer will be resisted in attempting to enter the Peiko, the river on which Peking is located, and if so, England is just ready to take the matter up. Shanghai is in no way implicated, and *we* have no fears. The great God of nations will overrule all for the still wider spread of the gospel in this great land of heathenism.

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**Account of a Chinese Funeral.**

The following account of a Chinese funeral, by our esteemed brother Percy, will be read with interest:—

This evening, having heard that one of our neighbor women was dead, I went out to inquire of our next door neighbor about it. She told me it was true, and that the funeral was to take place that evening, and asked me if I would not go to the house to see the corpse, and observe their ceremonies on the occasion. I hesitated about going at first, feeling a reluctance in doing so, lest I might be thought an intruder, coming in out of vain curiosity, but on taking a second thought, I concluded it would not be improper to go, inasmuch as I was not going out of mere idle curiosity, and was moreover assured by my friend that it would not be deemed an intrusion, as all the neighbors felt free to go in. So I went in, accompanied by two or three of the neighbors. We

could scarcely enter the front door for the crowd that had collected there. When we got in, I was led to the inner apartment, where the corpse was laid out on the bed, and some eight or ten female mourners, clothed in white, were seated around the bed, making a most mournful lamentation. I could not refrain from weeping, on seeing them apparently so much distressed. But what was my surprise when some of them suddenly stopped short, and turning to me with an air of curiosity, said, "Do they do this way in your country?" Then they began again with their weeping and wailing. I was soon convinced that there was more of ceremony than reality about their mourning, indeed, there was but one near relative amongst them. After the wailing ceremony was over, two men came in (who were hired for the purpose), took up the corpse and placed it on a padded cushion in the coffin, then her ear-rings, and other ornaments, her tooth-brush, fan, pipe, and several hundred cash, were laid in the coffin by her side, for her future use, and lastly the coffin was filled up with sacrificial paper and nailed up; then a table was placed in front of the coffin, upon which was put several bowls of food, a pot of spirits, and chop-sticks. A Boodhist priest then stood up and sanctimoniously repeated a senseless jargon (which no one understood), all the while ringing a bell which he held in his hand; this, I was told, was to call the spirit's attention to the food which was placed on the table for its benefit. That ceremony being ended, a small mat was placed on the floor, in front of the coffin, upon which the nearest relation first knelt down, with her head touching the ground four times, in rapid succession, then the next nearest, and so on, until they all had worshiped the dead body. During the time they were doing this, one of the distant relatives stepped up before her turn and knelt down, the others tried to keep her back, but she would not give way until she had bowed down four

times; whereupon quite a laugh was raised among them. Then two large piles of incense paper were placed on each side of the outer door, and set on fire by the priest, who rung his bell all the time they were burning, repeating some unintelligible words; this, they said, was to summons the gods to take charge of her and conduct her through death's road. Lastly, the bowl which she was accustomed to eat out of, was handed to the priest, who ceremoniously broke it into a thousand pieces with a large iron knife; then the coffin was carried without the city to be deposited, followed by but one person (an only child). Thus ended the funeral ceremony.

The Chinese are accustomed to observe the seventh day after their friend's death as a kind of feast day, in which all the relatives meet together at the house to have a general lamentation, after which they have a great dinner. This they do every seventh day, for seven times; the wealthy keep it up much longer; indeed they rarely ever remove the coffin out of the house under three or four years, during which time they worship it, and after it is removed they observe stated seasons for going out to worship the tombs.

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Letter from Brother Pearcy.

SHANGHAI, June 10, 1850.

"Do you worship the same God in times of distress and trouble, that you worship in times of joy?" Thus was Mrs. P. asked a few days ago by one of our neighbors, whom she was trying to teach there is but one Almighty God, who created and upholds all things, and that he gave his Son to die for sinners. The idea that there is only one God, and that he is able and willing to comfort and sustain all who serve him, was new to this poor woman.

These people are blinded by sin and idolatry; they know nothing of the true God; they believe in gods many. They

do not love them, but fear them, or hope for some benefit from them.

A few nights ago we had fearful lightning and thunder. Next morning, in conversation with a native school teacher of fifty years of age, and well read, he gave his views of the lightning and thunder. He said Lay Koong, the god of thunder, was angry with some wicked person, and had sent his lightning and thunder, perhaps to frighten them or perhaps to strike them dead. If one carelessly eating rice lets part fall into the dirt, this is sin against the god of thunder, which he does not forget or pass over. Or if a person carelessly treads upon paper with Chinese characters, this is also a sin; hence every month all the waste paper of the city is gathered together and burned in a furnace, and the ashes deposited in the river. Sometimes Lay Koong sends his thunder to strike dead poisonous insects, and sometimes to purify the air.

Learning the god of thunder occupied a place in a temple close by, I went with my teacher to see it. There was also the goddess of lightning, called Lay boo, the god of wind, the god of rain and the god of the stars, and so forth. The figures are made of clay, and are gilt. The goddess of lightning is a figure of a woman, standing erect, large as life, in Chinese costume. In each hand is a flat piece of gold, which she hurls through the heavens, causing the lightning. On the opposite side of the room and facing this figure, is the god of thunder, here called Lay Koong. It is nearly as large as a man; stands erect on a throne of fire—gilt. He has three eyes, one in the midst of his forehead, all deeply set. He has a crooked nose and beak, like a bird of prey; has two wings extended. His arms are somewhat like a man's, his fingers are crooked like talons, there being only four fingers to each hand. In one hand he holds a hammer, uplifted, in the other a pointed bar of iron; around his body is a hoop, with four drums, by striking which he causes thunder.—

These are horrid looking things; all often worshiped.

While I was in the temple, there came a young man into the temple, followed by an attendant, having large candles and a large string of paper money, which he lighted, and then kneeling on a small cushion before these idols, brought his head to the cushion many times.

These are only specimens of the idols; their number, the Chinese say, are innumerable. If a member of the family is seriously sick, however poor, they must sacrifice to the gods. They are supposed to be angry, and must be appeased.

A few nights ago, late in the night, I was waked up by the crying of a person not far from our house. I at first supposed robbers had entered some house, and the persons were crying for aid. There had been several robberies committed not far from us, not long previous. I called the Chinese of our house. They laughed and said that there was a very sick woman in the neighborhood, and that the family had been told by a conjuror that the spirit of the sick woman had gone out from the body, and that they were calling it back. Next morning these people said the old woman was better, and that they supposed the spirit had come back to the body.

"After death, does God want the soul to go to him?" asked a woman a few days ago. Let us never forget that the soul must meet God after death.

We are much interested in our day schools.—Of the one in our yard perhaps Mrs. P. will give you some account. For some weeks past I have been preaching to companies of 200 or 300 persons, in a parade ground not far from us, and in the open air. There many people go to walk about sunset. I go out with tracts, take a stand in a quiet place, and give some away. Soon a crowd is around, but not noisy. I preach to them for 20 or 30 minutes, and they listen with interest; after which I give all books whom I think can read. I find it

a very pleasant exercise. It is gratifying to find, that the colloquial dialect of this place becomes more easy by practice in speaking.

The school at Oo Kah jak is progressing, I trust. I think that a very fair opening for preaching. There and in the city we are sowing seed. Oh for the early and the latter rains.

By letter from Brother French of 22d ult., our mission at Canton was doing well. Yours, affect'ly,

G. PEARCY.

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Africa.

Report of Brother Cheeseman.

EDINA, July 3d, 1850.

I dare say you are expecting our second quarterly report, and I regret much that it is not in our power to give it in full, as reports from the different stations have not come to hand. I avail myself, therefore, of this opportunity to inform you, in a very summary manner of some of my labors during the last quarter.

I have held two protracted meetings, preached twenty-five times, attended ten prayer meetings, delivered one temperance lecture, organized an evening school for adults, visited and preached to all the churches in Messurado county, except one, constituted a church at Caldwell, examined the schools, preached in two native villages, and the ordinary duties of my station, such as exercising a supervision over the day school and teaching the senior class, teaching a Bible class and conducting the Sunday school, &c., &c., as far as practicable. To the above allow me to add, baptized four native Africans.

I am happy to report that the churches and schools are in a healthy condition; laborers are however wanting, and I do not know at present how we shall be able to get them, unless the Board will arrange to have two or three young men instructed here for the purpose. We cannot expect educated men, but we want men who are elevated a little above

the ordinary class of people. The school at Virginia now numbers above one hundred scholars. Can the Board afford to employ an assistant teacher for that place? One teacher is not sufficient to do justice to the children.

Brother Murray, of Sinoe, in his last quarterly report, says: "That they have had quite an accession to their numbers by emigration, and have eight or ten candidates for baptism. The school has increased to ninety-nine scholars, all of whom are doing well, and the natives," he adds, "are taking more interest in religious exercises daily." He complains (and the complaint is general) that owing to the rainy season he can visit only such villages as are adjacent to Greenville. This you are aware of from previous information. I am happy to say, however, that every missionary can find abundant work in the rains, if he will look for it.

Our missionaries and teachers, as far as I have been able to learn, are discharging their duties faithfully. Our prospects are brightening, and though we may not for some time yet realize all that we expect, still we will continue to labor, and patiently wait for the salvation of God. God's purposes will all be accomplished in their proper time.

We have had some very pleasant seasons recently, and it is hoped that the Lord is about to pour out his Spirit upon us in copious showers.

Saturday, the 6th.—I expect to commence a protracted meeting here. My native youths are improving finely.

Yours, very affectionately,  
JOHN H. CHEESEMAN.

Letter from Brother Cheeseman.  
EDINA, July 6th, 1850.

Since writing, the report of Brother Drayton for the second quarter has come to hand, a summary of which I give.

First. Scholars in school—colonists 20, natives 14; all not present.

Second. The work of the Lord prospering; 7 candidates for baptism.

He speaks of nothing more that would be interesting to you.

Yours, affec'tly,  
JOHN H. CHEESEMAN.

Brother Bowen.

By a short letter just received from our esteemed brother Bowen, we have learned of the prolongation of his life and health. He thinks the dangers of acclimation nearly passed.

Letter from Brother John Day.

BEXLEY, July 5th, 1850.

Very Dear Sir:—I am just informed of a vessel at the beach, which sails to-day for America, and avail myself of the chance to write a few lines, to inform you that affairs with me are quite encouraging.

My health is better than usual at this season of the year. My native congregation is not as large as it was before rain was so constant, but some still attend church; and although I frequently witness a gush of tears, yet none come to tell what the Lord has done for them.

My school is large as it was when last reported, except that two Congos and a Bassa young man have left. A young married Bassa woman, and a young Congo man of more promise, are in their places. The school does not improve in letters as I could wish, only studying four hours in the day. But in work, and other practical and useful knowledge, excel any natives I know. Their intelligent, bold and easy demeanor, would pass them for children of colonists by any stranger. They are aware too of their privilege. As evidence, I will mention one or two circumstances. A large boy from Elkins' school had been in this a few weeks, when he was convicted of theft. I addressed him and the school on the subject, pointed out the badness of the act and example, and made

the school of natives decide by vote whether or not he be dismissed. John Baks Day did not vote, and rose to state his reason, which was, he hated to see country boys leave the school. The country people (natives) have no sense. Many Americans are coming here, and if the country people have no sense, he feared they would lose their country, and have much trouble. The boy had done very badly, but he wished Mr. Day would pardon it, as it was the first time, and let the boy have another trial. The boys would shame him, and he might become a good boy.

Alex'r Lowa Day was afflicted with a cutaneous disease, which I think is called yaws. His father came in, and wished to take him into the country. The little fellow cried heartily, believing his father, who lived about 50 miles off, would never let him return. I would not let his father take him. By presents, entreaty, and some show of resistance, I retained him.

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Letter to the Bap. Convention of Georgia.

We have been requested to insert the following letter. We do so with pleasure, trusting that the zeal and knowledge manifested by the church from which it comes, may serve as an example and stimulus to our colored brethren through the South. They must bear an important part, under God, in evangelizing Africa. The letter explains itself:—

Beloved brethren—We, the colored part of the Baptist church in Milledgeville, do trust that we feel an increasing interest in the work of missions generally, persuaded that it is the chosen method by which He, who is King in Zion, is spreading abroad through the nations of the earth, the knowledge of his great salvation. As some humble testimony of our co-operation in the glorious work of evangelizing the world, it has been our usual custom, at our monthly meetings, to have the Missionary Journal read to the church, especially that portion which relates to the African mission, with remarks upon the same; after this, a collection has been taken up

for the purpose of aiding the African mission. We beg the privilege of forwarding through you to the Board of Missions of the Southern Baptist Convention, the total amount of such collections for the past year, amounting to \$84 16, to be particularly appropriated to the African mission.

We have chosen our beloved brethren Wilkes, Flagg and John Dubourg, to bear to you our contribution, together with this epistle. To them we refer you for additional particulars in relation to the interests of the church.

That the Great Head of the church may preside over your deliberations, and crown your efforts in his sacred cause with the most abundant success, is our prayer, for Christ's sake.

We are, brethren, affectionately yours, in gospel bonds.

By order of the church, in conference, May 5th, 1850.

T. U. WILKES, *Mod.*

D. B. STETSON, *Ch. C.*

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Obedient, Patient Faith Needed.

Never, in the history of missionary operations, has unwavering faith in the promises of God been more called for than at the present time. The aspect of the church and of the world, though not such as to discourage, yet requires strong christian confidence, implicit reliance in a covenant keeping God. The *novelty* of the missionary enterprise, which served as an offset to the greater difficulties connected with its incipiency, has now passed away. The miseries of the heathen, their mental darkness, moral degradation, horrid sacrifices, have all been spoken of till their very familiarity causes them to be disregarded. Then, too, in regard to our own missions, it is a fact, that notwithstanding the evidences of God's favor on our operations, there have not been those signal and extraordinary effusions of God's blessing which have in days gone by crowned missionary labor, and sent a thrill of gratitude and

encouragement through the church at home. We heard, not many days ago, a good sister lamenting that she heard none of the interesting accounts now from heathen lands which she once did; she thought such relations of the horrors of idol worship, and human sacrifices, as the first missionaries sent home, so well calculated to arouse the church, and the accounts of the glorious outpourings of God's Spirit, such as were received from Burmah and the Pacific isles, so likely to encourage to fresh exertions.

This is all well enough. Our missionaries *should* give us just as interesting communications from their heathen homes as they can. This they do. The horrors of heathenism, and the success of the gospel in dispelling its gloom as seen practically illustrated by our missionaries, *ought* to serve as an argument for, an incitement to fresh and untiring diligence in our work. But what we wish to say is this—when no longer we hear soul-stirring accounts of heathen misery, &c., let us still labor on—labor *till Christ's command is obeyed*. When few converts are brought into our churches, let us not despair, *but trust Christ's promise*. Let us labor because that is *Christ's last command*. Let us hope, for "he is faithful" who calls us to his service.

*Obedient, patient faith!*—faith which will labor because Christ so enjoins—faith which will wait because he promises—this is what we want.

But for an *incentive* to increased earnestness, we beg leave to urge that the condition of the unregenerate heathen is not less tolerable now than it has been. Though the gospel has already done much, millions are yet *starving* for the bread of life.

As an encouragement to patient, hopeful faith, too, we point to the long (apparently) fruitless labor of Carey in India, and of the missionaries to the Sandwich isles, and then turn to the glorious harvest which crowned their years of patient toil.

Resolutions relative to Brother Goodale's Death.

These resolutions were adopted by the Board in August last, but by an oversight, were not published in the September Journal.

WHEREAS, intelligence has reached the Board of the death of Rev. HERVEY GOODALE, one of our missionaries to Central Africa, therefore,

1. *Resolved*, That in this afflictive providence, we are called to mourn the loss of an esteemed brother and faithful servant of the Redeemer.

2. *Resolved*, That the example of christian devotion to the welfare of the heathen, furnished by our departed brother while living, and the zeal and energy with which he gave himself to the work of his Master, should incite his brethren who survive him, to greater efforts to send the gospel to that benighted people to whom he longed to make known its blessed truths, and for whose salvation he willingly sacrificed himself.

3. *Resolved*, That we sincerely sympathize with his bereaved relatives in the loss they have sustained, and pray that He who has thus afflicted them, may afford them the gracious consolations of his Holy Spirit.

Appointment of a Missionary.

At a meeting of the Board, on the 7th ult., Rev. A. B. CABANISS was appointed a missionary to Shanghai, China. Bro. C. is a native of Nottoway county, Virginia, and graduated in the theological department of Madison University, at its late commencement.

Arrival of Brother Whilden.

Brother B. W. Whilden and his children arrived at New York, from China, on the 7th ultimo. They were enjoying good health. Brother Whilden is daily expected in this city, to consult the Board with regard to his return to China. It is his earnest desire to devote his life to the welfare of the heathen. He says:—

Distance from China has not alienated my affections from her degraded inhabitants. A most unpleasant voyage to my native land, has no effect in damping my ardor, and destroying my desire to return to my field of labor. I believe that the missionary's voyage is generally regarded as the *least* of his trials. Be it so; but of one thing I am sure, that nothing but love to the glory of God could induce me to bear a trial of this kind. Gold would not tempt me to take the speediest and most pleasant voyage that it is possible for me to take to any port, away from my native land, even with the prospect of at once returning; but the *most tedious*, the *most uncomfortable voyage* that was ever made, the *longest exile* from one's country that has ever been endured, I can most gladly welcome, if through my poor instrumentality my Saviour can be honored, and his cause be advanced. As much, dear brother Taylor, as I believe that you love the souls of the heathen, I do not believe that it is possible that you can fully enter into my feelings on this subject; for I have seen "the harvest," which in God's own time will be gathered, and in sweeter employment, in nobler work, in a wider field for usefulness, I never desire to be engaged. My heart is in China, and especially in Canton. I see, however, that if I labor in China, that on account of reasons a year since made known to the Board, I must labor at some other station. While I say from my heart "the will of the Lord be done," yet it cannot be but a painful thought, that I must leave a station to which I am ardently attached. The pleasant seasons enjoyed at Luneng kai, I shall never forget.

I pray God to overrule all changes for his glory and my good. He has, I am sure, sanctified my afflictions, and the daily impression on my heart is, that I belong to the Lord. The throne of grace and his holy word have become more and more precious to me, and I can truly say, that for the last six months, I have enjoyed the comforts of religion

more than for years before, since I professed his name.

He did not see fit to answer my petitions, when I prayed that if it was his will he would spare my companion, but now I know that he has corrected in love. The words of the Psalmist express my feelings—"I know, oh Lord, that thy judgments are right, and that thou in faithfulness has afflicted me." I feel humbled at the thought that He loved me with so great love, that He has brought me back from my wanderings, and caused me to consecrate myself to his service, with more dependence on his grace and less confidence in self, than I have ever done before. I daily feel that God will sanctify my affliction to the day of my death. *This* world I more than ever regard as only the road to *another*; this life as the time for *warfare and labor*, not for *rest*. It is enough for me to know that there is rest in heaven. I ought not to wish it here, with the prospect of *eternal* rest. Oh, when I think of "the life to come," "the glory to be revealed," "the rest that remains for the people of God," I am humble, and joyful, and thankful, and pained at the thought, that my life is so short, that I can do no more for that Saviour through whose merits I hope to enjoy all these blessings.

The adversary of souls took advantage of my peculiar circumstances on board of the vessel, and aimed to shake my confidence in God. But God has seen fit to sustain me by the promises of his word, and to give to me so clear evidences of his love, that to ask for clearer evidences, would be asking for a "sign from heaven." By his grace I am able now to say what I never *dared* to say before, "Lord, thou knowest all things; thou *knowest* that I love thee." Sweet affliction, through which I can say, "To me to live is Christ, and to die is gain." These words I have had engraved on the tomb-stone which covers the remains of my dear companion. I then prayed that they might be engraved on my heart,

and I take them for my motto. Words which more fully express what is the feeling of the christian, I cannot find any where in the Bible.

I had the pleasure of stopping at St. Helena, about six weeks since. I had many seasons of deep depression of spirits before this, and often had thought of the value of christian society. I had no christian friend on board of the vessel, from whom I might receive comfort; but when at St. Helena, I "saw the brethren," I "thanked God and took courage." The Baptists at St. Helena are warm-hearted, zealous brethren. I remained with them only an afternoon and an evening. In the evening, by their request, I preached for them (to a very good congregation), and I could appreciate the Psalmist's language, "How amiable are thy tabernacles, Oh Lord of hosts." Their pastor, Mr. Bertram, was away at the time. I suppose you are aware that he is in America. The sympathy and kindness which I received from his dear people, I shall never forget.

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GOSHEN ASSOCIATION, VIRGINIA.

Example Worthy of Imitation.

We enjoyed the pleasure of being present at the fifty-eighth anniversary of the Goshen Association, held last month with Bethany church, Spottsylvania co., Va. It was a most interesting occasion. A large delegation was in attendance, and hundreds, we may say thousands, of persons were daily brought together to witness the proceedings of this enterprising body of Christian brethren.

We have space for only a brief notice of their action in reference to the work of foreign missions. Besides sustaining three domestic missionaries, this body have resolved to support a missionary to Shanghai, and a native Chinese teacher, and already have funds in hand to pay their salaries one year in advance! At the same time, they selected brother A. B. Cabaniss as the missionary to be sustained by them, under the direction of

our Board. He will visit the churches of the Association during the present month.

We are confident that this Association will faithfully redeem its pledge; nay more, that during the ensuing year, the contributions of the churches will be so largely increased, that they will be able to maintain *two* missionaries and a native teacher in China.

Are there not many other Associations in the South, which will do likewise? There are many, having more wealth and a larger membership than the Goshen, which might each have one or more representatives in China and Africa, proclaiming the glad tidings of salvation to the perishing. We commend this plan of co-operating with our Board, to their prayerful consideration.

DEATH OF REV. DR. JUDSON.

Ere this number reaches our readers, the mournful intelligence of the venerable and devoted Judson's death, will have been circulated through our entire country. Our columns can scarcely be better filled than with the subjoined account of the last sickness and death of this beloved missionary. We copy entire from a slip of the October number of the Magazine, kindly sent us in advance:

The mournful, but not wholly unexpected intelligence has reached us, that the Rev. ADONIRAM JUDSON, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter, dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which

was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3rd, by the kindness of Capt. Lawford, commandant of artillery, a palanquin and bearers, took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost, it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean; they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this, would have proved fatal, and there was no choice but to fulfill their original purpose, Mr. Stilson reminding the affectionate disciples of the death and unknown burial place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain, that he said he

would willingly die, if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length, than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me, that I shall recover."

On Monday, the 6th, at half-past three o'clock, P. M., the pilot, with the two assistants above named, and Moungh Shway Moungh, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm. For a short time, Dr. J. suffered less pain, but a hiccough increased upon him. He

said, "This hiccough is killing me; can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day, the weather was exceedingly hot. Dr. Judson refused all nourishment, and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions, without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course."

While suffering the acute pain, which invariably preceded vomiting, he said, "Oh that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die,—to make me submissive to his will."

The captain, (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence,) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After mid-

night there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting, he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and death-like. His stomach rejected all refreshment. At ten and twelve o'clock, he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such, that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood; drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English, and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last.

"His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indi-

cated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country—the toils, anxieties, sufferings, and bereavements, that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to

give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

NOTICE.

The Corresponding Secretary of the Board of Foreign Missions has now been sick for more than three months. This statement will explain why some letters have remained unanswered; and will also account for any deficiency in the conduct of either the Journal or Commission. He is still seriously ill.

Missionary Appointment.

At a recent meeting of the Board, Hon. Peter Folsom, one of the elective Chiefs of the Choctaw Nation, was duly appointed one of the missionaries of the Association. Brother Folsom is possessed of good talents, and much zeal for the cause of Christ in his nation, and enters upon his work from a conviction of duty. He is to labor in connection with brother Smedley, in the Northern section of the nation, and will undoubtedly prove a valuable "fellow helper to the truth." This is but another step made in the policy of the Board to employ as far as practicable, native preachers.—*Indian Advocate.*

Poverty in Shanghai.

It may seem to you wretchedness indeed, when human beings are reduced so low as to be willing to share with the dogs their food; yet it is even true. The poor people here have often searched a small kong, (an earthen jar,) which contains the offal of my kitchen, and the head and entrails of chickens are carried off by them as prizes. Sometimes when I have carried out a dish with some food in it, it has been almost impossible to divide its contents, owing to the number of fingers which were anxious to secure some of them, and old grey-headed women have thronged around me, begging for a morsel to keep them from starving. E. G. S.

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

TEXAS.

Navaro co.—Rev. N. T. Byars' Report.

When my commission came to hand, April 19th, I had almost given up hope of being able to continue my relation with my little churches. The receipt of my commission gave me fresh courage.

On the 9th of May, I aided in the constitution of a church with nine members, in Limestone co. We protracted the meeting four days. I baptized four converts. Others were seriously anxious. My two churches, at Society Hill and Providence, are both in a healthy condition. During the quarter two have been added to the former and five to the latter, by letter. Our prospects are good for further additions.

I preach once a month at a town called Taos, more generally known by Porter's Bluff, on Trinity river, where there is a respectable congregation, but no church yet organized.

I could organize Sabbath schools if I had books; but it is difficult to secure the attendance of either teachers or pupils without books. If the Publication Society could supply me with a suitable variety and quantity of denominational books, it would be to their advantage,—I am sure it would be to these poor people.

Clarksville—Rev. W. M. Pickett's Report.

Brother Clemens has recently been here, and aided me in a protracted meeting. Eight were baptized as the fruits of the meeting. Six miles from this place, where a greater portion of the members of this church reside, there is an interesting state of things. I hope in my next to report more favorably.

We are occupying our new house, although not yet completed. It lacks a pulpit, plastering and some seats.

VIRGINIA.

Wheeling—Rev. N. G. Collins' Report.

We have much opposition to contend with, still we are prospered as much as could be expected. We have a good meeting-house, and paid for,—built by subscription from abroad; also a Sabbath school, with sixty pupils.

Communications.

The following communication from Rev. William Royall, of Sunbury Association, Georgia, relates to a subject which is exciting more and more interest every year. The efforts of the Board have been peculiarly favored of the Lord. A large number of their missionaries, in their last quarterly reports, gave encouraging accounts of their labors among them; more so than for any preceding quarter. We insert the communication, and hope the brother will favor us with other items of interest in connection with his field of labor:

Instruction of the Colored People.

We are happy to see in the August number of the Journal, a report on this subject, adopted by the D. M. Board, at its last meeting. The recommendation made, that the Board should "adopt a system of operations having direct reference to the blacks, so soon as their finances may allow," meets with our hearty concurrence. We do not design to present any arguments in its favor as a general measure. This we think unnecessary. Our object is to state one or two facts, with the view of confirming the judgment of the Board, and showing the propriety of hastening their action upon it.

The first fact is: The blacks generally are disposed to favor our peculiar denominational views. Whatever this may arise from, certain it is, that when they have an opportunity of arriving at the

truth, and have not been very long under other influences, they hasten to connect themselves with Baptist churches. The writer of this article within the last year has had the pleasure of baptizing numbers who were members of other churches, and having for some time waited in vain for immersion, promised them by their ministers, and being at last convinced of their duty to unite with the church which practices immersion alone, have come out boldly and adopted the course corresponding to that conviction. But few can be found among them who are not decided immersionists, although members of other churches. This fact imposes upon us the duty of engaging heartily in the work of instructing them; for it shows among other things, that they are in a state of mind towards us, which renders *our* instructions peculiarly acceptable.

Another fact is: In some Associations their number is so great, and so disproportioned, to that of the whites, that within the bounds of each, funds sufficient for their instruction, and other means of attending to their spiritual wants, cannot be obtained. Take as an instance of this state of things, the Sunbury Association of Georgia, which numbers 4,500 blacks to 470 whites. How is it possible for the whites in this case, and many others, to raise the means necessary for the proper instruction of this great number? Is it fair that this burden should be imposed upon them? If not, then does it follow that the blacks must be neglected? If this does not follow, then upon whom should the duty of providing for them be thrown? Most certainly upon the denomination at large. And the denomination should awake to their duty, and place at the disposal of their D. M. B., funds sufficient to enable them to perform it.

This is further urged upon the denomination at large, by another fact, viz: that the colored membership of our churches in such Associations as the above, is by no means confined to those whose mas-

ters are Baptists, but is composed of thousands whose owners are Pedobaptists. Were this not so, the masters might be viewed as peculiarly, perhaps as altogether bound to provide suitable means in the case. But the fact being otherwise, throws the obligation upon the denomination as a whole; and we hope to see them shortly assume this obligation. For although there is "much land yet to be occupied" in the west, and while we are advancing our out-posts, we should be careful to make the rear-guard efficient, and not forget that the land from which we draw our supplies, needs our fostering care, that it may yield more abundantly.

A Church that has the true Spirit.

We are acquainted with a small church on the Atlantic coast, which is deserving of some praise for its generous and enlightened views of christian duty. It consists of 25 white members, and upwards of 300 colored, but few of whom belong to the members. It supports a pastor quite handsomely, allows him to labor specially for the benefit of the blacks, a large portion of his time; permits and encourages him to visit and supply several destitute sections, from one of which only, it receives any aid in support of its pastor; and contributes liberally to missions, both Foreign and Domestic, besides being ready for any good work. Its members are none of them wealthy, but in easy circumstances. Its five or six male members are all men deeply interested in the work of the Lord, and that is the secret of their liberality. Is it surprising that they seem to be happy and to enjoy religion? How can it be otherwise? Reader of the Journal, "go thou and do likewise."

Magnitude and Importance of Domestic Missions.

The following thoughts from the 'Home and Foreign Record,' a Presbyterian paper, on the importance and utility of Do-

domestic Missions, are worthy of consideration:—

“This subject possesses a *magnitude* and *importance* in this country, which it has not in any other on the globe. This is owing to the extent of the region yet unsettled; to the rapid progress of the wave of population rolling on towards our new territories; and to the increasing multitudes of immigrants, seeking an asylum from poverty and oppression, in our wide-spread country. As the people rush promiscuously into the new settlements as soon as they are open, and do not at first make any provision for churches and schools, the consequence is, the population is composed of such heterogeneous materials, that compact religious societies cannot speedily be formed, able to support pastors; and therefore, the only method by which the multitude of new settlers can at first be supplied with “the word of life,” is by missionaries, supported chiefly by the old established churches. These missionaries must necessarily extend their labors over a considerable surface, and must expect to be subject to all the hardships and privations incident to the first settlement of a territory. They should be men of ardent zeal, unflinching courage, and consummate prudence.

“It is a great mistake to suppose, that the preachers to the inhabitants on the frontiers, may be men of inferior talents. In no department of evangelical labor is more wisdom and more eloquence requisite, than in these new settlements. For, as it is the fact, that those who seek these new countries are generally men of more than common shrewdness and energy, so the circumstances of difficulty and peril in which they are placed, have a tendency to call forth all the latent powers of the mind; and the kind of social intercourse which exists in society thus promiscuously thrown together, encourages a degree of freedom of speech and readiness of address, not tolerated among people in older societies, and where cus-

tom has established certain rules of order, in the intercourse of the people.

It should be remembered also, that the propagators of dangerous errors choose the new settlements, as the most favorable theatre for disseminating their corrupt opinions, since there they meet with no barriers to the free circulation of their heresies. There the missionary may expect to meet, not only with ignorant fanatics, but with Unitarians, Universalists, Polagians, Papists and Deists, and even with downright Atheists. He should therefore be armed with the panoply of God. He should be well grounded in the truth, and well furnished with conclusive arguments for its defence.”

On the utility and practicability of Domestic Missions, the writer remarks:

“The first two years of the writer’s ministry were spent in preaching to destitute people. Immediately after the great revival, which extended through nearly all the Presbyterian congregations in Virginia, the Synod of Virginia, just half a century past, adopted a regular system of domestic missionary operations, the first, I believe, formed by any ecclesiastical body in the United States. They were encouraged to enter upon this enterprise, by the number of zealous young preachers whom the revival had brought into the field. Nearly all of these engaged for some time in missionary work, under “*Commission of Synod*,” and were sent not only to destitute settlements of Presbyterians, but also to counties in which this denomination had never had any footing, and were utterly unknown. The writer mentions these facts in the history of the Presbyterian Church, not only because they are little known out of the bounds of that Synod, but because he can now look back for half a century, and observe the *effects* of these early missionary operations. These effects, at the time, he would remark, appeared to be inconsiderable and transient, as it related to the great body of the people. But the seed of divine truth was sown in the gospel

field, and this was watered by a succession of laborers; and eventually, in many of these fields, a rich harvest has been reaped, and flourishing churches have been gathered, which are now supplied with able, evangelical ministers.

“At the period mentioned, the Presbyterians had not a single organized church in any of the cities on tide-water, except in Alexandria, which belonged to another Synod. There was no organized Presbyterian church in Richmond, Petersburg, Norfolk, or Fredericksburg, in all of which now, there are flourishing churches. In some of the large inland towns, there were no Presbyterian churches, where there are now large and flourishing societies. In one county, visited by the first missionaries of the Synod, there was not a Presbyterian family, where now there are two Presbyterian congregations. In another county there were two Presbyterian families, and now there exists a large Presbyterian church, supplied with an able pastor, and including most of the influential families. Many more instances of this kind might be mentioned to show *the importance of Domestic Missions*, but these will serve as a sample.

“And here, there is no mere speculation of what *might possibly be effected*, but plain *facts*; facts which have been witnessed in all the Southern and Western country. By what means did the churches in the Mississippi Valley arise? By missionaries, who went as pioneers, and laid the foundation of churches, so numerous, that they now form a moiety of our whole body, and soon, in all ecclesiastical transactions, will have a preponderating influence. Had it not been for domestic missions, the Presbyterian body would have been comparatively small, and confined principally to the Middle States. And if we had had double the number of faithful, laborious missionaries, the enlargement of our church would have been far greater than we now find it.”

In relation to the continued extension of the field, and the accumulating obligations upon christians to increase their exertions, he adds:

“And now Providence has opened before us a much wider field than ever before. New States have arisen in regions, until lately, entirely unknown, and are populated with a rapidity, almost incredible. Forty years ago, who would have believed that Ohio would now number more than a million of inhabitants? And as to Wisconsin, Iowa and Minnesota, the very names had not been heard. And Missouri, Arkansas and Louisiana, were regions not thought of as a missionary field, for they were not included in the United States. In former days we never thought of the regions beyond the Mississippi. Now a country rises to our view, as extensive as the whole of the original States of the Union. A country, not only vast in extent, but rich in resources, and blessed with a genial climate. Texas alone is sufficient to furnish employment and support for twenty millions of inhabitants. And this country, so rich in soil and salubrious in climate, is fully open for the reception of missionaries, yea, is importunately calling for them. Already a few efficient laborers have entered in, and have begun successfully to preach the glorious gospel to a hungry people. But what are these in a field so extensive, and so white for the harvest? There ought to be at least twenty additional missionaries in that field alone. But neither the well qualified men, nor the money to support them, is at present within our reach. But let us do what we can.

“And behold how the field widens. The Mississippi no longer bounds our horizon, nor even the Rocky Mountains. Our view must be extended to the waters of the Pacific. There, on the shores of the Pacific, already thousands and tens of thousands of our citizens are found, and that which is most needed by them is the gospel. And blessed be God, there al-

ready the sound of the gospel trumpet is heard; and the people manifest a willingness to hear. But more preachers and more teachers are needed, and who will go for us?"

Destitution in Missouri.

At a missionary meeting recently held in St. Francois co., Mo., the Committee on Destitution, &c., made a full report. From it we make some extracts:

1. *Destitution.*

The counties and settlements from the Merrimack river, South to the State of Arkansas, and from the Mississippi, West to the dividing ridge that separates the waters of the Gasconade from those of the Osage (including the counties of Franklin, Gasconade and Osage, on the Missouri river), are more destitute of preaching by Baptists, and in many places, by any denomination, than any other part of the State within the knowledge of your Committee. It is mortifying to reflect, that in portions of this great field, where Baptist churches once existed, and, for a period, were prosperous, and regular monthly preaching, by itinerants and others, was kept up, protracted meetings held, many converts baptized, Sabbath-schools formed, and a large proportion of the population disposed to attend the preaching appointments by Baptist ministers, great religious destitution now prevails. Many churches have lost their visibility; others have a name to live, and a few aged brethren and sisters are left to mourn over the desolations of Zion.

The first churches ever formed west of the Mississippi, were in Cape Girardeau and Scott counties. The first Association organized in the Territory, was in this field.

2. *Causes of this decay and destitution.*

Errors in faith and practice; a neglect to sustain the ministers whom God raised up among them, by those having the means; removal of ministers and effi-

cient laymen to other portions of the country; by deaths and a neglect of the ordinary means of grace.

3. *Means of reclaiming the field.*

The appointment of active missionaries to visit the churches, collect the scattered members, preach the gospel, urge the people to return to God, and do their duty; circulate Bibles, books and tracts; establish Sabbath schools; urge the church members to take a religious newspaper, and attend the annual meetings of the Association and State Convention; and acquaint themselves with what the world is, what is being done by others to save it, what is still to be done before the work is completed, and with what is their own duty and ability.

There are other portions of country similarly situated, and for the same reason. We recommend to them the same method of recovery.

Missions and Missionary Societies.

The following extract from the "*Scenes in a Clergyman's Life*," is well suited to the condition of many of the present age in our country:—

"Where we meet with much prejudice against anything that is good, we may take it for granted that there is much ignorance on the subject. Ignorance may, in fact, be termed the mother of prejudice. I well remember my own vague notions on the subject of missions and missionary societies, and the opinions I presumed to hold, and sometimes to hold forth, when first I entered the ministry. A strange, unsubstantial vision, sometimes floated across my brain of a set of poor, narrow-minded fanatics; men of inferior education and vulgar manners—half hypocrites and half bigots, whose objects were chimerical and whose language was cant—who were expending other people's money to engage in a work in which it was impossible for any man to succeed; but which God alone would undertake, and would accomplish in his own time—a work with which I

could have nothing to do. These notions were strengthened from time to time by the observations I was accustomed to hear from men whom I met with in society,—gentlemen of intelligence and education; urbane and even courteous when speaking on worldly subjects; but sarcastic even to bitterness on the question of missions and missionaries. How often, for instance, have I heard the remark made by clear-headed, sensible men, at my father's table, that not a convert had ever been made to christianity, and that not a convert ever would be made; that there were, indeed, a low, miserable set, a sprinkling here and there of natives who had no caste and no character, and who had conformed to christianity only for what they could get by it. I, for my part, heard these remarks with little or no interest at the time; but they insensibly acquired an influence over my mind, and, if I could be said to form an opinion at all on such matters, I should say that I condemned and despised everything connected with missionary enterprises. The delusion was not dispelled when, a youth of eighteen and about to go to college, I had the privilege of an interview with a truly eminent missionary. I shall never forget the impression which I received of the meek and holy wisdom of that devoted servant of Christ, in that our short interview. I was astonished by the sweetness and the simplicity of his manners. His gentleness and kindness won their way to my heart, and disarmed all my prejudices. I came away, feeling that I had been with no common man. I have never since heard his name without feeling my heart warm to it. I knew so little, however, about missionaries at that time, that I was not aware that Dr. Buchanan was one, and my prejudices, born, as I said before, all such prejudices are, of a most stupid ignorance, continued in full force.

“Not many years afterwards, I thank God, I learned to appreciate the character of that remarkable man, to whom the

University of Cambridge owes more, perhaps, than to any individual who has adorned its annals. I have since often wondered at the bitterness of spirit which the mere mention of the subject of missions has elicited in persons accustomed to pay, at least, an outward reverence to divine things; and could only attribute their virulent opposition to an ignorance as inexcusable as deplorable in persons bearing the christian name; for what was the coming of our Lord from heaven to earth but the mission of a divine messenger, not merely to one heathen land, but to our entire world, lying in darkness and dead in sin. And I have often thought, when observing the unconcern, or the contempt, with which the records of missionary exertion are regarded by very many, that it be well to remind such persons, that the book of the Acts of the Apostles is to all intents and purposes a missionary report. Objectors to missionary meetings might, in like manner, be reminded that they are solemnly rebuked in those inspired pages, by the practice of the first devoted followers of our blessed Lord. We read in the 14th of Acts, that on the return of Paul and Barnabas from the missionary journey, on which they had been sent forth by God, the Holy Ghost,—on their coming to Antioch, ‘from whence they had been recommended to the grace of God for the work which they fulfilled; when they were come, they gathered the church together, and they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.’ But every objector is at once silenced, and the matter set at rest forever, by the parting words of the Lord Jesus himself, when He leaves this command, which was implicitly obeyed by the faithful men whose missions are afterwards recorded, ‘Go ye into all the world and preach the gospel to every creature.’ This command must first be revoked before the imperative duty incumbent upon every christian can be set aside.”

Preach the Gospel—The Duty and Encouragement.

An excellent writer and lover of the cause of missions has the following sentiments relating to the duty and encouragements to preach the gospel:—

“The declaration of the inspired apostle, that ‘the salvation of God is sent to the gentiles, and they will hear it,’ is too often forgotten by those who profess to be faithful and obedient to the Redeemer, whose name they bear, and to that church, which, if really a christian church, must have the distinct character of a missionary church. The whole world is, in fact, but as one wide-spread field; from every portion of which, they that are the redeemed of the Lord hear the voices of perishing, but immortal beings, calling unto them, ‘Come over and help us;’ that the field is white already to harvest; and we are called upon by our Divine Redeemer, who now speaks to us from heaven, to ‘pray the Lord of the harvest that he will send forth laborers into his harvest,’ and to promote by every means in our power the cause of missions.

“If we turn to the annals of missionary labor, we find also great encouragement from the past triumphs of the gospel, in many of the dark places of the earth, to conclude that like successes shall still attend like exertions,—but after all, success is not the criterion of duty. If, as in the case of Hans Egade, in opening up the soil of Greenland, for the seed of God’s word, the life of the missionary may pass away without his being permitted to behold a single convert as the fruit of his unremitting labors; still the parting commission of the Lord Jesus stands in all its sacredness of command, which is as enduring as the earth itself,—always to be obeyed while there is one faithful, loving disciple on the earth to receive it.”

AGENCIES.

The report of the Executive Board of the American Missionary Union devel-

opes two important facts. One is,—that two-thirds of the churches contribute comparatively nothing for foreign missions. The other is, that those churches have not been visited by agents.

Indian Missions.

Creeks.

From the Indian Advocate for July we learn the following from the missionary correspondence:

Rev. H. F. Buckner reports 9 baptisms and several restorations. He also reported twenty baptisms the preceding month.

Rev. S. Wallace reports six additions to one church, and fourteen to another; besides some candidates for baptism. About forty anxious inquirers came forward at one meeting for prayers and instruction.

Rev. J. Perryman, a native preacher, reports the baptism of twenty since January last. He earnestly implores the Board to send him assistants.

Germans.

The Western Watchman states: That “in Missouri and Illinois the German immigrants, and their children born since their arrival here, amount to nearly two hundred thousand. About twenty-four thousand live in St. Louis and its suburbs.

“Of the whole German population, about one-third are Roman Catholics, one-third nominally Lutherans, and one-third infidels, or decidedly and openly irreligious. There are a few small companies, who are called ‘Evangelists:’ they are seceders from the Lutheran church, on principles more in accordance with the gospel. Of the Lutherans, not one preacher or layman in twenty believes in Jesus Christ, in the orthodox sense. They are ‘Rationalists,’ of every shade and color.”

A Spirit of Speculation.

Beware of any course of life or study, which has a tendency to harden your hearts, and deaden the delicate sensibility of the soul to moral truth and beauty. There are two ways in which this may be done—a course of sin, and indulgence in metaphysical speculations on divine things. The reason why such speculations produce this effect, is that the views of truth thus taken, are not of its moral nature, and of course produce no moral feeling, but the reverse. Let a man, when contemplating the grandeur of Alpine scenery, begin to examine the structure of the mountains, and study their geological character; what becomes of his emotions of sublimity? Thus also, religious truth, viewed in the general, produces devotion; metaphysically analyzed, it destroys it. Where is our reverence and awe of God, while prying into his essence, or scrutinizing his attributes? Where are our feelings of penitence, when disputing on the origin of evil?—our sense of responsibility, when discussing free will and dependence? That it may be necessary to attend to these subjects, and get as far as possible definite ideas respecting them, no one will deny; but when our habitual views of truth are of this nature, there is an end of all feeling on the subject. There is another remark, which may here be made. When a man prefers examining the geological structure of a mountainous region, to the contemplation of its grandeur, he only prefers the acquisition of knowledge to the enjoyment of an elevated emotion; but as the objects of his examination are external, and have no connexion with the emotions of his mind, his insensibility is no obstacle to its progress. But with regard to moral subjects, the case is far different; the feelings destroyed by metaphysical investigation, are the very objects to be investigated, for their moral quality is their essence. If this be weakened or destroyed, there is nothing left; and a man in this state, is no more

qualified to speak on these subjects, than the deaf to discourse on music.

[*Dr. Hodge.*]

Monthly Record.

CHURCHES CONSTITUTED.

- Boston, Texas, April, 1850.
- Pittsboro, N. C., May 12th, 1850.
- At Canoe creek, Henderson co., Ky., June 23d.
- At St. Mary's, Wood co., Va., June 22nd.
- In Limestone co., Texas, May 9th.

ORDINATIONS.

- Thomas E. Wilch, Liberty, Tenn., March 3rd.
- E. N. Hearn, Thompson's creek, Tenn., July 29.
- W. M. Mathews, Lafayette, Georgia, May 4th.
- J. R. Hamilton, Panola county, Mi., Nov., 1849.
- Richard Sale, Hillsborough, Ky., May 17th.
- B. F. Thomas, Black Hawk, Miss., June 15th.
- Archibald McDowell, Milton, N. C., July 1st.
- John H. Lacy, do, do.
- James M. Hall, Lewis county, Mo., June 2nd.
- Wm. S. Whitescarver, Albemarle co., Va., July 22nd.

DEATHS.

- Rev. Isham Peacock, aged 117, Wayne co., Ga.
- Rev. John Edwards, Mo., July 12th, aged 72 years.
- Rev. J. N. Johnson.

Donations.

FROM AUG. 1 TO SEPT. 1.

<i>Tennessee.</i>	
Rev. W. M. Farrar, agent,	483 25
<i>Mississippi.</i>	
Rev. Wm. M. Farrar, agent,	16 75
\$ 500 00	
WM. HORNBuckle, <i>Treas.</i>	

SOUTHERN BAPTIST

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NO. 6.

The following article from the pen of brother Whilden, deserves to be read with care by all the ministers of our denomination throughout the South. It has claims, arising as well from its source, as from the important thoughts it presents:—

APPEAL TO MINISTERS OF THE BAPTIST DENOMINATION IN THE SOUTH.

INTRODUCTION.

My dear Brethren,—My object in addressing you, is to ask that you will consider the question:—Whether it may not be your duty to preach Christ among the heathen? You may perhaps, be disposed at once to reply in the negative.

But let me beg that you throw aside your predetermined opinions, and give this subject now that careful, prayerful consideration, which its importance demands. Answer the questions proposed, as those who must give account.

It is true, that every professor of religion is not called upon to make the same kind of sacrifice as is the missionary, but the missionary ought never to be regarded as doing any more than what religion requires of all its professors. Religion requires of all its professors, that they give themselves fully to the service of God, whatever be their condition in life, the circumstances by which they are surrounded, and the avocations in which they are engaged. Did I believe that every minister of the gospel of our denomination, in the southern portions of our country, had seriously and prayerfully asked the question which I propose, then would there be no need that I make this appeal. But this I cannot believe. Are not the heathen to be converted to God? Do you not believe that Southern Baptists are to take part in this work? You certainly do, or you would not preach to your congregations the duty of giving for the support of missions.

If (which you cannot doubt) Southern Baptists are to be engaged in this work, we expect of course that missionaries should arise among them to preach Christ. Where are the missionaries to come from, but from among yourselves? If none arise, it is certain that there are some who have not asked the question: "What doth the Lord God require of us?" Are you among that number? Do I take too much for granted, when I say it is your *duty* to examine? Do you believe that the unequal distribution of laborers which at present exists, should continue? Do you believe this is in accordance with the design of the Redeemer? I ask your serious and prayerful attention to what I now bring before you. I would speak of the trials of the missionary life, and address myself to ministering brethren, placed in various circumstances; and in conclusion, allude to the encouragement which the missionary

has in his labors. If I speak of China, it is not because I take no interest in other fields, (would to God they all were supplied,) but because if I know more of any one field than another, it is of that field in which I have for a short time been laboring.

TRIALS.

I. SEPARATION FROM HOME, ETC.

In speaking of the trials of the missionary life, the first which I mention, is that of the separation of the missionary from his native land.

Christianity was never designed to destroy patriotic emotions. Ministers of the gospel it is true, are not to forget their "holy profession," and become politicians, yet they are not called on to forget their country, as soon as they become "ambassadors for Christ." There is nothing in the nature of a profession of religion, or in the office of the ministry, that causes this. The missionary feels what he says, when he uses the language :

"Yes, my native land, I love thee,
All thy scenes, I love them well."

In leaving his native land, he parts with friends whom he loves, and how much he *does* love them, he may perhaps never know, until he is separated from them. In living in a heathen country, he separates himself from much Christian intercourse, and the smaller the number of missionaries that go to heathen countries, the longer will this continue to be a trial. Suppose him in his native land—he has the advantage of the counsels and prayers of his brethren. If he was transported to America, he would feel that in their society, he is breathing a "*religious atmosphere*," so great is the difference of the advantages of Christian intercourse, in a Christian and in a heathen land.

The missionary must expect to find in his work, all the trials which he finds in the work of the ministry, if he were at home, as well as some which are peculiar to heathen countries. He must expect to find, as he does in his own land, much inattention to the truths of the gospel. He will often be compelled to use the language of the prophet, "Lord who hath believed our report?" He must expect to see defections among those who have professed Christ.

II. CHINESE LANGUAGE.

I now mention some *peculiar* difficulties and trials of the missionary, after he has reached his field of labor—*difficulty in acquiring a knowledge of the language*. He finds the truth of Dr. Judson's remark: "For a European or American to acquire a living oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the West, or any of the dead languages, as they are studied in the schools."

With regard to the *Chinese* language, it becomes one who has been in China but a short time, to speak with extreme diffidence. I can say nothing about the *written* language. The remarks which I make, have reference to the *spoken* language.

In attempting to converse or preach in Chinese, I regard the principal difficulty to be owing to the fact, that *every word* which we utter, must be pronounced in a particular *tone* of voice. I use the language *generally* used; some say what is called *tone*, is strictly speaking *accent*. Do we express in the Canton dialect, the Chinese word for "*god*," by a combination of English letters, we write it "*shun*." Do

we by a combination of English letters, express the Chinese word for "body," we write it in the same manner. If "shun" were an English word, it makes no difference in what tone (whether high or low) we pronounced it, we should be understood. It is not so, however, in Chinese. In English, the connection might determine in what sense we used a word which has more than one meaning. In Chinese the context cannot determine, for every word has its tone. There is no telling in speaking a half dozen words, *what* the missionary will say, if he does not give attention to the tones. In common conversation he may *insult*, while he intends to be *civil*; in preaching he may *amuse*, when he desires to *cause serious reflection*.

I have spoken of high and low tones. These two general classes have subdivisions. In some cases, we may express a Chinese sound in English letters, and the voice may be so modulated in pronouncing that word, that it may have at least six different meanings.

The missionary will find a disposition to emphasize those words in Chinese, which he would emphasize if he were speaking English. Against this, it is necessary for him to guard, for with all his desires to make an impression, he will certainly fail, if he is not understood. He will find it necessary, until by habit he has become familiar with the tones, to *curb his feelings*. *This is no small trial*. He desires to address his heathen congregation with all the emotion which he has exhibited in speaking in his native tongue, but if he expects to be understood, he will find this impossible in his first public efforts.

And this is a suitable place to remark, that when studying the language, he must be careful that his heart does not become cold, and he make no advances in the divine life. Whatever may be said of the object he has in view in studying, it is certain, that *mere study* can never warm the heart; it has quite a contrary effect.

The difficulty to which I have alluded in the Chinese language, though great, I do not regard as insuperable. Taking it for granted that the missionary prays to God for assistance, I think much difficulty may be avoided by a careful attention to the tones at first. It requires much patience, but he will have the assurance of knowing that he is understood, which assurance he would not have, if he gave no attention to the subject.

My brethren, in making an appeal for more laborers, I would not divert attention by cold remarks on the nature of a language, but desire to present the truth, as contained in difficulties, as well as in encouragements. God does not now grant the "gift of tongues," but shall the heathen on this account sink to destruction? If in the opinion of your brethren you have a talent for the acquisition of languages, will you not devote this talent to the service of God?

And here in presenting a difficulty or trial in the missionary life, do I present an argument. The more difficult the languages in heathen countries are, the more speedily should missionaries be sent thither—the greater necessity for augmenting the force already on the field.

III. SLOW ADVANCEMENT IN GRACE, IN THOSE WHO HAVE PROFESSED RELIGION.

We would *naturally* suppose, that in proportion to the degradation from which the heathen have been rescued, that they would shew the greater zeal in the cause of God. It should be remembered, however, that on account of this very degradation, greater allowances ought to be made for them. In our own land, we ought not to expect that those who have professed religion, after having received but *little* religious instruction, should make the same advancement in the divine life, as those

who have been blest with *much*. We should not, therefore, be very sanguine in our expectations of those who have been raised in heathenism, and who are still surrounded by the influences of heathenism, when brought from "death unto life."

A missionary who has been for many years in China, and has been engaged in giving religious instruction to Chinese children and youth, says that the Christian experience of those heathen who have been instructed when young, and have professed religion, corresponds more with the experience of Christians in Christian countries, than does the experience of those heathen converted late in life. This is what we may expect. The greater the amount of instruction given, the clearer the views of the plan of salvation.

The Chinese are a nation that possess very little mental activity—they are by no means a *thinking* nation. After conversion, this imbecility cleaves to them. They do not appear to exhibit even as much zeal as converts from other heathen nations exhibit. We cannot believe, however, that this want of activity will always continue, or that it will characterize every Chinese convert. God will doubtless raise up some zealous champions for the truth.

The missionary will find another trial in the *erroneous impressions which the Chinese entertain of the nature of the gospel*. They cannot see why he preaches Christianity as the *only* religion. They think idolatry will do for *them*, and that Christianity will do for *foreigners*. They therefore, regard the missionary as engaged in *business*, somewhat, though perhaps not altogether similar to the business of the merchant. The question will sometimes be asked by those who are regarded as inquirers: "How much money will you give me if we become Christians?"

The missionary to whom I have before referred, says that the Chinese members of his church were seriously thinking it was best not to admit any to fellowship who were out of employment, lest they should be professing Christ in order to have a means of support.

In order that the members of churches might be kept together, and be under religious instruction, it has been thought best by some missionaries, to take them into their employ, but this has given to the Chinese the impression, that employment is connected with a profession of religion.

This is a subject which it becomes necessary for missionaries to take under consideration.

IV. PATIENCE NECESSARY, ETC.

If the missionary wishes to act as he *should* act, he will find that *he needs much patience when among the Chinese*.

In China the missionary will hear himself called "*foreign devil*," by some of the "*baser sort*;" he will see that such persons regard themselves as his superiors, and that to those who should be the objects of *his* Christian compassion, he is an object of contempt; to these, he is regarded as the very "*filth and off-scouring of the earth*." He can take for his comfort the blessedness which belongs to those who are "*persecuted for righteousness' sake*."

In purchasing an article, he will see a disposition to extort on the part of the seller, greater than he has ever seen in his native land.

The want of punctuality on the part of the Chinese in fulfilling engagements, often seriously deranges the missionary's plans.

The disposition of some to talk and to ask questions, (when they should be listeners,) in religious chapels, is often a great annoyance, when the missionary is preaching the gospel.

When they visit him, they will often remain at his house longer than is necessary, robbing him of his time.

Their curiosity is so great, that with us much of it would be called *impoliteness*, though with them, some of it is not only regarded as not wrong, but even polite.

The missionary will also be *pained at the hardness of heart which he sees among the Chinese*.

A Chinese will pass a dead body with no look of surprise, and even with a smile on his countenance. He will see his fellow-man fall to the earth, faint and ready to die, and make no effort to raise him. Suffering which enlists our deepest sympathies, furnishes them with matter for amusement.

And here too, as in the difficulty of the study of the Chinese language, while I set before you a trial in the missionary life, do I present an argument in favor of missions. If this be the state of heart among the Chinese, it shows to you, my brethren, their need of the gospel. Before these unnatural feelings can be removed, the gospel must exert its influence; they must hear it, and "how can they hear without a preacher?"

MINISTERS IN DIFFERENT SITUATIONS.

I. PASTORS.

That some are *pastors*, seems to them a sufficient reason that they should not become missionaries.

And has God never showed pastors that it is their duty to proclaim his truth among the heathen? Did Carey think of becoming a missionary, because there was nothing for him to do at home? Bear in mind my brethren, that *Carey was a pastor*, but he did not for this reason conclude that there was no work for him to do abroad. Did he err in resigning as pastor of the church at Leicester, and going to India? If he acted under the direction of the Most High—if when he labored at least forty years in a heathen land, he was in the path of duty, (and who is there that doubts it,) then it is plain that the fact of one's being a pastor, is not of itself a reason that he should not become a missionary.

Carey "beheld a yet undiscovered world of heathenism," and he told the churches what he had seen. "Expect great things *from* God," and "attempt great things *for* God," is his language. But he is not content with telling the churches what they must do; *he must go himself*, and with faith in God, he did "attempt great things *for* God," and God honored his faith.

Bear in mind that we have need of pastoral experience. The planting of churches in a *heathen* land, is a much more important matter than the planting of churches in a *Christian* land. How seldom is this considered! When a church is constituted in a Christian land, those who live in the vicinity, and are not professors of religion, are those generally whose *opinions* are *favorable* to Christianity, but in a heathen land, in the incipiency of missionary labors, the opinions of all are *opposed* to Christianity. A church planted in a heathen country is emphatically "a city set on a hill."

My brethren in the ministry, God *has* called pastors to labor among the heathen; ask yourselves if he may not design that *you* too should be thus engaged?

II. STUDENTS IN THEOLOGICAL INSTITUTIONS.

I may address some who are students in Theological Institutions. You are pursuing those studies, which under the blessing of God, you hope will be useful to you, when you have fully entered on the work of the ministry. You doubtless ask,

“where does God intend that I should labor?” You have probably thought of neighborhoods in your native State. But I ask, “have your thoughts gone no farther?” Have you remembered the language of the blessed Redeemer, “*the field is the world?*” Is not this your duty? Is it not your duty to think of the *whole world*, and not merely a part of it? God has not authorized his servants to confine their thoughts only to certain portions of the earth, when they think of laboring in his vineyard. Do you wish to labor among those who really need the gospel? Turn your eyes to China. For years to come, the work which is to be done there, may be *foundation* work; but is it on this account the less necessary, and should it on this account, claim less of your attention? Will you on this account suppose, that you will “labor in vain, and spend your strength for nought?” Missionaries labored in Otaheite *twenty* years, before they saw any fruits of their labors. Suppose that you should labor in China as long a period as this, and die without knowing that you have accomplished any good—will this prove that you are out of the path of duty? Remember God’s “word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he has sent it.”

Ministers at home have reason to take encouragement from the thought, that what is actually accomplished, does not always become visible, and that many a humble cottage, and many a distant wilderness, which has been regarded as a fruitless solitude, left in despair, or vanished from memory, will prove to have been a birth-place for souls. This encouragement likewise, the missionary has.

III. MINISTERS WHO HAVE FAMILIES.

For the consideration of those *ministers who have families*, I make an extract from “Dibble’s Thoughts on Missions”:

“My going to the heathen is out of the question, for I have a family of children.” This is indeed a tender point. God has given me some experience on this subject, and I know how to appreciate the excuse. But the Saviour says, ‘he that loveth son or daughter more than me, is not worthy of me.’ This declaration means nothing, unless it requires us to make great sacrifices in regard to our children. So far as we can at present see, the world cannot be converted without great self-denial on this point. Precisely what sacrifices are to be made in regard to children, is a question which is not as yet fully determined. But let us look at the excuse. If a minister may *stay* at home because he has children, may not the missionary who has children *return* home? A pastor has one child and cannot go. Then may not the missionary who has one child come back? A pastor has six children and cannot go. Many missionaries have six children, shall not they return? If children then are an excuse, let missionaries return. No, you say: Missionaries who have children must not return on that account. What then shall they do with their children? Keep them and train them up to be helpers in the work. Let pastors then take their children into the field and train them up for that purpose. You certainly have hearts too noble to impose a burden on the shoulders of others, which you would not bear yourselves. Your children would have the advantage of the children of missionaries, having been thus far trained in a Christian land. As to future advantages of education, they will have the same with the children now abroad. You certainly cannot complain of equality.

“But you say, let missionaries send their children home. Then let pastors leave their children at home and go abroad. Ah, you say, pastors cannot endure the thought; it would be a shock to their parental feelings, that they cannot sustain. But, I ask, have missionaries no feelings? Have their hearts become hard, like

blocks of wood and pieces of rock? Does love for Christ and compassion for the heathen tend to make men and women obtuse in their feelings, so that a father or mother, on heathen ground, does not feel as intensely for the present and eternal welfare of a child, as a parent who has never gone to the heathen? Missionaries, indeed, are trained to cast their care upon God; their feelings are chastened and disciplined, but at the same time deep and intense. To a thousand dangers, toils and hardships they may be inured; but when the separation of children is thought of, they show full well that they are no proof against an agony of feeling. Certainly, then, you will not plead for exemption. You would not place upon others this burden, and pull away your own shoulders from it. You have souls too generous and benevolent to do that. You cannot find it in your hearts to offer to the lips of others a cup more bitter than you would drink yourselves. You can choose guardians for your children, far better than the missionaries can who are abroad, and your children shall have the same provision for their support and education as theirs have.

“There are those, I know, who would relieve this subject at once by proposing the celibacy of missionaries; but the argument of such persons can hardly be deemed worth considering, till they shall know a little more ‘what they say and whereof they affirm.’ Celibacy for ministers at home would be a much more proper and expedient arrangement, than for missionaries in most foreign fields.”

I may address some who are *engaged in imparting theological instruction*. The fact that your brethren have appointed you to the office of theological instructors, proves that they have every confidence in your knowledge of whatever is necessary for preparation for the work of the ministry. It does not, however, necessarily prove that in no other station you can be usefully engaged. Do you delight in interpreting the sacred oracles to those who are placed under your instructions? Why is it that you may not experience the same pleasure in explaining the will of God to a heathen people? You could not desire to be better employed than in giving to the benighted the light of the gospel, and naming Christ where he has not yet been named. Nothing that bears upon the interpretation of the scriptures, if brought to a heathen country, will be thrown away. There is use for all the Biblical knowledge that the missionary possesses.

IV. TEACHERS.

I address those who are *engaged in giving instruction to the young*, compelled thus to labor on account of the unwillingness or inability of the churches to support them.

Now, I would by no means ask you to think of becoming missionaries in order to be free from the labor connected with your engagements, but I ask the following questions: Have you often wished to give your whole attention to the ministry of the word? Has it often been a source of great pain that you are able to do so little for the glory of God? Have you, in the midst of your engagements, often experienced a strong desire to go forth and warn your fellow-men to “flee from the wrath to come?” Are you willing to labor more in the ministry than you are in instructing the young, if you believed that by a greater amount of ministerial labor you would be more useful than you are at present? If, in the presence of the omniscient Jehovah, you can answer these questions affirmatively, then would I ask you to think of a heathen land as your future field.

If your brethren to whom you preach on the Sabbath, though able to support you, do not, you cannot of course feel yourselves under any obligations to remain

with them. If they are not able, yet remember that even if they were deprived of the preaching of the gospel, they have a knowledge of the truths of the Bible among them, and it is their duty to meet together for mutual edification, until God in his providence shall send them a pastor. The heathen have stronger claims on your sympathies, for they are "ignorant of God."

If you are thinking of distinction as literary men, I ask you to remember that no honor that man can give is "worthy to be compared" with the honor of being "a witness for God." "When the Rangoon government showered its honors on Mr. Carey, his father (Dr. Carey) gave vent to his feelings, in writing to Dr. Ryland, in these remarkable words, 'My son is shrivelled from a missionary into an ambassador,'—language which every thinking person will know how to appreciate, but which probably very few, even Christian parents, would have employed."

V. ENCOURAGEMENTS.

With regard to the *encouragement* which the missionary has, if he has no other than the word of Jehovah, it should be sufficient.

He who sees himself exposed to the wrath of God, may well tremble and despair of mercy, if he looks only at his *sins*; but if he looks at the invitations of the gospel, if he believes that the "blood of Jesus cleanses from all sin," his fears are succeeded by "peace and joy in the Holy Ghost." So, the missionary who looks only at the idolatry in a heathen land, has no encouragement to labor; but if he opens the volume of Revelation, he will read that it is the cause of God in which he is engaged, and that "the gates of hell shall not prevail against it." This is the encouragement which the minister of the gospel has in a Christian land,—"*God gives the increase.*" "*Not by might nor by power, but by my Spirit saith the Lord.*"

If you ask, are converts in China *rapidly* increasing? I must answer in the negative. While I answer thus, however, none can tell, but that if more laborers were on the field, God would bless the work more abundantly. If we "sow sparingly," we need not be surprised if we "reap sparingly,"—if we "sow bountifully," we may hope to "reap bountifully."

But what though converts are not numerous, still the missionary labors among those who need the gospel. Is he not engaged in the work of the Lord, whether they accept or whether they reject it?

I know not how much better to express my feelings with reference to China, than to say, that there the missionary is literally "*overwhelmed*" in gospel labor. I am governed, of course, by what I have seen in Canton. All days being alike to the Chinese, a congregation can be gathered among them as well on one day as on another, so that it is not necessary, where there is a sufficient number of missionaries, that they labor only on the Sabbath. *Daily* may the gospel be proclaimed to numbers who are willing to listen to its truths. In chapels where a general invitation is given to those who wish to hear, I think it may with truth be said, that at every service some hear the gospel who have never heard it before. The event, of course, is to be left with God.

In addition to the opportunity of preaching the word, the missionary, at the chapel, at his house, or in his walks, may give a tract. He knows not where that tract is carried. It may find its way to some distant part of the Empire, where the gospel has not been preached, and God may bless it to the conversion of souls.

CONCLUDING REMARKS.

My brethren in the ministry, I beg you to remember, that while you are preaching missionary sermons and reminding the churches of their duty, the heathen are perishing for "lack of knowledge."

Missionary sermons, and contributions as a consequence of missionary sermons, will never convert the heathen. Suppose that millions of dollars were annually flowing into the treasury for the support of missionaries, but none were found, in what, I ask, are the heathen the better?

When the people of Ireland were starving and money was raised for their relief in America, what avail would have been this money if not converted into food and forwarded to the destitute? And what avail, I ask, will be all the missionary societies, and sermons, and sentiments, if there are found none to break to the spiritually destitute the "bread of life?"

What avail will be to the churches all the information about the spiritual death in heathen lands, if the ministers of the gospel, who impart this information, are willing to see immortal souls continue to famish and die? You can each see a reason why *you* should not go, but are you doing what you can to induce *others* to go? If you speak to others, they perhaps will say, "*you* ought to go." Alas! as it is with the general truths of the Bible, each unrenewed man supposes that they concern his neighbor, so with the "Redeemer's last command," each minister supposes that it is binding on a "brother minister," not on himself.

Dear brethren, by the obligations you are under to the Saviour of men, by the value of thousands and millions of immortal souls, whose very misery cries "come over and help us," and who, without the gospel, must be eternally condemned, I beseech you to inquire of the Lord what He will have you to do. And may the spirit of wisdom direct you, is the prayer of

Your fellow-laborer in the gospel,

B. W. W.

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Journal of Brother M. T. Yates.

SHANGHAI, July 7, 1850.

Dear Brother Taylor:—Having been able during the past month to write a little, I herewith send a few lines from my journal.

June 10.—This was my regular evening to preach at Kong-soo-dong. I hesitated some time before I decided that it was my duty to preach under present circumstances, having a very bad cough. My conclusion was to go and do the best I could under the circumstances. I found on arriving at the chapel a small congrega-

tion waiting, as they said, for the Seen Sang. This small group was soon increased to 70 or 80.

A Buddhist Priest.

Whilst seated near the stand or pulpit place, waiting for a larger congregation to assemble, a Hoo-zang (a Buddhist priest) in his long flowing robe, came up and took a seat near me. Seeing his eyes were fixed upon me, I turned to him and asked him if he belonged to that class who worship that false god made of mud and paint, whose name is called Budha. "Yes, I worship Budha," said he. Being a priest, and daily officiating in the temples, you have a good opportu-

nity to know the character of Budha's blessings. Nod of assent. Come, my good friend, we both preach to the people, and as you daily look on the face of Budha, do tell me what he is able to do for the people, or what good you yourself get by waiting on and bowing down before him. "I get no good." (All present had by this time crowded round, and were listening with close attention.) But don't you tell the people they must worship Budha? "Yes." And do they get no good either? "No." Do they think that Budha is able to bless them? "Oh, yes." Why then do you Hoo-zangs direct the people to worship him, knowing as you do that he is not able to bless them? "Because the Hoo-zang must have rice to eat, and the people from the beginning have worshiped Budha, and now it will not do not to worship him." You acknowledge, then, that Budha is a false god, as he is unable to do any good for you or the people, and that you worship him simply because men of former times did it, and that by thus deceiving the people you get your rice. Your dogs stay about your doors and bark, simply because they get their food by thus doing. (A smile and manifestation of a disposition to get out of the scrape.) But stop, my friend, I wish to inquire more about this mud god Budha, whom you say it will not do not to worship. Tell me something of his origin, where did he come from? "From Hang-chow." (Hang-chow is a great city in the interior.) When is his birth day? "The 8th month and 15th day." When did he leave Hang-chow? "So long ago that the time cannot be computed." When was Hang-chow founded? "About 400 years ago." Why then cannot the age of this Budha be computed? You say he came from Hang-chow. The congregation laughed at him and said, "Budha was a false god, and was of no use." The priest, by this time quite out of countenance, said, he must be going. I begged him remain till I could preach to him Jesus. He was evidently con-

fused, and could not be prevailed on to remain. I endeavored to improve the opportunity to impress my hearers with the insufficiency of idol worship.

You will perceive, from what I have related, how little real devotion there is in idolatrous worship in Shanghai. And yet, notwithstanding this apparent indifference on ordinary occasions, it is too evident that the priests have a powerful influence over the mass of the people; because whenever their festival days come round, every one who is able is punctual to make the required offerings. The people seem to think that if they neglect to do this some evil will befall them. They hear us preach, read our books, and say that our religion is good, very good. But the word itself is not sufficient to break this spell. The Holy Spirit alone is able to break this spell and make the word powerful. Let us seek his influence.

Affectionately,

M. T. Y.

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Letter from Yong Seen Sang.

SHANGHAI, May 10, 1850.

Dear Brother Taylor:—In forwarding you, according to promise, the following translation of Yong Seen Sang's letter, it affords me much satisfaction to be able to say, that when he left Shanghai he left behind him a most favorable impression upon the minds of all classes of his countrymen, both in the city and in the country in the region of our out-station. His singularly correct deportment, under all circumstances, is still talked of by the Chinese here as something strange. One man from a large interior city, who became quite intimate with Yong Seen Sang, was speaking a few days ago to me on the subject, when with much emphasis he remarked, "I never before saw such a correct man; why even in my city there is not *one* such a man as Yong Seen Sang." He has done himself and our mission honor at Shanghai. He is now in a new and trying position at Canton, and I cannot help feeling keenly

anxious about him, left as he is without a pastor. But the Lord can and will preserve his own feeble sheep.

Believe me, faithfully,

J. LEWIS SHUCK.

Letter from Yong Seen Sang at Canton, addressed to brother Shuck at Shanghai, and dated

CANTON, Feb'y 25, 1850.

Respectful compliments to Shuck Seen Sang, to his wife and son and daughter. Peace unto them. May they obtain the blessing of the true God and of Jesus Christ.

From the time of leaving Shanghai, having taken the hand of all the disciples and parted from them, blessings have attended me, and I give thanks to the true God for bestowing his divine aid.

Setting sail from the mouth of the Woo-soong river, we reached Hong Kong in six days, and the same night I took a boat to return to my family (at Macao). At home I found my wife and daughter both well. Remaining with my family a half a month, I proceeded to Canton, and having had interviews with Whilden Seen Sang, he gladly received me into the church, and I unite with him in preaching and in praying to Jehovah.

Lei Seen Sang, Chow Seen Sang and myself, every day at the chapel in Loon-hing-kei preach the doctrines and distribute the sacred books. Many are the persons who come to listen.

I with Shuck Seen Sang dwelt at Canton together a very long while, then with him proceeded to America, together did we return to the Middle Kingdom, and we also mutually journeyed to Shanghai, where we constantly lived in close brotherhood; but now we have made a separation, and wide is the distance between us. My heart truly is not joyous, for it is not known when we shall meet again. I morning and night cease not to pray to God that he would bestow blessings and happiness upon Shuck Seen Sang and his family. When the Shanghai chapel is completed, may you be able to preach the true doctrines. I look up to Jesus that

he would assist the pastor to publish the gospel doctrines; and I look up to the true God that he would bestow the Holy Spirit to open men's understanding, change their hearts, and so that at once they may repent of sin, abandon wickedness, and follow the true doctrines, throwing away their images and false gods. I assuredly have become a life-time disciple, and a preacher of the doctrines of Jesus the Saviour. My desire is, that the people of China may obtain the salvation of their souls and not sink to perdition, but with whole-heartedness (tsin sin) and entire strength become with me obedient to the church.

On the 9th day of the first moon, being the 20th day of the foreigner's second month, Whilden Seen Sang's wife became so ill of body that, alas, she died. Whilden Seen Sang, seeing his little ones of years so few, and there being now none to take charge of them, of necessity desires to return to his native country. We know not when a Seen Sang will again come from America, and should Whilden Seen Sang return to his native country, there will be no Seen Sang to take charge of the Canton church. We now look up to Shuck Seen Sang, Yates Seen Sang and Percy Seen Sang, to know what we shall do. I have heard that Tobey Seen Sang has taken ship and returned to America.

Compliments to Yates and Percy Seen Sangs and their families. Grace, peace and divine aid from Jesus Christ.

Presented up to Shuck, the pastor. The disciple Yong-chew-lin respectfully unites.

Taeu Rivang, 1st moon, 14th day, 30th year. Year of Jesus 1850, 2nd month, 25th day.

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Tsing Ming.

Brother Percy gives the following interesting account of the Tsing Ming, or Annual Feast, for worshiping at the tombs of ancestors:—

This feast for the worshiping of ancestors, is heaven's feast. In ancient times, in a country called Ching, (said to be in

Shansi province,) lived a Mandarin, called Kioh-tiz-chue—very upright and very intelligent. The anniversary of this man's death, is the feast of the worship of ancestors.

This man's death occurred in the following manner :

Within the Ching country, a young nobleman before he came to the throne, was compelled to flee his country on account of an insurrection. Several Mandarins followed him. Kioh-tiz-chue also followed him. Afterwards, Ching-zun-urk (the nobleman) returned to his country, and was elevated to the throne. He appointed to office several of those Mandarins that had followed him, but forgot Kioh-tiz-chue.

Riah tsang, a near neighbor of his, having noticed this neglect, was grieved at heart. Seeing the king, he enquired the reason. The king repenting immediately, asked after Kioh-tiz-chue. He was told that Kioh-tiz-chue had gone up into the mountain *Me* with his mother. The king then called Riah-tsang to go with him to hunt for this man. They hunted several days without success. The king meeting with some farmers, earnestly enquired of them. They said, "we have not seen him, but we saw a man carrying on his back his mother;—here at the foot of the hill, taking water, they drank. He then carried her again to the mountain. Now, we don't know where they are." The king forthwith ordered his carriage to stop, and directed the men again to seek for them. This they did several days, but to no purpose. The king said to Riah-tsang, "I think he is filial, and that if we take fire and set to the mountain, he will certainly come out again with his mother on his back. So the king ordered his soldiers to set fire on all sides of the mountain. The fire burned over several miles, and on the third day went out. Still Tiz-chue did not come out. The mother and the son had perished together, for there under a weeping willow, the soldiers

found their bones. The king seeing these remains wept, and caused them to be buried there, at the foot of the hill. There he had a temple erected, and sacrifices offered.

The time of the burning of the hill was on the third month and fifth day, (about April 1st,) which is just the time of the Tsing Ming.

All men in the country pitied Kioh-tiz-chue, supposing he perished in the fire.

The day before Tsing Ming, nothing is cooked. It is called rest-day.

This feast is also called Keng-Whoo-chih, stop-fire feast, and Kheng-ie-chih, stop smoke-feast.

Annually at the time of this feast, persons of every house stick twigs of willow over their doors, meaning to invite Kiah-tiz-chue's spirit.

All repair to the family tomb, and place there cooked fish and flesh of all kinds. They also burn Ting-pok, (paper money,) in honor of Kiah-tiz-chue. Some also recommend this feast, because it is prescribed in the several books. Besides the burning of the paper, pieces of paper are placed near the tombs, as signs that they are not deserted. This will prevent others from disturbing them. Some only feign devotion; others are sincere, not wishing to forget their ancestors. Thus, this custom has a reason.

This custom has great influence over nearly all Chinese. Many of them I have known to tell lies in order to attend it. I have not a doubt but that it is idolatry.

G. P.

Letter from Brother Pearcy.

Shanghai, May 5, 1850.

Dear Brother Taylor,—Since we opened a day school in our yard, which is interesting, we have become more intimately acquainted with the families of our neighborhood. It is just within the great south gate, and is thickly settled. We have free access for conversation, not on-

ly to the families which send to our school, but to most others that live near us.

It seems to be a respectable neighbourhood, with some exceptions. I am sorry to say there is a place for smoking opium near us.

On both sides the street leading through the great south gate, are houses built mostly of brick; some one and some two stories high, and covered with tiles. In the front rooms of most of them are kept provisions for men, departed spirits and the gods. In the rear of these rooms, and sometimes in these rooms, live the families of these shop-keepers. In other directions, farther from the public street, live families of carpenters or bricklayers, or of other arts; some are soldiers also. The females of these families though generally poor, I believe do not generally know how to make their own clothes; but either buy them already made, or get tailors to do it.

They throw away a great part of their time, by making what they call *Ting-pok*, paper they burn in sacrifice to the gods, and to their departed ancestors, or other relatives.

They buy paper, sometimes gilt, or looking like gilt paper, and fashion it into the form of *sycee*—native current silver, about two inches long, flat on one side, and convex on the other; one inch deep, and as wide. A woman can clear three or four cents a day at this work, and little girls they keep at home from school, one or two cents.

Desirous to learn the origin and use of this paper, I got a Chinaman, my teacher, to draw up an account of it, which I give as follows:

“During the Han dynasty, (from about two hundred years B. C., to about two hundred A. D.,) in the sixth year of Khengti's reign, a man whose name was Tsah Lun, invented the making of paper.

“He was born in the province of Shantung, department of Tungster, and dis-

trict of Nyenghae. He had originally an ingenious mind. With the bark of the mulberry tree, he invented the making of paper, which is esteemed by all nations of great use.

“Since then, *paper* has been used for writing, all having abandoned cloth, before used for this purpose.

“The men who wished to buy paper were so many, that he could not supply the demand. Suddenly Tsah Lun thought of an ingenious contrivance, and entrusted it to his wife, whose family name was Lee. Said he, I am going to feign myself dead; do you then besmear my body with a yellow paste. Having done this, take and place it within a coffin, making it appear as though I had been beat to death. Then take paper money and burn it three days, I will then forthwith come to life again.

“His wife did as she had been requested. Having finished burning the paper, Tsah Lun forthwith came to life. All, far and near, came to see him, and cried out, “*Tsah Ah-koo, Tsah Ah-koo,*” (Tsah elder brother, Tsah elder brother,) you have come to life again! How did it happen? How can it be known? The Yeng and Yang, the male and female principles of nature, fortunately influenced my wife to burn *Ting-pok*, which she did, at the same time invoking devils and gods, and thus brought me to life again. All men hearing this were alarmed, and believed it. Ever after, whatever calamity befell one, or whatever pestilence prevailed, all went and bought paper to sacrifice. In this way they fell into the trap laid by Tsah Lun.”

Thus far says my teacher.

I further learn, when a member of a family dies, the rest burn *Ting-pok*, supposing the money, of which this is a substitute, passes into the world of spirits. Other relatives also, often furnish this paper on such occasions, and it is burnt in large quantities, near the body of the recently deceased, and at night, by those watching; it is also burnt at intervals of every few minutes.

When the body is put into the coffin, not long after death, there is loud weeping, accompanied by much burning of paper.

The coffin often remains in the house a year, during which time, at the first and middle of the month, sacrifices are made to the departed, as well as to the gods in the temples and at the gates.

A few days ago, while standing before the door of a house, a poor woman passed along; said she was in distress. I asked where her husband was. She pointed within, her eyes filling with tears. I expected to see a sick man, but there was the coffin. He had lain therein about three months.

After about a year, when the coffin is carried to the grave-yard, then also they burn paper, and ever after, once a year, on a stated day, the grave is repaired;—all the near relatives repair thither, and bow, and weep, and pray, and burn paper.

When a man becomes sick, or is troubled in spirit, or cannot sleep at night, he thinks the spirit of a departed relative is displeased, or is in want, and forthwith an offering is made.

It may seem strange that well educated and intelligent men, who know the origin of the use of this idolatrous practice, will still persist in it. The account furnished above, is mainly taken from a native book.

When asked the reason why they follow this foolish custom, they say, "the multitude do it, and are accustomed to think good results therefrom."

These people know nothing of the one true and living God, and they know nothing of the sinfulness of idolatry. The idea is strange to them, that we have *one* Saviour, and one only, to whom we can go in all times of trouble, and of joy. All that they hear of the Saviour is strange to them, because new. Oh! that they could appreciate the riches of that grace that is offered to them.

G. P.

Letter from Brother Yates.

Shanghai, July 12, 1856.

Dear bro. Taylor,—In your last letters to us, you say there are no persons presenting themselves as candidates for the foreign field. This, to us, is sad intelligence. We need more laborers in this field. And I am quite sure there are many brethren in our churches, both young men and settled pastors, whose minds have been frequently and most deeply impressed with the subject of carrying the gospel to the perishing, but who are now withholding their services from various causes. Many are doubtless withholding their names on account of what seems to them to be a want of *fitness* for the work. This matter may be determined. And could I meet those brethren, I would endeavor to aid them by submitting for their consideration a few inquiries.

Have you an abiding conviction of the great value of the gospel to the human family? Does your love for this gospel and for the souls of men urge you on all suitable occasions, and even to seek opportunities, to make it known to others? And furthermore, do you feel a strange propensity not to engage in labor at home, but to carry the news of an unknown Saviour to them who have never heard the joyful sound?

If these be your feelings, my brethren, then I would say, to withhold your name and your services in this great work, is to divert your talents from the work to which He who distributeth to every one according to his will has directed. It now becomes a subject of duty to be decided between you and your Master. What response, my dear brethren, will you make to this call? Are you prepared to consecrate yourselves personally to the work of missions? Not to do it when you are satisfied that it is your duty, is to be guilty of disobedience. Why not yield to the dictates of the Spirit, and engage at once in this work? Call to your remembrance the force and

tenderness of the motives by which you are invited to engage in this service. It is Christ that asks you, and that, too, from the regard and love you owe to himself, to take pity upon them that are perishing for lack of knowledge. It is himself that knocks at the door, and seeks admission to the sympathies of your hearts. And will you allow him to knock in vain? He comes to you in the persons of the millions of this land that know him not, but that need his salvation. *He puts it in your power to express the love you bear him, by acts of purest and highest kindness to those whom he commends to your compassion.* The desolate and destitute heathen are Christ's own demand upon you for relief. By the descent he made from heaven to earth, to seek and to save you—by the agonies of the garden, by the suffering of the cross, by the benignant look which beamed upon you from on high, when first you were melted into contrition, attracted by his love and united to him by a band which shall never be dissolved, he says to you, "Inasmuch as ye do it unto these, ye do it unto me."

Hundreds of thousands of this deluded race are peopling eternity every month. The few and feeble instruments now on the field must soon perish. Your day of opportunity will soon pass away. The country is now open for a free ingress of laborers. O that the churches and ministers would come up to our help; that they would not only come up to our help by their pecuniary contributions and prayers, but lend us their services to push forward the gospel car, "that it may be carried forward until the time when the word of Jehovah shall be known upon the earth, and his saving health among all nations; till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captives, shall have ushered in the jubilee of the world." M. T. Y.

Letter from Sister Shuck.

Shanghai, February 24, 1850.

Dear bro. Taylor,—Your kind suggestion that I should write something for

the Commission, reminds me that I have done but little towards communicating the knowledge of those facts connected with the people which are ever before me as a dweller in their midst. And here let me again record the gratitude which ever arises when I think of the great privilege allowed me of living in a heathen land, though I am sensible there are many who would gladly exchange the privilege and come with cheerful hearts to tell the glad story of a Saviour's dying love. There are many facts which, though every day facts to us, yet I have thought might interest those at home, and I have therefore determined to write them down just as they occur, and send you the sheet to use as you think best.

You have heard of our school and the pleasant interest we all have in it. Our teacher is one who professes to be seeking the salvation of his soul. Two of the little girls have been in to see us, and have staid with us for a week or two. The Chinese new year has just passed, and the holidays occurring, we thought it a good time to attempt to teach them something more than they could learn at a day school. The elder of the girls is named "Eu paw," the other "Seer paw." They have been studying the Catechism for some time, and it has been the aim of those who have gone to the school, to have them become familiar with the prominent facts of our religion, thinking that being thus early taught, they would never be erased from their memories. The first day the little girls came, I questioned them closely, and found, to my surprise, they could answer any question readily. They learned to knit some while they were here, and also to sew, and we tried to give them some few lessons in personal cleanliness, hints by the way never unnecessary to Chinese, at least to those in this region. The younger of the little girls became somewhat home-sick, and wanted to go home after a week or so; the other stayed till last night, and went up in the boat with Mr. Shuck, who will spend the Sabbath there, Mr. Yates taking the services here.

The first few days of the new year were very snowy and rainy, and the visitors could not make their usual calls; but as soon as the weather was bright again, the streets were thronged. The women and children in their holiday clothes (a good many borrowed ones by the way,) have, as usual, crowded to see us, it being one of the sights to see

a foreign house. I have had my rooms so full, that I could not find chairs for all. You will say, Oh! what a good opportunity to tell them of Jesus! But it is not the case. I can seldom get their attention at such times. The children are so noisy, the women so inquisitive, that I always endure such visits as a sort of martyrdom, hoping with all my heart I may not seem to them rude or uncivil. But when they come in companies of four or five, and will sit down quietly and listen to what I say, then, with a heart lifted up to God for help, I am encouraged to attempt, albeit with stammering lips and another tongue, to commend to them the religion of Jesus. You must not think, however, that I do not attempt to say something even when they come in crowds. The other day I began to tell some that they must not worship idols, when one who had heard before of our belief, called out that she did not worship idols, for she did not know how. The wickedness of the lie created a general burst of laughter from the roomful, who were too intent on amusement to listen to any serious matter.

Donations.

FROM AUG. 1 TO OCT. 1.

Maryland.

Cash of J. McKim Marriott, China mission, 20 00

District of Columbia.

James McCutcheon, his claim against Rev. Geo. Percy, given to the China mission, 30 00

Virginia.

Cash from Jno. D. Garnett—One half for African, and the balance for China mission, 5 00

Cash—Mrs. Ann Shelton for China mission, 3 00

Received of Mrs. Keziah Clopton, on account of Mrs. Percy, 7 00

Va. Baptist For. Miss'y Society—Cash received from Dr. A. G. Wortham, treasurer, 136 07

Cash from Miss Agnes Tunstall, 50

—————151 57

North Carolina.

Young ladies of the Chow-

an Female Institute, Murfreesborough, per Rev. M. R. Fory, to educate a Chinese female, 40 00

South Carolina.

Reedy River Association, per C. D. Griffin, treas'r, 55 00
Mrs. D. M. Mays, p. Rev. W. P. Hill, 10 00
————— 65 00

Georgia.

Cash from the Walker African Miss. Society, for African mission, per J. McKinley, 100 00
Cash collected p. Rev. Eli Ball, agent, 225 00
Rev. John Wooldridge, 10 00
—————335 00

Alabama.

Sister's Spring Church, Ala., per Rev. Jacob G. Collins, 13 00
Cash rec'd from Mrs. H. E. Reynolds, for Chinese schools, 50 00
————— 63 00

Mississippi.

Cash collected by Rev. Wm. M. Farrar, agent, 500 00

Tennessee.

Cash, Elam Church, concert prayer meeting, 19 15
Meruy Church, 5 00
Big Hatchie Association, 3 85
Elizabeth Jett, 1 00
All for the Af. Mis. by G. W. Young.
Cash from General Association, p. J. F. Fletcher, tr., by Rev. Dr. Howell, 100 00
Cash, Rev. Noah Cate, agent, East Tennessee For. Mission'y and Bible Society, 23 75
—————152 75

Missouri.

Cash, J. H. Thomson, African mission, 2 90
Cape Girardeau church, p. Rev. W. F. Nelson, 4 00
————— 6 90

BIBLE FUND.

North Carolina.

Cash collected by Rev. J. Dupree, for Bible distribution, 23 00

————— \$1,387 22

ARCH'D THOMAS. Treas.

Board of Domestic Missions, Marion, Ala.**TO EVERY MINISTER IN THE SOUTHERN BAPTIST CONVENTION.**

The Board take this method of addressing you (and the people of your charge) on behalf of the cause of Domestic Missions.

Your attention is invited to the following considerations:—

I.—THE FIELD.

It embraces the slaveholding States, fourteen in number, namely: Maryland, Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Missouri, Arkansas, Louisiana, and Texas. This field contains a population of about ten millions. The daily increase is about 700, or 255,500 annually. Nearly one-third of this population are colored. The newly acquired territory adds to our field, and increases our responsibilities.

II.—THE DESTITUTION OF THIS FIELD.

Were all our preachers devoted to the work of the ministry, and distributed equally over the whole field, there would be only one Baptist minister to 3,046 persons; and were our churches thus uniformly distributed, there would be one church only to 2,061 persons. A large number of ministers are devoting a portion, or the whole, of their time to other work. And those who are given to the ministry of the Word are very unequally distributed over the field. Consequently, large sections are entirely destitute. Many places do not receive a visit from a minister of the gospel for many consecutive years. Not a few persons of mature years have never seen a minister of Christ, and are as ignorant of the plan of salvation as are the heathen. This destitution is daily increasing, as the increase of population exceeds the efforts to spread the gospel. The field is not only destitute of the gospel, but it is infested with ruinous errors of almost every form. Of these, Romanism is among the most thrifty and formidable. Its steady and fixed aim is universal dominion—spiritual and temporal. It pursues its object with perseverance and energy. Its method is cunning-craftiness and deceit. Its instruments are employed without scruple or pity. Stern and inflexible in every feature, it yields nothing—concedes nothing. It claims infallibility, and admits no change. What it is in history it is now in spirit, and will be in actions as it obtains power. Having lost its strong hold in other countries, it is making desperate efforts to establish itself in this.

III.—THE OBJECT OF THE BOARD.

That our country may be secure, every town and neighborhood must be supplied with an evangelical ministry, and every family with the Bible. This is the object of the Board.—This they are doing as fast as means are supplied; by aiding churches too feeble to sustain their minister; by sending the preacher where the name of Christ is not known; by establishing Sabbath schools and kindred institutions. Especially is it the aim of the Board to preach the gospel to the colored people. Their efforts in this department have been peculiarly blessed.

IV.—THE MEANS REQUISITE.

The institutions of the gospel cannot be sustained without money. If men are sent to preach the gospel to the poor, they must be supported. This money must be raised by the free-will offering of those who know the blessedness of the gospel.

It is expected that every friend of Jesus is a friend to the poor. This friendship should be manifested by sending the gospel of Jesus to the poor. A sum equal to ten cents annually, from each member, would enable the Board to employ 200 missionaries. Cannot this be raised immediately?

V.—PLAN OF RAISING FUNDS.

We need a plan which will reach every member of the church, rich and poor, male and female, white and colored; and that shall be adapted to the circumstances of all. The Holy Spirit has furnished one which precisely meets the case. It is recorded, 1 Cor. xvi, 2: "*Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.*" This plan reaches all. "Let every one of you lay by him in store." There is no exception. The measure of this contribution is also adjusted.—"As God hath prospered him." How just and reasonable! The poor need not be ashamed to cast in their "two mites" because it is not equal to the abundance of the rich. The rich are not allowed to measure their duty by the ability of the poor; but by their own prosperity. This plan requires a regular and stated contribution.—"Upon the first day of the week." Some men's business is such that a weekly estimate cannot be made of their income. In such cases the spirit of the law will, doubtless, be regarded if such stated periods are honestly and conscientiously observed as are adapted to their peculiar calling—whether weekly, monthly, quarterly, or annually; as some receive their income at these several periods. *The law requires some form of stated, systematic action.*

This plan is simple, just, and of universal adaptation. It is of Divine origin, and enforced by Divine authority. Why not adopt it—Why seek any other? The beauty of it is, that while it lays an *obligation* on "*every one,*" it leaves all to act with entire freedom; and thus develops both the honesty and benevolence of all. "For the Lord loveth a cheerful giver." He has not stated the amount, in dollars and cents, which each one shall contribute. This would be a tax which might be paid without any benevolent feeling towards the object for which it was contributed, or love to Him who requires it. The general law is, "let every one of you lay by him in store, as God hath prospered him." But God has left it with every one, "as he purposeth in his heart," how much of his income he will give.

The Board most earnestly request you to—1. Read and explain, if necessary, this Circular to the people of your charge. 2. To solicit an annual contribution from each member of your charge, for the Board of Domestic Missions S. B. C.

The Board recommend that, as none are too poor to pay ten cents annually for this object, each member, male and female, white and colored, be solicited to contribute ten cents, or more, annually, to this object. This will not prevent the rich, as well as the poor, from giving as God has prospered them. Neither does it prevent any from giving oftener.

The Board further recommend, that each church appoint a committee of two, or more, prudent and active members to visit all for the purpose of soliciting these contributions. When the time and circumstances of the pastor will allow it, he should be a member of this committee. The town and neighborhood where the members reside may be divided into districts for the convenience of the committee; one district being assigned to each collector, who should be furnished with the names of all the church members residing in his district. Sometimes females may compose a part of this committee.

Were all the objects of benevolence, claiming the support of the churches, entrusted to this committee and like contributions solicited for each, the amount of

funds would be greatly increased and the necessity of agents, in part removed. In such an arrangement a card, or subscription paper, should be prepared with separate columns, adapted to the several objects of benevolence which the church sustains.

The donors must select their own channel of communication with the Board of Domestic Missions: Either send direct to Marion, or to their own association, and from thence to the State Convention or General Association. When sent directly to the Board, or paid to an agent, the sum can be reported to the association and appear in the minutes of that body.

In these remarks there is no intention to undervalue the importance of other benevolent enterprises. But in view of the immense influx of foreign immigration, of the extreme destitution of many portions of this field, of the demand that our negroes and the Indians have upon us for the gospel, the Board consider that our own country has the first claim upon our sympathies, contributions and prayers.

Therefore, you are earnestly requested to urge the adoption of the foregoing plan, unless you have one that you deem better. We need the funds. It will secure a larger amount than is now realized. It is adapted to every variety of pecuniary ability. It will secure a general action and interest in the cause of benevolence. It will in a great measure, if generally adopted, supersede the work of collecting agents. These are objects of importance; to secure which every Christian should most devoutly pray, and vigorously labor.

From our Missionaries.

ALABAMA.

Blountsville.—Rev. P. M. Musgrove's Report.

The cause of the Redeemer has progressed much in my field the last quarter, especially in Brown's Valley and Mt. Tabor churches. To one eleven have been added, and nine to the other. There is still a deep interest, not only in these churches, but at several other points.

Murphree's Valley church, from which I have just returned, manifests much concern on the subject of religion. During a recent meeting, many anxious sinners were heard to call on the Lord for mercy. Prostration of health compelled me to close the meeting at an earlier date than I desired. There is a fine prospect of building up a church at that point. Our house of worship in Blountsville will be completed in the course of another month.

During the quarter I have baptized 24 persons, one of whom was a Methodist preacher.

Selma.—Rev. C. M. Breaker's Report.

During the quarter I have baptized six colored persons and received eight whites by letter. Our new house of worship has been completed and dedicated. We have ordered books for a Sabbath school library; so soon as they arrive, we shall organize a school, and we have a prospect for a large one. We have a protracted meeting to commence in a few days, which we trust will result in the addition of souls to the church. Our white membership is 50—colored, 200.

GEORGIA.

Rome.—Rev. C. H. Stilwell's Report.

I feel at a loss for words to express my gratitude and love to God for his many blessings, both of providence and grace. I have enjoyed good health and many opportunities of preaching his word. Nothing has transpired to prevent or interrupt any meeting during the quarter. Our regular meeting in August was continued sixteen days. A general religious interest pervaded the community the whole time.

Saturday, the 24th, was observed as a day of fasting and prayer. All the stores and shops of the city were closed on that day—not an exception to my knowledge.

During the quarter we have visited the baptismal waters five times. Seventeen have followed Christ in the ordinance of baptism. I have also received eleven by letter.

The old backslider mentioned in my last, who has been out of church twenty-five years, now occupies his place among the people of God. No charge of immorality or want of integrity was ever alleged against him. Some twenty-five years since he obtained a letter of dismission from the church of which he was a member, and retained it. Although he has lived near Rome ever since it was settled, no one, except his own family, knew that he ever was a Baptist. In my pastoral visits, I found out his true position.

At Friendship, the other church I supply, one has been received by letter. They have nearly completed their house of worship.

Jones county.—Rev. John H. Clark's Report.

In July I attended a meeting in Jasper county, assisted by brother Adkinson, which continued ten days. Twelve were added by baptism. The Lord's people were much revived and strengthened. There are others who have professed faith in Christ, and have been received as candidates for baptism. Among the number of converts baptized, was one of talents and influence from the ranks of infidelity. He had never read ten pages in the Bible previous to this meeting. The grace of our Lord Jesus Christ melted his hard heart and brought him an humble suppliant at the foot of the cross. He is now exerting a happy influence in propagating that faith he once labored to destroy.

The church I supply has enjoyed a

good season during the quarter. Nineteen have been received since the work commenced, and others profess conversion.

At my other stations there are eight who have indulged hope since my last communication. They have not yet been baptized, for want of a church conference to receive them.

I have also labored in connection with the pastor, at Eatonton and at the Factory; fifteen were baptized by brother Wilkes. I am now attending a meeting of interest at Clinton.

In the lower part of Jones county, and in the bounds of one of my congregations, I made an effort last July to establish a Division of the Sons of Temperance. The attempt was successful, although it met with opposition. A suitable hall has been erected. There were two grog-shops in the immediate neighborhood of long standing—one of fifteen years. The revival of religion in conjunction with the Division of the Sons, has broken them up. The proprietors have sold out their possessions and are seeking a more congenial latitude for their operations.

I feel much encouraged in my labors. Our prospects are brightening throughout the whole extent of my field. The clouds of darkness which have, for a long time, cast a mournful gloom over this region, are breaking away and light is dawning.

I labor for the benefit of the blacks, at all my stations, in the evening of every Sabbath of preaching. We have large and attentive congregations. Good order is uniformly observed. And we have the testimony of their owners, that the slaves are the more valuable in proportion to their moral and religious culture.

I trust my labors for the Board have not been in vain. The cause of benevolence is on the advance. The contributions sent up to the Association were liberal.

The Obligations of the Churches to the Extension of the Gospel.

“Money answereth all things.” The honest acquisition of money, is no transgression. To “provide things honest, in the sight of all men,” is an injunction of the Bible. The design of such command, is first, to distribute to our own family; secondly, to the church. An accumulation of property or money, is a great evil, whose aim is not to subserve the cause of religion, in all its requisitions. The pious Hoby of Boston, was aware of this, when he purposed in his heart, “to give the church the nett gain of his merchandize, after a fair competence for him and his family.” Nor was he deceived in his appropriation. He gave \$40,000 in his life-time to the promulgation of the gospel, and the relief of the poor, and at his death, which happened before he was aged, God enabled him to leave his family \$40,000 more. “It is more blessed to give, than to receive.”

The tabernacle and temple were built and maintained, with free-will offerings. The means contributed, were over and above what was necessary. The worship of either could not be maintained, without the offerings of the rich and poor. “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all his service, and for all the holy garments.” Thus did the Jews, when the light of revelation was incomplete—when the first five books of the Scriptures were not yet published.

The temple itself being finished, “there was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.”

Notwithstanding the absence of the published Bible, we behold in the contributors of the temple building and worship, a liberality expansive in its nature,

and endearing to the Almighty. “Thus all the work that Solomon made for the house of the Lord, was finished: and Solomon brought in all the things that David his father had dedicated; and the silver and the gold, and all the instruments, put he among the treasures of the house of God.” To the tenor of this representation, it may be objected, that “those were days of miraculous revelations, and that such presentations as were then made through an audible voice, and through distinct vision, were an overwhelming influence.” Such indeed, is the fact. But is the clear transparent mirror of the New Testament, to pass unheeded, because it does not reflect the duty of a corresponding benevolence? Surely not. Does the dispensation of money require less charity than that of justice? Was the tabernacle forty years in the wilderness only? Was the temple located at Jerusalem for the space of one thousand and five years, until Shiloh came? Calculate the vast expenditure of money and its equivalent, in that legal worship—remember the labor of its votaries coming from distant portions of the earth annually, to worship God at Jerusalem. Compared with the obligations of New Testament believers, theirs was a yoke which their fathers were not able to bear. Still, they were obligated to God, in all that they did and suffered.

And while the Jewish nation were obedient to that law, they were rewarded more bountifully than their liberality was extensive, and their labor rigorous. They were blessed physically, domestically, especially, fruitfully, abundantly, superabundantly. The cedars of Lebanon towered, the palm tree flourished, the flowers of Sharon retained their unwonted beauty and fragrance; Carmel had its fruits and its flocks of enviable excellency; Canaan flowed “with milk and honey;” Jerusalem beheld the Divine glory—in a word, creation, providence and grace, made the Jews the happiest and most holy of all the world.

We need hardly say, that when they evaded their contributions to the Divine worship, they instantaneously manufactured and worshiped idols. The penalty of their covetousness, and their disregard of the Divine will, has appeared on the page of history in letters of melting and astounding catastrophe. Eighteen hundred years have they been without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. "Scattered and peeled," disfranchised and degraded, a proverb and a by-word, have they been among mankind.

Christian reader, observe the onerous duties, the unbounded liberality, the intense sufferings, and the intervening obscurities, that attended the worship of the Mosaic dispensation, and answer the question "in all good conscience," has God granted us a dispensation, which in its nature is mild, forbearing, purifying, affectionate and felicitating, and shall I neglect its commandments, "which are joyous,"—shall I withhold what is due to God and his elect, because of my *love* of money, which is the root of all evil?

It is criminal that an abundance of earthly goods should become a source of satiety. Our opulence may be our dis-enjoyment. To bestow its "first fruits," would sanctify its possession; to give its tenth, would elevate its benefactor to a holier standard among the sons of God. Our last will and testament may devise its thousands to surviving prodigals. "How much owest thou?" might be the language of Jesus Christ to each one of us. "Yea, I said unto thee when thou wast in thy blood, live." Mark well the gifts of God to us, of creation, providence, redemption; goodness, wisdom and power, exerted in our creation; food and raiment, health and reason; civil liberty and national prosperity, imparted by Providence; the gift of Jesus Christ securing to us all the blessings of life and death, earth and heaven, of time and eternity; we were guilty, but we are pardoned; condemned, but we are justifi-

fied; lost but we are saved; "dead in trespasses and sins," but we live with Christ; we were wretched, and behold we rejoice. "All things are yours, and ye are Christ's, and Christ is God's." The prospect of heaven, the retrospect there of a benevolent life; the charms of the holy land; the songs of the redeemed; the visible glory of the Great Eternal; the eternal duration of heavenly enjoyment, almost cancel the necessity of thoughtful obligation.

Beloyed brethren, what ye do, do quickly, cheerfully, judiciously. Millions are perishing. God's elect must be saved "out of every kindred and tongue, and people and nation." Without means and instrumentalities, they cannot be saved. "Even so, it is not the will of your Heavenly Father, that one of these little ones should perish." If one of his chosen people is not to perish, here is encouragement—if all are to be at "the marriage supper of the Lamb," here is prospective, relative happiness—if the praises of heaven be in proportion to the number redeemed; and if God be honored in the bestowment of a "cup of cold water on his blood-bought children," where is the necessity of enforcing the doctrine of Christian obligation on the church of the blessed Redeemer? "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory and blessing."

FLORIDA.

His own Executor.

Judge McGhee, of Woodville, Mississippi, has given to the world an example of the practicability and practical influence of a man's dispensing his own beneficence. Within some fifteen years he has given about one hundred thousand dollars for the establishment of Methodist churches in New Orleans and its environs.

Many were their unfortunate and discouraging efforts to gain a permanent

bold upon that dissolute city. The first step in their progress of success, was the erection of the Poydras street church, at the expense of some thirty-five or forty thousand dollars. The larger part of this sum was loaned them by Judge McGhee. Subsequently, he made a donation of all, or most of the debt. An edifice in a central location, of attractive exterior, of commodious and comfortable arrangements within, soon drew large congregations to hear the word of God every Lord's day. Many who heard, believed the word spoken unto them. That denomination has now become numerous and influential in that city. Several church edifices have been erected. This same generous benefactor, has borne an important part in all. He has thus been the instrument of great good, of happiness, of salvation to multitudes. When his earthly toils and pilgrimage shall end, and he shall rest from his labors, his works will follow him.

Who can calculate the influence upon the present and future generations, arising from a judicious expenditure of one hundred thousand dollars, in erecting houses of worship, in a populous city, where the gospel is preached every Lord's day?

Does any one suppose that this beneficence has diminished the earthly joys of the benefactor, or that he will die with less composure? O that men of wealth understood their true interests—that they could realize that the talent for acquiring wealth is a gift of God for which they must give account.

Needy indeed.

A church has made application to the Board for aid in supporting a minister to preach to them once a month. The church numbers seven members; they pledge seven dollars for his support, which they say "is promised in good faith, and is according to our ability."

The committee of application consists

of five,—four of whom signed their name by making their mark. Without doubt that is a destitute neighborhood, and is missionary ground.

Another.

A committee of brethren recommending a destitute region, where there is no church organization, state as follows:—"The people live in a mountainous region, where there is but little preaching of any sort, and but few who profess religion. They are poor and ignorant; having but little disposition to seek or labor for the common supplies of life, much less for the gospel of Jesus Christ."

There are a few Methodist societies, and two or three anti-missionary churches, in that destitute region, and are almost extinct, and doubtless will be entirely so soon. The missionary Baptists have no church there. A few members are scattered over the country.

Another.

Another committee says: "Our church numbers fifteen members, and our membership (the committee) is eight miles off. We have no preaching, but could have good congregations if we had stated preaching. We will pay ten dollars towards the missionary's support. This is all we can do in our present condition. This is a poor country, filled up with poor people, destitute of a preached gospel, and must remain so unless aided from some other source. Brethren, can you help us?"

Resources of the West.

One of the most distinguished statesmen of the present age has recently said, that the "Mississippi Valley is soon to be America." Of the resources and capacity of the West, a writer in the Presbyterian Herald speaks as follows:—

"Our natural resources have not yet begun to be developed, yea, the masses of our more intelligent men, who have

grown up amongst them, are not even yet aware of their existence. It requires those who have lived where such resources are eagerly sought for and prized, to come amongst us and point them out to us. There is an aspect in which this subject is one of deep and vital interest to the Christian. If there is to be a mighty mass of living, moving human beings gathered in this valley, within a few years, what is to be its moral condition? Are virtue and intelligence and pure and undefiled religion to keep pace with the increase of population? Are churches and schools and colleges going up as fast as towns and cities are springing into being? In short, is the church as much alive to her duty in developing the moral resources that God has thrown open to her, as the men of the world are the physical resources which nature has strewed with such profusion around them?"

Catholic Zeal.

The Roman Catholics are determined, if possible, to proselyte the West. The establishment of papal schools, and the importation of priests and nuns, are among their systematic schemes for this purpose. Bishop Rappe, of the Cleveland diocese, has been spending the last year abroad, a part of the time in Italy. We learn that he has returned, having been quite successful in the objects of his mission. Nine young priests and six Ursuline nuns have come with him. A large building is to be extended with wings to accommodate the pupils whom these nuns are to educate. Bishop R. comes provided with means to complete the cathedral at Cleveland, and erect an orphan asylum, and a hospital. Surely, in view of these things, it behooves the Protestants to be up and doing. Every foothold gained to Popery, be it remembered, is a fortress against the American system of free schools, as well as against pure religion.—*Watch. and Reflector.*

They are erecting a new institution in the vicinity of Baltimore, at an expense of \$200,000. The Romanists are, in fact, most cordially opposed to the education of the mass. But, in this country, they see the people must be educated,

and they are determined to control that education so far as possible.

Religious Benevolence.

From 1810 to 1848 the sum of twenty-five millions, six hundred and sixty-eight thousands, five hundred and fifty-seven dollars, have been contributed, in the United States, for the support of the various objects of Christian benevolence. A little more than is expended for tobacco in one year, and about the annual expense of spirituous liquors in the U. S.

MORMONS.—One hundred and forty thousand have immigrated, during the last ten years, from Great Britain to the United States.

Monthly Record.

ORDINATIONS.

- Wm. A. Durfey, Richmond, Virginia, August 13th.
 John A. Broadus, New Salem, Virginia, August 12th.
 Stephen R. Hood, Jackson county, Ga., February 22d.
 J. W. Bowen, Rutherford county, Tenn., August 17th.
 J. R. Malone, Orrville, Ala., July 27th.
 N. H. Bray, Bayou Wallace, Louisiana, August 17th.
 A. Coker, Sardis, Perry county, Ala.

DEATHS.

- Rev. Jesse Adams, Wilkes county, N. C., Jan'y 31st, aged 65.
 Rev. Jonathan Dewees, Greenville district, S. C., aged 89.

Equations.

FROM SEPT. 1 TO OCT. 1.

South Carolina.

- Rev. Wm. P. Hill, agent, \$190 00
 WM. HORNBUCKLE, *Treas.*

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NO. 7.

 APPEAL TO THE MEMBERS OF THE SOUTHERN BAPTIST CHURCHES IN
 BEHALF OF FOREIGN MISSIONS.

My dear brethren,—In writing this appeal, the Searcher of hearts is my witness, that his glory is my only object. To Him I would commit it, knowing that He is able to bless, and that without his blessing, it is written in vain. There *was* a time when some Southern Baptists said, "We will give no money for the support of missions while our funds are under the control of those who live at the *North*." Was there not in this an indirect promise that they would give, if the funds were under the control of those who live at the *South*? There is no necessity for the objection now; God has so directed the affairs of our denomination, that the funds of Southern Baptists need not be committed to Northern hands. If any who *once* raised this objection now urge another, I beg them seriously to reflect, and ask themselves, "Is it not opposition to *giving*, and not opposition to *giving to Northern men*, that forms the basis of the objection?" Again, I ask, "May not God have intended as one design of the formation of the Southern Baptist Convention, to test our love to his glory in the salvation of the heathen?"

Some will tell me, however, that they are not opposed to missions, but to the *present plan of operations*. I ask two questions—1st. Are you seriously revolving in your mind what is the best plan? 2nd. Do you, when you think of the glory of God in the conversion of the heathen, frequently and fervently pray that God would show to his people the correct method? A Baptist minister was once traveling, and in a circle of Christian friends, spoke of the importance of missions, when the above objection was raised. An aged minister, who had lived among them, said, "Brethren, I once talked as you do, but I have come to the conclusion that there is no plan better than the *present*." And now, I ask, do you know of any *better* plan? If you *do*, it is your duty as friends to the cause of Christ, to make it known to others. If you *do not*, and believe (as you profess,) that the work of missions is a divine work, it is your duty to unite with others in the best plan that can at present be devised. If a friend is in danger of losing his life, you would not refuse to make exertions to save him, from the consideration that you are not *sure* that the means you employ will the most easily secure the end. In such a case, the path of duty is plain: you do what your judgment best approves. And, dear brethren, will you do nothing for the cause of Christ among the heathen, because you are not *sure* that the present plan is the best?

To those who object to the truth of Christianity, it has been justly replied, "If you know of any system able to give more peace of mind, than the Christian religion, tell us what that system is; if you do not know of such a system, do not oppose Christianity."

And I would reply to those who object to the manner in which missionary operations are conducted—If you know of any method which you have reason to believe God will bless more than that now pursued, let that method be known; if you do not know of such, do not oppose the method at present adopted. If we sincerely desire the spread of the gospel, God will accept of our services, if we act according to the best light which is within our reach. “A man is accepted according to that which he hath, not according to that which he hath not.”

I am told by others, that though the work of missions may be a divine work, yet that in missionary operations, too much importance is attached to *giving*. Did I write on the duty of believers to be immersed, no Baptist would say that I attached undue importance to the ordinance of baptism. Believing it to be a duty flowing from a *divine command*, Baptists suppose it ought not be neglected. But is not the duty of *giving* a duty flowing from a divine command? Turn to your Bibles and see which are the more numerous, the passages in which we are commanded to *give*, or those in which we are commanded to *be baptized*. I simply reply to the objection, I do not attach more importance to *giving*, than is attached to it in the word of God. I am humbled at the thought, that while God can work as well without us as with us, yet He invites us to be “*workers together with him*.”

Why should any refuse to unite in this work? Is it because it is not sufficiently honorable? Angels who have never sinned, in swift obedience move to execute Jehovah's will. “How much more should man that is a worm!” Is it because God asks too much? When you gave yourselves to the Lord, and felt for the first time that you were called to “an inheritance that fadeth not away,” or when in after years God has given you a glimpse of the glories of this inheritance, you *know* that *then* you felt that God could *never* ask too much. But further, I ask, is it too much for God to call upon you to use in his service, a part of what He has *loaned* you? I say *loaned*, for I am taught in the Bible that we hold what we call our own as a *loan from God*. We are only *stewards*. The worldling will sometimes say, my wealth is my own, and I can do with it as I wish. He should remember, however, that his wealth is his own to be used only according to the design of Him from whom he has received it, in the same way as his lips are his own. He has no more right to squander his property or neglect to assist the distressed by means of it, than he has to use his lips to vilify his neighbor. God has intimated nothing else in his word about what we call our own, than that he has *loaned* it. I have alluded to the *worldling*, but, brethren, remember that in addition to receiving from the Lord as a *loan*, you have done what the worldling has *not* done—you have acknowledged by your profession that you are *not your own*, but that you belong to the Lord. One of the kings of England, on ascending the throne, being asked what would be the revenue of his kingdom, replied, “Just what I wish, for having the affections of my people, they will give whatever I ask.” Surely the love of God ought thus to possess the hearts of His people, that in accordance with their profession they keep back from Him nothing that he calls for. “Ye are my friends,” says the Saviour, “if ye do whatsoever I command you.”

In reading Paul's 2nd Epistle to the Corinthians, sometime since, my attention was riveted to the following passage: “*Praying us with much entreaty that we should receive the gift*.” I read it again and again, and the more I read, the more was I overwhelmed with amazement at the difference between the conduct of the members of the churches of Macedonia and the conduct of the vast majority of professing Christians at the present time. How strong the language! It is not merely *they made an offering of the gift*. Even this would have been more than the conduct of many who never make an offering. It is not merely *they besought*

us; but it is, "they prayed us with much entreaty." The language employed, shows the highest degree of anxiety of which they were capable. It shows that they regarded it as an *unspeakably great privilege* to give. Alas! alas! how many professors of religion regard it as a *task*! It is only *occasionally* that we hear of conduct like the conduct of the Macedonian churches.

Some years since, the members of a Baptist church wrote to the Board as follows: "When the Corresponding Secretary travels through our State, we do not wish him to *neglect* us." This is none other than the feeling which *all* churches should have; they should feel that they are *neglected*, if denied the opportunity of doing what is in their power for the interest of Zion. But this is very far from being the general feeling of the churches. Few Christians act as if they believe the words of the Lord Jesus—"it is more blessed to give than to receive." If this feeling was general, *agents* would not be regarded as seeking their own interests, but as laboring for the glory of God. I might prove that some kind of *agency* is necessary in missionary operations, and from the history of Paul, might show that traveling agencies are scriptural, but I make only one remark: *the number of agents will be lessened just in proportion as the churches are active in the work of evangelizing the world.*

Some perhaps will say, "We give to the cause of God, for we give for the support of the gospel at home." But, I ask, is this the *extent* of your duty? It will not do for any to say (of themselves,) *we* will take care of home; let this be *our* work, and (to others,) *you* can send the gospel abroad; let that be *your* work. If the duty of sending the gospel to the heathen is binding on *any* professor of the religion of Christ, it is binding on *all*. It seems to be the opinion of some, that the work of missions is a work from which they can be exempt, or in which they can be engaged as *suits* them; that it is one of those *indifferent things* which they are at *liberty* to perform if they desire, and on account of neglect of which they cannot be charged with disobedience; but as long as you find it recorded "preach my gospel to every creature," you cannot so regard it.

You speak of the gospel at home. Very far am I from pleading that home be neglected. Did you ever see a professor of religion who was a warm friend to *foreign* missions neglect *home*? It is a fact which cannot be denied, that the greater the interest manifested in favor of *foreign* missions, the larger the contributions for *domestic* missions. This is easily accounted for. Believe what the Saviour says, "the field is the world," and act upon it, and home cannot be neglected. He who gives for the welfare of the heathen thousands of miles from him, will not neglect those who need the gospel in his own land.

I ask you to look at the condition of *heathen* countries. In the United States the number of ministers is supposed to be on an average of one to twelve hundred people—in heathen countries, one, to one and one-half millions. I call your attention especially to the spiritual destitution which exists in China. And here let me not be understood as setting up China as the only missionary field that ought to be cultivated. My living among the people of China, and as a necessary consequence, feeling a peculiar interest in their spiritual good, has by no means had the tendency to cause me to forget that other nations need the gospel. I have seen what idolatry is, perhaps too, idolatry in one of its mildest, most unexceptionable forms, but idolatry in *any* form, is bad. I have seen to what idolatry leads. I cannot otherwise than desire, that *all* idolatry was banished from the earth, and that *all* nations engaged in the worship of the true God, and trusting in the merits of Christ, should enjoy every blessing which the gospel can give. But brethren, remember, God has *directed us to China*, and has said by the clearest indications of his providence, oc-

copy this land. I am amazed when I think of the Christian church neglecting so inviting a field. "God is my witness," that to utter a word of reproof, is the farthest from my design. I feel that it ill becomes one who has for a long time been debarr'd from the religious privileges which *you* enjoy, to return to his native land, and *reprove*. It is not my *design*—it is not in my *heart*. I write in the language of *love*. If I had never lived in China, it may be that I could not be as much amazed as I am, at the little interest which is manifested for China by professing Christians. I have great "sorrow of heart," when I think that God is giving to his people such an opportunity of testifying their love to his cause, and they are allowing it to pass almost entirely unimproved. I may safely say that China contains *three hundred and fifty millions** of inhabitants. The number of Protestant male missionaries is *seventy-two*. This number includes those engaged in the translation of the scriptures, those who superintend the press, those engaged in the practice of medicine, and those who are absent. In addition to these *seventy-two* missionaries, there are a few native assistants. Suppose, however, that there are *one hundred* ministers in China who preach the gospel, I ask—What are these among so many immortal souls? Only *one minister to three millions five hundred thousand people*.

If *one hundred* missionaries should soon leave America for China, we should doubtless hear the question asked by some, "to what purpose is this waste?" But when there shall be in China the same number of laborers in proportion to her population, as we have in proportion to ours, it would require *two hundred and ninety thousand*. While I do not look for impossibilities, I think you must admit that I have cause to ask that more be done for China than has yet been done. Let Christians do their duty, and they may expect in time, that many laborers will arise from among the Chinese, and preach to their countrymen, the "unsearchable riches of Christ."

How unreasonable is sometimes thought the request, that churches should give up their pastors, to become missionaries to the heathen? But brethren, is it an unreasonable request? In heathen countries, one minister labors among *millions*, where the influences of heathenism are against him; in America, one only among *hundreds*, with all the helps which a Christian land affords. Surely if *only a few* are to labor, it is not too much to ask, that among those few, some be found who have experience as pastors, and who are able to counsel in the difficult work of planting churches in heathen countries. If this meets the eye of any brethren whose pastors desire to become missionaries, and who say, "we cannot spare you," I beg such to remember, that God can take their pastors from them, or permit those gifts for which they prize them, to be used in vain.

To what a limited extent are the difficulties of the missionary appreciated. Suppose the mind of a heathen enlightened: that as far as the intellect is concerned, he is taught the leading truths of christianity, (and this itself is no light task,) yet this is not conversion. The heathen thus situated, is not in the condition of the one religiously educated in a Christian land. If you are asked, what is the religion of your country? you reply, *the Christian*. When one makes a profession of religion among you, he makes a public acknowledgment of his attachment to that form which is *sustained* by general opinion, for although a profession may in some cases expose him to ridicule, yet he makes that profession among those who believe that christianity is from God, and the only true religion. When a heathen makes a profession of christianity, he embraces that form which is *opposed* by general opinion. *Humanly speaking*, the conversion of a heathen is a greater miracle than the con-

* According to a census of 1812, the number was 362,447,183. The increase since is not known.

version of one in our own land. We can see the difficulties in the way of the conversion of a heathen—in his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone, he can hear of the way of salvation—every power and faculty of the mind, have been baptized into idolatry. He can scarcely think at all, except through the medium of the system in which he has been nourished. All he hears, and sees, and practices, after conversion, is new, and to his old nature and habits, very strange; nor can he see all the reasons for these things, as he could have done, if he had been taught from his infancy to think and reason in religion, by the metaphors, ceremonies, histories and doctrines of the Bible.

Do you speak brethren of destitution, and want of gospel light, *at home*? Look to heathen countries. There, a gross darkness—a darkness that may be felt, has covered the people; and it is only because “the mouth of the Lord has spoken it,” that the missionary by the eye of faith can look through this darkness, and to the question, “Watchman! what of the night?” can reply, “behold the morning cometh.”

Talk we of destitution at home! Were all your Bibles consigned to the flames; were all your meeting-houses levelled to the dust; were all your ministers called away from their labors; and were all your privileges in a moment removed, you have yet a knowledge of christianity in your land, and the sanctifying influences of christianity in your hearts. God grant that you may use in his service, the many, many talents, with which He has blessed you.

Address the members of some churches, and ask them to identify themselves with those engaged in the work of missions, by sending delegates to State Conventions, &c., and they will reply—“these are matters which we do not understand, and we had better wait until we *do* understand them.” Travel among those churches a year after, and you hear the same language. They still reply, “*wait until we understand,*” and at the same time, they are *making no efforts* to understand. They are taking no missionary paper, and in some cases, perhaps no religious paper of any kind. Do I address any such? I ask: how *can* you understand under these circumstances? Obtain all the information in your power; pray to God to shew you the path of duty, and then you will not regard the work of missions as something afar off, confined to the members of the Richmond Board, and to some who are called leading members of our denomination.

I feel pained when I think that this is the manner in which many of my brethren regard it. You do not call yourselves anti-missionary Baptists, but yet you take no special interest in foreign missions. With brethren who feel as you do, I have had in years past, many pleasant religious interviews. You do not say to the missionary Baptist, “we cannot commune with you.” You do not endeavor to make light of missions. Your language is, “live and let live,” and you love all who love the Lord Jesus Christ. Dear brethren, this spirit of love, God himself doubtless delights to see, but I beg you to unite with those who love that gospel which you love, and send it to those who know nothing of its sanctifying and saving power. Let others through your instrumentality, be partakers of that peace, which the world, with its riches, and honors, and pleasures, cannot give—which the world, with all its troubles, cannot take away.

It is sometimes said, that the work of missions has caused disturbance in the churches. No, brethren, it may be opposition to missions, or the exhibition of an unchristian spirit, but it cannot be the work of missions. God has commanded his

people to send the gospel to the heathen, and remember, He "is not the author of confusion, but of peace."

It may, I think, be clearly proved, that in many cases where divisions have taken place in churches, they have been caused by anti-missionary Baptists declaring non-fellowship with those who have wished to contribute to the work of missions.

Many professors of religion, members of Baptist churches, seem to be satisfied with calling themselves missionary Baptists, and make love to the souls of the heathen consist merely in opinion in favor of the spread of the gospel. But will any opinion, however correct it may be, save the heathen? Does the belief, that the Redeemer ought to be obeyed, mean the same as obeying him? Might not a man, according to the same method of reasoning, worship idols, and say he worships the true God? Might he not say that he believes that the command "thou shalt have no other gods before me," ought to be obeyed? He might with the same consistency, as for one able to give, give nothing, and yet say he is in favor of missions. He should either drop the name of missionary Baptist, or do what lies in his power to extend the Redeemer's kingdom on the earth. I am here reminded of the language of the apostle James: "What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding, ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Remember, "the kingdom of God is not in word, but in power."

But some will say—"We can give nothing, for we are poor." You have no objection to say, as Peter said, "silver and gold I have none," but I ask that you will also say to the cause of God as Peter said to the lame man, "such as I have, give I unto thee." Our Saviour taught his disciples to pray, "thy kingdom come, thy will be done on earth, as it is in heaven." *Will you give your fervent prayers?* Prayer is an offering within the reach of all. *Can you refuse this offering?* Poverty is no bar to your approaches to the throne of grace. At the mercy-seat the rich and the poor may meet together. God does not answer the rich man's prayers because he is rich, nor reject the poor man's prayers because he is poor. I ask your prayers for the prosperity of Zion. Vain are the efforts of the people of God without prayer. That work which professes to come from God, the foundations of which are not laid in prayer, must inevitably "come to nought," and the wealth which is offered to aid it, may as well be cast into the depths of the sea. Where is the Christian who will not pray for the extension of the Redeemer's kingdom?

"Remember—error's fearful night
Shrouds countless souls afar,
On whom ne'er dawned that precious light,
Salvation's morning star.
Then oh! in faith each rolling day,
Pray for the blinded heathen—pray."

Suppose you can do nothing more than pray, yet your prayers will not be lost, for "the effectual fervent prayer of a righteous man availeth much." If you cannot give, pray that God may put it into the hearts of some to give who *are* able,—pray that missionaries in heathen lands may be sustained in the midst of their labors, and pray that more laborers may be sent among those "that sit in darkness and in the shadow of death." Ah brethren! did you see what I have seen, you would understand better than you now do the Saviour's language, "the harvest truly is plenteous, but the laborers are few."

While I ask your prayers, I can almost predict, if you pray *for missions*, you will *give to missions*. Your hearts will become so much interested in the work, that you will not be satisfied with praying, but will add your contributions to your prayers. If you love the cause of God, you will rejoice in the way being made plain, that you may contribute what is in your power. If you can do but little, remember, it is not the *greatness* of the offering that God regards, but the *spirit* in which it is given. God loves a *cheerful* giver. Give what you give with prayer, and God will accept and bless.

Some suppose that they can give nothing, because they have not been in the habit of giving, and know not how much they might give, if they should make exertions. Rev. Sheldon Dibble, in alluding to a conversation with a man in moderate circumstances, says that this man made the following remarks: "Three years ago, I thought I could barely support my family, by my utmost exertions. Two years since my darling son became deranged, and the support of him at the asylum costs me four hundred dollars a year. I find that with strict economy and vigorous exertions I can meet the expense. But if any one had said to me, three years ago, that I could raise four hundred dollars to save a lost world, I should have regarded the remark as the height of extravagance."

It may be that I address some who give but little to the cause of God, notwithstanding He has blessed them with wealth. My brethren, I beg you to remember, while you are laying up wealth for your children, and while they are aware of it, that the awful probability is, that they will grow up regarding *wealth*, and not *religion*, as the most valuable possession. Is it not the case, that if at any time you are inclined to speak of *hard times*, and to think yourselves poor, it is when some appeal in behalf of the cause of Christ is presented to you? And yet, the cause of *Christ* is the cause of that Saviour on whose merits hang all your hopes for time and for eternity.

God has not only seen fit to *call upon his people to give from love to Him*, but he has also seen fit to hold out *encouragements* in the performance of this duty. He has virtually declared, that "*no one that gives to a worthy object, for the sake of Christ, will suffer loss.*"

We shall be rewarded in the world to come. "When thou makest a dinner or a supper," says the Saviour, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbor, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." It is a thought that should fill our souls with the warmest feelings of gratitude, that God speaks of *rewarding* us for using for benevolent purposes a part of what He has given us.

We have no warrant, however, to expect to be rewarded for those actions which have been performed without any reference to the glory of God. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." In addition to this, *giving from the best of motives* is never to be regarded as the *cause* of our acceptance with God. What we give will be remembered as a proof of our love to the Redeemer, and for his sake will be accepted. Thus he says on one occasion to his disciples, "Whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." On another occasion, he speaks of himself as saying (at the day of judgment) to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the

foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me: I was in prison and ye came unto me." While, therefore, I urge the duty of *giving*, I desire none to understand me as urging it as a means of obtaining salvation. The righteousness of Christ will be our only plea at the bar of God. "If ye love me," says the Saviour, "keep my commandments." He calls for proofs of your love, and these proofs he is graciously pleased to speak of in a coming day. It is not, my brethren, *money* merely that I ask for. I want you to think much of the love of Christ, to consider "the grace" of Him, "who though rich yet for your sakes became poor, that ye through his poverty might be rich." I ask that what you give, should be given *for Christ's sake*. I would that each stand at the cross of Christ and ask his soul—How much owest thou thy Lord? It is not merely a gift that I desire for the spread of the gospel, but I ask for your *hearts* to be engaged, and that when you give you be mindful of your obligations to that Saviour who gave *all* for your salvation, for "*he gave himself.*"

We shall not lose any blessing, either of a temporal or spiritual kind, by giving. The wise man says, "He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay again."—"Cast thy bread upon the waters, and thou shalt find it after many days." The Saviour says, "Give and it shall be given unto you, good measure, pressed down, and shaken together and running over, shall men give unto your bosom." The apostle Paul, in his second epistle to the Corinthians, in making an appeal for the saints in Judea, says, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Again, in addressing the Philippians, from whom he had received a gift, he says, "My God shall supply all your need according to his riches in glory by Christ Jesus."

Facts could be introduced to prove that God has blessed his people, *temporally* as well as *spiritually*, in proportion as they have been liberal; that He has not only prevented them from losing, but that He has *more than repaid* what they have expended in His cause. The words of Solomon were not uttered in vain.—"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."

We are not, however, to give for the sake of being *repaid*, and made more rich than before we give. God will not bless the one who gives from such a motive. He can say to such a professor, "thy money perish with thee." But do I address any one who earnestly desires to give for the diffusion of the gospel, but fears he will be a *loser*? Present the offering and say, "Lord, thou knowest that I love thy cause, but thou knowest my circumstances; I give this trusting in thee, believing that as I give it *only* for the advancement of *thy* glory, thou wilt not allow me to be in want." Go in *faith*, my brother, and I have no doubt but that you will go again. God's promises are not given to encourage our *cupidity*, but our *faith*, and to sustain us in the path of duty.

"What new doctrine is this?" will be asked by those who regard what is given away as lost. They seem to think I advocate a strange thing. To me there is nothing more simple. The more I think of it and act upon it, the more simple it appears. It is simply, "believe that God will take care of you when engaged in doing his will." Let the professor of religion have the same confidence in God that the worldly man has in the merits of some favorite scheme, and none can tell how different would be the amount of contributions to the treasury of the Lord.

“To see what men can do,” says a writer on this subject, “it is necessary to look away from Christians to those whose ruling principle is a thirst for pleasure, for honor, and for gain. How vast a sum is expended at theatres, on fashionable amusements and splendid decorations, not to mention the hundreds of millions sunk by intemperance and swallowed up in the deep, dark vortex of infamous dissipation! Men are lavish of money on things on which their hearts are set. And if the hearts of Christians were set on saving the heathen, as much as wicked men are set on their pleasures, would they be content with the present measure of contributions? Look, too, at what men can do who are eager in the pursuit of wealth. Under the influence of such an incentive, railroads, canals and fortresses spring into being, and fleets bedeck the sea, like the stars of the firmament. Money is not wanting, when lucrative investment is the end in view. Even professed Christians can collect together heavy sums, when some great enterprise promises a profitable income. They profess, perhaps, to be accumulating money for Christ; but alas, to what a painful extent does it fail of reaching the benevolent end proposed! Worldly men accomplish much, for their hearts are enlisted. Professed Christians, too, accomplish much in worldly projects, for their minds become engrossed. What, then, could they not accomplish for Christ, if their feelings were equally enlisted in his cause? They might have, in serving Christ, intellects as vigorous, muscles as strong, and the advantage in addition, a God on high who has vouchsafed to help them.”

Often, it is to be feared, it is the case that a professor of religion, in taking account of sums of money to be paid out, will say, “this is for this object, this for that, this for the other,” &c.; but, strange to say, forgetting the Being from whom he has received all that he calls his own, will not specify anything for the cause of God. If he finds he has an overplus of funds, he does not give even *this* to the Lord, but tries to think of disposing of it in some manner, by which he supposes his worldly interests will be promoted. Sooner than not make any offering, it would be more in accordance with the gospel, for him to say at the first, (of a certain sum,) “*this* is for the Lord,” and then curtail his expenses in order that he may be able to present the offering.

My dear brethren, I have discharged my duty, and must draw to a close. If I have used *faithful* language, yet I know that all that I have written has been written in affection. I plead the cause of God. Never was the glory of his church more dear to my heart:—

“For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
“Till cares and toils shall end.”

Whether God will condescend to bless what I have written or not, I feel that it will be a source of consolation to me, to my dying hour, that I have written this message. In the name of my Lord and Master, I beg you prayerfully to consider it.

Yours, in Christian love.

B. W. W.

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

More about the British War Steamer.

June 20.—In my last month's letters I mentioned to you that a British government steamer had gone to the mouth of the river near Peking, in order to deliver a document from the court in London to the Chinese court. I mentioned, too, that the steamer's going toward the capital had given rise to the silliest and most absurd stories among the people about war, &c. These stories continue, although the steamer has returned. She was not hostilely received, as it was feared would be the case, but remained until an acknowledgment of the document was received. Nothing is certainly known on the subject by the public, but it is supposed that a mere acknowledgment of the document was sent, with the statement that an answer would be prepared and sent through the hands of the Imperial Commissioner at Canton.

You may not be aware how exceedingly anxious the Chinese government is to conceal from the people all knowledge of the fact, that the Imperial Court could stoop to hold any sort of intercourse directly with foreigners. At the very time the government was preparing a gracious acknowledgment to be sent on board the steamer, a proclamation of an offensive character, under the new Emperor's sign manual, was issued to the people, and circulated throughout the Empire. This proclamation (a copy of it) is now before me. It says, the barbarians have presumed to come into the neighborhood of the capitol, pretending to offer congratulations, but really to spy about. The barbarians offer up a letter, in the vain hope of holding intercommunication with the great ministers of the court, but no reply whatever shall be returned, and the whole matter treated with oblivious si-

lence. All the officers at the five ports, and along the coast, are directed to keep watch upon the barbarians who cherish fiend-like schemes, &c.

Such a proclamation as this is spoken of contemptuously, even by the people themselves. Indeed, many of the intelligent natives say that it is too ridiculous to have emanated from the court, and must be a forgery.

While the steamer was waiting for the reply, a friend on board, one of the officers, succeeded in making a visit to the Great Wall, and has presented me a bit of one of the bricks, quite a curiosity. I intend sending it to you, per first ship that goes direct hence.

A New and Interesting case of Inquiry.

June 22.—Just returned from a visit to *Oo Kah jak*. The boat was able to get right up to the door of the new *Hok dong*, (school hall.) I had my bed and mosquito curtains removed from the boat into the private rooms of the building, and passed the night comfortably. In the afternoon catechised the children, and at night held public preaching, a good congregation and quite attentive. There is an elderly and very sensible man there at present, working upon some mats for the top of our mission boat, which we find is getting injured by the sun and rain. I held a long and deeply interesting discussion with this old man after preaching. It has been sometime since I have met a heathen mind so religiously inclined and in such an inquiring state. Lok Seen Sang, the teacher of the school, and our most promising inquirer, had been talking with him about the doctrines of the new religion. I found that a few years ago, and before he had heard anything of us, he had some how or other lost faith in the idols and idolatrous ceremonies, and had actually from conviction given them up. He talked most sensibly and reasonably, and referred definitely to my

discourse which he had just heard. He was of course ignorant on very many points which I brought to his notice, but his teachableness caused my heart to warm toward him. At the close of a lengthened interview, I invited him to visit me in my study at Shanghai, which he promised me he would do. I took his name and residence down in writing, and we parted for the night.

Several of the residents, male and female, who regularly attend the services, declare that they believe in Christ, but I am not sufficiently satisfied with their knowledge and sincerity touching repentance and faith, &c., &c., to mention their names to you. I continue to teach them, and anxiously and daily do I try to commend their cases to the all-powerful influences of the Holy Ghost. I very much regret that this out-station cannot be visited once every week by one of our number. We need fellow-laborers.

Applicant for Baptism.

June 23.—I have repeatedly mentioned to you the case of Lok seen Sang, the teacher of the school at Oo Kah jak. He has now made application for baptism, and to be admitted to the church.

Mode of Instruction.

My method of instructing him, and of treating his case, and that of the whole of those whom we now call inquirers, has essentially varied from the method I pursued with the inquirers of last year. In the Lord's own good time it will be seen, either which method is best, or most defective, or whether both be good, or bad. In Lok Seen Sang, I have uniformly felt much interest, and have always regarded him as a substantial, well disposed, and respectable man. In him, as in every Chinese with whom I have come into close religious contact, I find the absence of that liveliness of emotion, strength of feeling, keenness of mental sensibility, and that awakened vividness touching the worth of the soul, which are so manifestly developed by the Anglo-Saxon mind. Similarities to all these

traits, I do perceive the existence of, but I believe the present generation of Chinese, in soul and heart and mind, to be utterly incapable of exhibiting them, under any circumstances, to the same extent, and just in the same way, as among our own people. The fact is, it would be strange were it otherwise. What sort of mind and heart can we expect to find among the best of a people, who for thousands of years have been literally going backward, as far as Christian principle and right feeling are concerned, and who of course have never been in the habit of either knowing or recognizing the Bible as the book of God, and as the great standard of appeal in all moral and religious, and eternal things.

Laborious Effort.

A change here is being effected by plodding, prayerful, untiring missionary effort. Every now and then, while laboring in this dark mine, we dig up, with God's blessing upon us, a case which deeply interests and encourages us. If any missionaries in China, or any of our friends at home should cherish such unscriptural views of the sovereignty of God, as to suppose that the heathen are to be enlightened and converted, and saved, without the most constant and laborious instrumentality, they will find themselves egregiously mistaken and disappointed. God works by means. Faith without works is dead. And to say to the heathen, be ye enlightened, converted and saved, without at the same time putting forth daily, persevering, laborious efforts, with prayerful reliance upon the Holy Spirit, to effect these ends, is a more fearful mockery than to say to the trembling, starving poor, be ye warmed and filled, but give them not those things which are needful for their famishing bodies! In matters of salvation, there is an intimate connection between the willing and doing of the Lord, and the anxious working and instrumentality of man. Indeed, the apostle declares, that we are workers together *with* God. And just

suppose that the vast membership in all, or even one-half of the Baptist churches in our great southern confederacy, were active, praying and liberal Christians, what might we not reasonably expect for the eighteen provinces of China, and the yet unknown tribes of Central Africa? The work, however, must begin in heathen lands, with isolated cases, and as I before observed, Lok Seen Sang's case has encouraged me. There is an earnestness and an energy, about his mode of expressing himself, which much pleases me. I have endeavored to be faithful to him. I regard him as sincere in his professions. He has felt himself a sinner in the sight of a holy God, has repented of his past idolatry, and sin and folly, and has sought pardon and the converting influences of the Holy Spirit. He seems to sincerely believe in Christ, and trust in his merits alone, for the salvation of the soul. And he, as far as I can ascertain, seems to have undergone a favorable change as far as his hopes of heaven, his interest in the truth, and his wishes to follow Christ are concerned. All these developments, however, are like the first and very minutest puttings forth of the grain of mustard seed. I can say that I am favorable toward baptizing him, although I am not just yet quite decided. Still closer examinations are necessary.

Interesting Old Man.

June 27—The interesting old man, to whom I referred under date of 22nd instant, came up yesterday to see me. I have had some interviews with him of considerable length, and cannot but regard him as a hopeful case. Bro. Yates has also had an interview with him, and is much gratified at the state of the old man's mind. He was in at the usual nightly Chinese worship in my study last night. He seemed closely attentive to every word said, and after prayer he continued with me some time, talking over the great fundamentals of the gospel. To-day I have had other interviews with him, all of which have been

spent in endeavoring to impress upon him the idea of the holiness of God, the exceeding sinfulness of sin, and the wickedness of his own heart. I spoke to him too of repentance, of prayer, of Christ's offices, and of the future destiny of the soul. He returns home to-morrow, but will be at the service again to-night in my study. I have given him a number of books and tracts, and he says he is going to be a Christian himself, and to teach all his neighbors about the things he has heard. He promises strictly to keep the Sabbath, by abstaining from all secular work, and to endeavor to urge his friends to do the same.

We are all interested in this case, and hence I send you these details. Sincerely do we pray that the man may be really one taught of the Spirit, and that favorable results may be realized with regard to him. This man seems very different from many who have understood much, and professed to believe, but have turned back. Sometime ago there was one man who after attending public preaching fourteen times regularly, declared his wish to become a Christian, one night just after service in the city. I conversed with him, and invited him to my study next day. He called, and we had a long interview. I was not encouraged with regard to him, but did not tell him so. At parting, I gave him several books and tracts, pointing out portions which I wished him to read, and invited him to call and see me again soon. I have never seen him, or heard of him since.

Many things from day to day, of some such nature occur, which have the tendency to discourage our hearts for the moment. But when we remember that the work is the Lord Jehovah's, we are prompted to plod on, and very soon we find some little things to encourage us in the midst of our plodding. We shall reap if we faint not.

Tens of thousands of this people know who we are, and have some idea as to our objects; crowds continue to come and hear us preach at our noble new

chapel, and understand our message, and while hundreds often come again, few indeed alas! are those who seem truly impressed, and show satisfactory signs of repentance toward God, and faith toward our Lord Jesus Christ. We have a great and difficult, yet glorious work here on our hands. Who is sufficient for these things? Well is it for us, if with honest-hearted faith we can exclaim, our sufficiency is of God.

Large Congregations.

June 28.—This being the last business day in the month, brethren Pearcey, Yates and myself, united in our usual monthly mission meeting in the forenoon. In the afternoon, preached my usual daily discourse at the new chapel. A large congregation in attendance, who gave good attention. Among the many kind providences in connection with this chapel, is the one which guided us to a location so admirably adapted at all times for securing large congregations. One reason of this is found in the fact, that it is near the great city temple and public square, to which and from which, crowds of the more leisure and more educated classes are continually passing. We constantly meet, too, in the chapel many interesting strangers, from a distance.

War Rumors.

June 29.—Passing through the north gate of the city, I noticed a large official proclamation just freshly posted on the wall. On looking it over, I found it was from the *Che heen*, or chief magistrate, and related to the rumors so rife among the populace touching the prospect of war and difficulties, inasmuch as a single war steamer had gone toward the capital. His excellency calls upon the people to disbelieve all incoherent gossips; that no war is apprehended; and says all well disposed people should quietly carry on their usual business. And he declares his determination to deal with promptness and vigor with all idle loungers, who may be found going about dis-

seminating exciting fables and lying reports. So much for the proclamation. It will do good. The detailing of such rumors as the above, comes under the head of disturbing the public peace, and the Chinese magistrates are in the habit of dealing in a summary manner with such cases.

I will give you a specimen of the silly stories among the populace. They say, and many of them believe, that the foreigners wish to get as many of the Chinese people as possible to put confidence in them, and then the foreigners will dig out the eyes of the said Chinese and carry the said eyes to their native lands. I have not been able to find out what in the world they suppose foreigners want with *Chinese* eyes. From letters just received from Ningpo, I find the identical story is also rife in that city, egregiously unmeaning and stupid as it appears. We experience not the slightest hindrance in our work.

June 30, Lord's day.—Services in the forenoon, but a severe rain storm prevented the usual public services of the afternoon and night.

Chapel Destroyed.

July 1st, 1850.—In consequence of defective construction and the recent heavy rains, the roof of the English Government Chapel fell in this morning early, with a fearful crash. Had the accident occurred yesterday forenoon during divine service, the consequences would have been sad indeed. A rumor at once got out among the foreign community, that the roof of the new Baptist chapel in the city had fallen in. Another report soon started up, that the tower of the Baptist chapel had been struck by lightning. Notes were written to us to inquire on the subject. I am thankful to say, that our chapel yet stands unmoved by all the warring assaults of the elements. By lightning, by storm, or by earthquake, a mysterious Providence can raze our chapel to the ground in an instant. But it is carefully and substan-

tially built, and speaking after ordinary human calculations, it will stand as the bold representative of a preached gospel long after our great-great-grand children shall have been gathered to the tomb. May God long protect this house which we have built for him, and crown with success his own word therein, by whomsoever proclaimed or taught.

Responsibility of Baptists.

July 2.—Last night united with the various other missionaries in observing the monthly concert. The first Monday in the month never comes, but what I think of the state of the monthly concert among the Southern Baptist churches. I think it cannot be denied, that the true missionary spirit is manifestly advancing in our beloved Zion among the Southern States, but the tardiness of its advances as developed in benevolent action, is cause for pressing and prayerful anxiety, and calls for renewed and untiring exertions on the part of the various watchmen upon the walls. Taking into consideration the fact that there are only three male laborers and constantly feeble health of two out of those three, the present state of our missions in China fills me with apprehension. Four other denominations are pouring their missionaries into China, while Southern Baptists with a home membership nearly four hundred thousand strong, and facilities in China for work superior to some of the oldest established missions in this land, are immeasurably behind the other denominations in the number and vigor of their missionary laborers. Depend upon it, there is fearful responsibility somewhere among the churches. And the matter demands immediate attention, not by the conventions and associations merely, but attentions and efforts of a more local nature are absolutely requisite. The ascended Son of God looks down upon individual pastors, private members and individual churches, and *He* expects them *individually* to do their duty. I declare that there can be no

true hearted *Baptist* who shirks his individual duty of doing *something* for the perishing heathen, or who shifts his obligations in this matter on to the shoulders of others. A Baptist who can remain in *peace of mind* under such remissness, must either have some newly discovered and fancy views of the nature of the kingdom of Christ, or else possesses a conscience sleeping well nigh the sleep of death. Oh, when that last day of reckoning up and blood requirement shall come, who shall be able to stand? On that day all bitter regrets of past neglect of the cries, and woes, and souls of the heathen; all regrets of past parsimony and stinginess; and all absences from the monthly concert, will be unavailing.

Fourth of July in China.

July 4.—The American ships in the river fired salutes this morning, and are dressed out in various flags to-day, in honor of the National Independence. American citizens abroad, missionaries as well as others, cherish lively emotions on every return of this memorable day.

Climate of Shanghai.

July 7, Lord's day.—Held four public services in the chapels in the city to-day. The congregation in the afternoon at the new chapel was very large; the day has been very warm, and before getting through my afternoon discourse, found the heat wearisome and oppressive, something like I used to experience at Canton and Hong Kong. As a general thing, I feel the effects of the climate much less at Shanghai than I did when formerly residing in the more southern ports of the empire. The experience of many others now residing at Shanghai is the same.

Letter from Sister Percy.

Shanghai, March 15, 1850.

Dear Brother Taylor,—Having learned that a ship is about to sail for New York, I have concluded to send you an extract from my journal, thinking perhaps it might interest you somewhat.

Attendance at a feast in honor of a Chinese child's Birth-day.

This evening as I was busily engaged making preparations for the approaching Sabbath, two of our neighbor women came in, and insisted on my going with them to their house to see their newly arrived relations. I told them I was very busy just then, and could not conveniently go. They then asked if I would come after awhile. I told them that I would be at leisure in about half an hour, and would go then. They went away, saying they would come after me again in half an hour, which they did, bringing with them about twelve others, some of whom were dressed very tastily, and seemed quite lady-like. I invited them to take seats and entertained them awhile. One of them told me that she was going to have a feast at her house that night, and wished me to attend. The others also insisted on my going, telling me that they were to have music performed by a blind lady. I inquired what was the occasion of the feast. One of them said it was her child's birth-day, and she wished to celebrate it. I got my bonnet and accompanied them. When we arrived at the house, they conducted me through the front room, which was filled with men, into an inner apartment, where the ladies were seated. On one side of the room sat a large, good looking blind woman, with a guitar, or rather *Bangea*, in her hand. I was asked to take a seat next to her, and another guest was invited to take a seat by my side and entertain me, which she did with some degree of ease and affability. After being seated and passing the usual salutations with my newly introduced friend, I cast my eyes around the room to survey its contents. The most prominent thing which met my view, was a square table in the middle of the floor, upon which was placed two lighted red wax candles, several stands with plates of fruit on them, and in the middle of the table was a large bowl for burning incense in; the

on the side of the wall hung a large picture, representing their god, whose countenance was most terrible looking. I asked my friend to explain to me what those things were, and what was their use. She guilelessly told me that the painting represented "Poosat," (their god,) and that the wax candles, the fruit and the burning incense, were all intended to reverence 'Poosat,' and that therefore they hoped he would protect the child, and keep off sickness or any other evil. Whilst she was explaining it to me, her more artful friends (with whom I had some acquaintance,) beckoned her away, saying in a low tone to me near her, "She does not know how to talk to the lady."

Another friend was immediately placed by my side, who took much pains to contradict what the other had said, and to tell me that those things were merely intended as ornaments, and that the fruit was to be served up to the guests by-and-by. In the mean-time, the blind woman on the other side of me commenced playing on her guitar, accompanying it with her voice, singing and playing alternately. I could not understand the song; could only gather that it was something about the great exploits of the ancients. On inquiry, I found that my friends knew as little about it as I did, and seemed to have no curiosity to know. She had quite a theatrical air about her singing, and her music struck me as being pretty well performed, considering the low degree to which the Chinese have as yet attained in that science.

In a short time preparations were being made for serving up the food. Small tea-stands were placed by the side of the guests (one stand answering for two persons). Presently the lady of the house brought in a number of bowls and chopsticks, placing on the stands a bowl and couple of chop-sticks for each person; then the bowls containing the food were brought in, which consisted of rice first, pork and bacon cut up into small bits, fried eggs and onions, vermicelli, little

sweet cakes fried in oil, and a number of other things, I scarcely know what. A tea-pot of tea was brought in, and another similar pot, containing wine, both of which were steaming hot. I was invited to take my chop-sticks and eat; so I helped myself to some rice, (which seemed to me the most palatable of all their dishes,) but they were not satisfied for me to eat rice alone, and soon they filled up my bowl with a variety of things, which were any thing but palatable to me. I managed to use my chop-sticks so awkwardly, as to let the food slip between them back into the bowl, in that way hoping to get off by eating a very small portion, but they were too kind to let me off without eating, and so they took up the food with their own chop-sticks and put it to my mouth, so that I was obliged to eat whether I wanted or not. The wine was poured into our cups while hot, and they insisted on my drinking. I thanked them, but declined. They seemed amazed, and said, "What! not drink merry-making wine!" I told them it was not my custom to drink wine. They finally proposed that I should take a cup of tea with them whilst they were drinking the wine, which I readily agreed to. By this time night came on, and I hastened home, leaving the guests in the enjoyment of their wine, &c.

Our teacher says that the expenses of Chinese feasts are usually defrayed by the guests.

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**Sister Harriet Baker.**

Sister Baker has arrived in China, in good health, and has, ere this, entered upon her labors of love, in behalf of the youth of that heathen empire.

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☞ The Corresponding Secretary is still too unwell to discharge the duties of his office, though we are happy to say he is slowly convalescing.

We trust that by the issue of the next

number, brother Taylor will have sufficiently regained his health and strength, to give to the pages of the Journal their usual interest and variety.

Donations.

FROM OCT. 1, TO NOV. 1.

Virginia.

Va. Bap. For. Miss. Soc., per Dr. Wortham, tr.,	54	25	
Mission'y box, Henrico, Bethlehem Sabbath school, kept by sister Hendrick, per Rev. M. T. Sumner,	11	32	
Monthly concert, Lewisburg Bap. ch., per J. G. Alderson,	3	00	
Union Association, per E. J. Armstrong,	20	87	
Rev. B. Gimmsley, collections at the following Associations:—			
Salem Union,	36	86	
Shiloh,	36	50	
Columbia,	23	08	
Elder L. Battaile,	5	00	
Philip Slaughter,	5	00	
			195 88

South Carolina.

G. B. Beal, for foreign missions,	4	25	
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Georgia.

Col. by Eli Ball, ag't,	86	00	
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Alabama.

Enon church, per Rev. A. Sale, for China missions,	10	00	
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Mississippi.

Union Association, per Ira Carpenter,	40	00	
Miss J. Munday,	50		
			40 50

Kentucky.

Missionary and Bible Society of Bethel Associat'n, per N. Long, esq., tr.,	89	52	
			\$426 15

ARCH'D THOMAS, *Treas.*

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

FLORIDA.

Jacksonville.—Rev. James McDonald's Report.

Some of our converts are under "anti influence." Although they love me, they are fearful of my baptizing them. I am glad to inform you that five persons are now rejoicing in hope, who are not baptized. I hope divine grace will overcome their fears. One colored person has put on Christ by baptism. Our congregations are good and orderly.

Marianna.—Rev. J. H. Wombwell's Report.

I do not think I make a mis-statement when reporting, that our cause here is advancing. If the present system of things can be vigorously prosecuted by the brethren, and by preachers of the proper stamp, in a few years our churches will equal any others here in influence. I am unable to conjecture how long these churches will require aid to sustain their ministry; I fear, however, much longer than the general policy of the Board admits.

I shall be glad to see them assisted. I feel a deep interest in their success. The brethren continue to urge me to remain. I will yield to their pressing request, if you grant permission. But if, after prayerful deliberation, you think I can better promote the cause by going to Brownsville, I can say, "I am ready, send me." I am ready to go and preach the gospel, study, labor, teach, as may be deemed necessary, to enable me to be an instrument in carrying forward the saving knowledge of God into Mexico, even until a congregation of new-born baptized souls shall assemble to worship in the cathedral and ancient halls of the Montezumas.

I do not think I am influenced by a romantic spirit. I can imagine some of

the difficulties to be encountered, the labors to be performed, and the pains to be endured. With all these things in view, I can say, none of them deter me.

During the quarter I have traveled 1,332 miles, preached 42 sermons, and baptized one colored and five white persons.

Key West.—Rev. J. H. Breaker's Report.

During two months past, the weather has been excessively warm, causing intermitted fever, which has prevailed to an unusual extent in this community. My labors have been increased by frequent occasions to visit the sick and bereaved of my congregation. Our additions by baptism are three for the quarter.

MISSISSIPPI.

Jackson.—Rev. J. B. Stiteler's Report.

Baptized 11; of whom 8 were white persons; 2 colored persons have been received by letter and one restored, making 14 additions during the quarter. Total whites in fellowship, 37—colored, 75.

From present prospects, I shall be compelled to resign my charge at this place at the close of the year. The brethren are making vigorous efforts to retain me.

Bihuxi.—Rev. P. P. Bowen's Report.

The month of August was employed in holding protracted meetings. During the month of September, I visited my other stations. I have baptized seven willing converts; three other candidates are received; many more are anxiously inquiring what they shall do to be saved. Our cause is encouraging. Our churches have agreed to meet in convention on the third Saturday in October, for the purpose of organizing an Association. During the quarter I have aided in the organization of one church.

MARYLAND.

Hereford.—Rev. H. J. Chandler's Report.

I have, during this quarter, organized a Sabbath school at the Forest church, six miles from this place. There we have a large and attentive congregation, a majority of whom are unconverted. It is hoped this school will be blessed to the awakening of many of them.

We have many who seem to be serious on the subject of their soul's salvation. May the Lord deepen those serious impressions, and hasten the day of their return to the Saviour.

In the Hereford church we have raised for our State mission \$35, and a small amount for foreign missions.

SOUTH CAROLINA.

Pickens C. H.—Rev. L. R. L. Jennings' Report.

During the quarter four Associations have held their annual sessions within the field of my labor—West Union, Twelve Mile River, Saluda and Tugalo—all of which were occasions of interest. At the last mentioned, an invitation was given to the anxious to come forward for prayer: I think there were one hundred who accepted the invitation. I felt it my duty to attend these meetings, as they gave me an opportunity to extend my acquaintance, to preach the gospel to hundreds, and to remove prejudices which have long existed against the missionary cause. The month of July was mostly spent in Anderson District. I visited seventeen churches. Congregations generally good. I was kindly received by all, and earnestly solicited to repeat my visits and preach the gospel. I am now making efforts to erect a house of worship in this place. Several gentlemen have given liberal subscriptions. I expect to constitute a church here before long.

The church at Anderson C. H., under the care of brother Murray, has recently been visited by a gracious out pouring of

the Holy Spirit. Fifty precious souls have been added unto the Lord. Most of them are young persons. One young man has already turned his attention to the ministry. It is probable that others will follow his example.

LOUISIANA.

Columbia.—Rev. Martin Haggard's Report.

I have not yet received the books you have forwarded. I have organized two Sabbath schools, but one is doing nothing for want of books. You will please send the amount of my salary in Baptist books. You can make the selection. We have two men with families, who are making effort to prepare for the ministry. I have baptized five white persons, aided in the constitution of one church, and in the ordination of one deacon. Four pupils connected with our Sabbath school have professed conversion.

ALABAMA.

Bexar.—Rev. Wm. Philips' Report.

This report closes my term of commission. As I shall leave a portion of the field occupied last year, I will give you some account of its condition and prospects. The Concord church now numbers forty members, and has secured the services of Rev. D. W. Andrews. The Bethlehem church, numbering 14 members, has also secured the supply of the same brother. Providence church is unable to procure a pastor, unless I continue with them. They still need your fostering care and aid.

I have two other stations, at one of which I expect soon to organize a church. I have just closed a protracted meeting at Good Springs—ten professed conversion—six of whom were baptized.

The Big Bear Creek Association is accomplishing something for the cause of missions. They have put one missionary into the field. In the letter accompany-

ing the petition for aid, the half was not told in relation to the destitution in this section. They have no preaching, correctly speaking. "Wait 'till God's good time," is the burden of the preaching the people enjoy.

I have baptized 12 persons and received 11 by letter, the last quarter.

TEXAS.

Marshall.—Rev. Jesse Witt's Report.

Our cause is making encouraging progress in this portion of the State. The Soda Lake Association was organized three years ago with four churches, embracing 95 members. Now it has 17 churches and 446 members. At its late meeting, six newly constituted churches were received, and two others were reported, but not represented. Last year we attempted a sort of self-sustaining missionary enterprise. Our plan was, to appoint a brother to visit both the churches and destitute neighborhoods, and ascertain what provision could be made by the churches for this destitution. Result has been favorable. This brother has continued in the field the whole year, and another brother a portion of his time. This year we have sent out three missionaries on the same plan, thus supplying the destitute and teaching the churches the duty of sustaining the ministry. I have aided in constituting two churches. My health is much improved. I preach with more ease than I have during the last eighteen months. I cherish good hope that the good Lord will prolong my life to labor in building up his blessed cause in Texas. My heart has been greatly encouraged and refreshed of late, by the progress of the cause in Eastern Texas.

ARKANSAS.

Batesville.—Rev. P. S. G. Watson's Report.

During the quarter just closed, I have baptized 15 converts, and received into

the fellowship of the churches 5 by letter; attended the organization of one missionary convention and one church. I have attended several interesting and refreshing meetings. Old waste places were built up and the Lord's people greatly revived.

I have aided in the organization of a church on Taylor's Bay, 50 miles below Batesville, consisting of five members. Two joined by letter, three by baptism. There is prospect of the addition of others. This is a small church, but full of missionary zeal.

The organization of our missionary convention for Northern Arkansas, promises great good. Although the body is small and the members poor, yet they are hearty in the work. Rev. H. McMurray is appointed missionary to occupy above Batesville, and Rev. A. W. Elledge occupies south-east of this place. These brethren are well acquainted with the field they occupy, and are well adapted to their field. If they can be sustained, much good will be accomplished by them.

I am now 140 miles from home, engaged in a meeting of deep interest. Last night I do not think there was an unconverted person in the house, who did not manifest a desire for an interest in the prayers of Christians. Such a work has never before been witnessed in this part of the State. Although the Lord has been pleased to prosper his cause here in connection with my labors, yet his hand has been very heavy upon me. He has taken from me two lovely, sprightly children, and brought me almost to the grave during the quarter just closed. My dear brother, for awhile these grievous afflictions seemed greater than I could bear. "If I am bereaved of my children, I am bereaved." But I will try to be reconciled, and say, "The will of the Lord be done."

VIRGINIA.

Union.—Rev. James Remley's Report.

There have been 18 Sabbaths since the

date of my commission, and I have visited Union 8 times. The congregation is large and consists of the citizens generally, without respect to party, and is one of the most intelligent and orderly in this part of the State. Connected with this congregation is a large and interesting Sabbath school. In it the Baptists and Presbyterians labor together. I usually go to Union on Saturday, visit the school at 8 o'clock, Sabbath morning, deliver a short address to teachers and pupils, act as general superintendent of the school and instruct a Bible class. At 11 o'clock, preach to the white congregation; at three, to the colored; and at night, again to the whites. In the congregation there are several serious persons, and some, I think, contemplate a union with the church shortly. Sometimes instead of the meeting for the colored people, I ride out to Elbow church, where I always meet a good congregation, who seldom hear preaching and much need instruction. At this place, there is a good Sabbath school, taught mostly by our members.

Communications.

Hickory Grove, Mo.—From Rev. James E. Welch.

By a reference to the map of this State, you will find St. Charles county in the fork of the Missouri and Mississippi rivers. It is fifty miles in length, and thirty wide, at the west end. It has only one Baptist church, just within the southwest corner, and scarcely able by missionary labor to maintain its visibility. In this (Warren) county, there are only two small churches—one seven miles from me, in the lower end of the county, the other thirty-three miles above me, at the extreme western end of the county. Besides these, there are two anti-mission churches, which are a decided hindrance to the cause of Christ.

I have five preaching places, which I visit monthly; at three of which, I have established a Sunday School, each of

which I examine publicly, and address one Sabbath in each month.

One Sabbath I preach in Warrenton, our county seat, where there is no organized church. Two other stations are villages without a Baptist church, in one of which, there is no church of any denomination. I preach for nothing, comparatively; but I am determined to preach while God gives me strength and opportunity, whether I ever receive another cent for my labor or not.

Should brother Hill, who is now pastor of the little church seven miles from me, move "up country" in the spring, as I am informed he intends doing, I shall have a field seventy-five miles long, and thirty broad, to cultivate, having three small churches forty-miles apart, and the anti-mission spirit to contend with.

[Brother Welch is now appointed by this Board to occupy the field described above.—EDITOR.]

Chickalah, Arkansas.—From M. J. Green, Esq.

The Board addressed a communication of enquiry to the writer of this letter, for the purpose of ascertaining the condition and wants of the country described. The following extracts are taken from the answer to those enquiries. The Rev. A. B. Couch of Blakeley, Alabama, is now, or soon will be on his way to that field:—

Your communication is at hand. The contents, I perused with pleasure, and shall now endeavor to furnish the desired information. The population of Yell county, is between 2,500 and 3,000. Danville is our county seat. This is a small place; the number of inhabitants not exceeding fifty. Chickalah is nothing more than a post-office and one store. There are no towns of note in the county. Dardansville, upon the Arkansas river, is the landing place for all Yell county. It is rather larger than Danville, and from its location, it will be quite a flourishing place in time.

In the adjacent county, Johnson, is the town of Clarksville, containing a population of 1,000. The Methodists are the prevailing denomination in that county. This town is unique for Arkansas—emphatically a Sabbath-keeping people reside there. This is a flourishing and prosperous place; eight stores, one drug store, fine court-house for this country, several benevolent societies, good male and female schools, and one fine church edifice, free for all denominations. It has a fine back country to sustain it. The place is settled mostly by New England people. They are generally missionary Baptists, and have been trying to procure the services of some minister from the north, but have never succeeded.

Another county adjacent to Yell, is Pope. Dover is the county seat, and quite a picturesque little village; population about 300. One house of worship, visited once in two weeks by a Methodist circuit rider, and occasionally by the Cumberland Presbyterians. The Methodists have the ascendancy in numbers every where here. The anti-missionaries next. "The harvest is very great, and laborers few." In my own neighborhood, there are only twenty or twenty-five missionary Baptists, and a host of the Antinomians. We want a minister who would be willing to submit to all the privations and hardships of a new country. We are all poor, but very independent, and would certainly do the very best we could for our pastor. If he would settle among us, put up with our fare, and be one of us emphatically, he would get one half in cash, and the other in provisions of all kinds.

There is no surplus fund in this country yet, it is too new. There is sufficient territory and people to supply and employ twenty preachers, if they would emigrate here. I know it is not pleasant to leave old settled countries, and quiet homesteads, for the wilds of Arkansas. But I hope and pray that some may con-

sider it their duty, to come and preach to us the gospel.

Hopkinsville, Kentucky.—From Rev. J. M. Cheaney.

This is the first leisure hour I have had since the close of our (the Bethel) Association. We had a harmonious and interesting session. Committees were appointed on the respective Boards of the Southern Baptist Convention, to report at our next meeting.

Our church has passed a resolution to appropriate one half the funds raised for missions to your Board; also one-half of the Bible fund. It is the purpose of this church in future, to disburse its missionary funds through the Boards of the Southern Convention.

Our Association raised about four hundred dollars, to supply the destitution in her own bounds the past year.

Batesville, Arkansas.—From Rev. J. C. Brickey.

Last week we closed our Missionary Convention. It was an interesting meeting, held with Antioch church, Izard county. It was organized September 14, and is called, "White River Arkansas Baptist Convention." Its constitution is similar to those of the Baptist Conventions of the Southern States.

Six churches sent delegates, and a large number of brethren from other churches, became members by contribution.

Contributions and pledges on the occasion amounted to \$187 15, for the support of two missionaries in North Arkansas.

The spirit of love pervaded the meeting. All seemed desirous to do something to advance the Redeemer's kingdom.

By unanimous voice, we became auxiliary to the Southern Baptist Convention.

Brethren McElmurray and Elledge, are our missionaries on behalf of the Convention. I wish to say to the Board of

Domestic Missions, that we feel under great obligation to them for the aid they have extended to us. Your missionary agent has contributed much to the getting up and establishing this Convention.

The Baptists can now say in North Arkansas, that their *Sun* has risen upon them.

A camp-meeting was held at the close of the Convention, Eight were added unto the Lord—seven of whom by experience.

The first annual meeting of the Convention will be held in Batesville, commencing on Friday before the fourth Lord's day in February next.

All ministers and lovers of the cause of Christ are invited to attend.

Romanism and the Word of God.

[The following extracts from Rev. Charles B. Taylor on Romanism and the Word of God, apply with equal force to this country as to that for which they were originally intended. In the place of "British subject," we have inserted "American citizen."]

It is with sorrow of heart that those who really value the truth, have observed of late years the increasing influence of the church of Rome in this country. It is just that her members should enjoy that civil liberty which is right for every American citizen: but it is a false and fatal liberality to encourage error of any kind. It is also a fallacy to say that Rome has lost its persecuting spirit; for according to its own avowed tenet, its system changes not. Deprived of power it cannot persecute; give it power, and the spirit of persecution appears immediately. Such has always been the case, and up to the present hour the Romish church has manifested the same spirit. This has been seen in Madeira and Ireland.

But, supposing it to be agreed that the times of Romish persecution have passed away forever, the simple fact that the system itself is a mass of unscriptural error, is one that cannot be denied by those who know the value of the pure

word of truth as contained in the Bible, and in the Bible alone. This is the great argument against Rome; and he who knows anything of the unspeakable value of Divine truth, should not consent to take any lower ground.

The Bible and the church of Rome cannot stand together, for truth and error can hold no fellowship the one with the other. Truth, however, is imperishable; and, therefore, though error for a time may prevail, it must be finally overthrown.

The more I know of the Romish religion, the more I am convinced that nothing short of a clear knowledge of the word of God, can enable any one to refute or to withstand the devices of that protean church. I own I am sometimes amazed at the deplorable ignorance manifested by men of intellect and education, on this subject. I cannot suppose that statesmen, honest on other points, would debase themselves to adopt an unprincipled expediency on this one important question; and, therefore, I can only attribute the arguments which they put forth, to their own ignorance of scriptural truth.

New Mexico.

The October number of the Home Mission Record contains an interesting account of a tour made by Mr. Read through New Mexico. We furnish a few extracts below, to show the influence of Roman Catholicism when it is the exclusive or the prevailing religion.

A way to make people religious.

At Te Zuke, he says:—I observed hanging on the wall a cruel whip, having the appearance of much use, and on inquiry found that it was kept for the purpose of flogging those who refused or neglected to make the sign of the cross.

Ths Morals of the Priests.

The priest being notified of our arrival at Chalmar, came to see us, and I am sorry to say was so much intoxicated that his conduct was disgusting in the extreme. His appearance led me to inquire further about him, and I was informed by men who have known him for years, and

whose word can be relied upon, that he is not only frequently intoxicated, but in many other respects his conduct is no better! And this is not an isolated case. The priests of this country, generally, have a similar reputation. And these are the men who in reality control this country. These are the religious teachers of the people; the guardians of virtue; the emsamples of morality! How applicable the scripture, "For the leaders of this people have caused them to err, and they that are led by them shall be destroyed."

A Sabbath in Albiquin.

Lord's day, June 9th. This morning the priest, whose name I am happy to record, *Antonio Jesus Salazar*, again sent me word that I could have the use of his church after mass—thus shewing, as I thought, not only that he was willing but desirous that I should occupy it. I immediately sent him word that I cheerfully accepted his kind offer, and invited him and his people to attend.

Protestant worship in a Catholic Church.

On going to the church with a few friends and the soldiers, I found the priest and about 200 of his people, the most of whom assumed and retained a kneeling posture, while I tried to preach for nearly an hour. The priest sat close by me, while the prefect occupied a distant part of the house, with an American lawyer, who interpreted to him in an under tone as the sermon proceeded. The Mexicans listened with interest, closely watching every gesture of the speaker, although with few exceptions they could not understand a word. At the close of the sermon I publicly thanked the priest for his kindness, assuring him that our friends in the States would appreciate his courtesy.

The Effect on the People.

As soon as the assembly was dismissed, all our American friends who were able to converse in the Spanish language were solicited by the Mexicans to inter-

pret the sermon to them. It was an interesting sight to behold groups of listeners, and several men engaged in preaching *second hand*. One intelligent lady, the wife of an American physician, told her husband that though she could not understand the American padre, yet she knew he was talking good, and desired her husband to interpret to her, and he cheerfully rehearsed the subject of the discourse; and as he informed me she wept for a long time, and at length exclaimed, "Oh, if our priests would only tell us such good things we should be better people than we are." Another woman who understands our language said, "That is the truth,—that is what the people should hear." I have been thus particular on this subject, as it shows the desire of some of the people to hear the gospel. Never before did I feel so anxious to be able to preach to them in their own language the unsearchable riches of Christ. Several Americans came, and taking me by the hand, heartily thanked me for favoring them with *one sermon*, the *only one* some of them have heard for many years; while I felt thankful to God for the opportunity of speaking to them in His name. My prayer is that the first seed sown in this part of the world may produce an abundant harvest to the glory of God. This is probably the first and only sermon ever preached by a protestant minister in a Catholic church in New Mexico.

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*Suspicious Colporteurs.*

Colporteurs in Lower Canada, on their errand of mercy distributing tracts and Bibles, were asked by the deluded and ignorant Roman Catholics to strip their feet, to shew whether or not they had a "*cloven hoof*."

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Destitution in Texas.

A minister in that State writes:—"Whole counties lie in every direction around me without a Baptist minister's foot-print in them. For several years I

have labored on this frontier, until I have almost spent my little all, and my little churches being composed of frontier settlers, have been unable to sustain me.”

Methodist Missions.

The Northern branch of the Methodist church have resolved to appropriate, during the year 1850, \$64,200 to foreign missions, and \$85,800 to domestic missions. This division of that denomination embraces 657,661 members.

Popish Imposition.

The editor of the Catholic Advocate, Louisville, Ky., urges the Catholics to contribute to the erection of a new cathedral from the following considerations:

The names of all the subscribers will be preserved in the chivos of the cathedral; and prayers, together with the holy sacrifice, will be offered up for their spiritual and temporal welfare. Future generations will hold their names in benediction. But, what is still better, their names will be written in the Book of Life, and God himself will prepare for them a reward exceedingly great in heaven.

We see the importance of circulating the scriptures among all classes. Were these poor deluded Romanists acquainted with the Bible, such impositions could not be practiced upon them.

A Roman Catholic Colony.—It is said that the Roman bishop of Arkansas, now in Dublin, is soon to return with a colony of six hundred Roman Catholic farmers, a clergyman and some ‘sisters of mercy.’

New effort in Home Missions.—An enterprise is on foot to evangelize the ‘Five Points,’ of New York, and ‘The Causeway,’ of Baltimore,—two of the vilest sinks of iniquity in a civilized country. It is designed to build chapels, establish Sunday schools, and preach the gospel for the benefit of these out-casts from society.

California Indians.—The Presbyterian Board have decided to establish a mission

among this tribe of Indians so soon as arrangements can be made.

Growth of Western Cities.—Chicago has now a population of 25,000,—three times the number it had in 1840. Milwaukee has increased still more rapidly. In 1840 its population was 1,900,—now it has 25,000. Such are some specimens of the progress of the West.

Monthly Record.

DEATHS.

Rev. John Edwards, Andrew county, Missouri, June 8th. Aged 73 years.

CHURCHES CONSTITUTED.

Jackson county, Missouri, August 29th. Members, 29.

ORDINATIONS.

Wm. D. Martin, Marion C. H., South Carolina, February 3.

Elijah B. Timmons, South Carolina, February 3.

William Fisher, Accomac county, Va., February 22.

V. A. Gaskell, Griffin, Ga., Feb. 24.

Donations.

FROM OCT. 1, TO NOV. 1.

South Carolina.

Rev. Wm. P. Hill, ag't, \$ 60 00

Alabama.

Geo. Kearse, \$ 5 00

M. D. J. Slade, 25 00

Jno. N. Gradick, 5 00

J. J. Bradford, 5 00

40 00

Mississippi.

Rev. W. M. Farrar, agent, 400 00

W. W. Drinkwater, 8 00

Wm. Roach, 2 50

Rev. W. M. Farrar, by

A. W. Chambliss, 100 00

A. Buckley, by T. Carpenter, 75 00

Sundry persons in Bethlehem church, by T. Carpenter, 34 50

620 00

\$ 720 00

WM. HORNBUCKLE, Treas.

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THE CHRISTIAN MOTIVE.

We have been permitted to select the following extract from a discourse delivered at the First Baptist Church, by the Rev. B. Manly, Jr., with reference to the death of the lamented Judson. The text is found in 2 Cor. v: 14, and the great principle that the love of Christ is alone the motive which prompts to true Christian obedience, constitutes the theme of the preacher. The extract below will well repay a careful perusal.

The missionary spirit of modern times, and the martyr zeal of antiquity, are not, as some seem to imagine, things distinct from the Christian spirit, either as an ex-crescence upon, or a development of it, but only *an emphatic christianity*. The motives which produced them animate, or should animate every Christian. In speaking, therefore, to-day, according to appointment, concerning the late lamented Judson, and considering the principles which controlled and urged him forward in his course, we have not to go out of the limits of common Christian experience, or of the plain gospel, to find them; and this makes the discussion at once more easy, and more practicable and profitable to ourselves. Our purpose is not to eulogize the dead, nor even to express our sincere grief for his loss, so much as to draw incitement and instruction for the living, and particularly to present before you, and illustrate by his life, *the peculiarities of the Christian motive*.

We would first call your attention to *the novelty of this motive, and its entire distinctness from every other impulsive principle among men*.

Every human system, that has risen up in the world, has sought simply to take advantage of the moving forces already in existence and operation, to divert into its own channels streams that are already flowing. Christianity alone did what the world needs—it introduced a new agent. Paganism, Mohammedanism, Romanism, Rationalism, may all be traced to their sources in human nature, and clearly evince in all their parts adaptation to that nature *as it is*. But since the nature is corrupt and its tendencies are to still deeper corruption, this very conformity demonstrates their utter inefficiency to raise man from what he is to what he ought to be. There must clearly be a new force—a something from without—a something from above—a power opposed to, and stronger than this present nature, in order to remodel and reform it. Motives which have their origin and object within one's self, may urge a man forward in his present sphere, but can never raise him above that sphere. The stream can rise no higher than the fountain. Powers self-originated can exert no reflex creative influence, without involving a moral absurdity parallel to the physical one of the perpetual motion. Man's condition, therefore, is hopeless, except by powers exerted for him, and upon him, which are not within himself. A man can have nothing, either of spiritual life, or growth, or enjoyment, except it be given him from above. He "must be born from above," is the dictate of reason as well as revelation.

Christianity alone meets the necessities of this case, by an adequate provision, introducing a new and superhuman motive, presenting an influence at once adapted

to, and diverse from, and stronger than our present nature, which can first attract to itself, and then conform to itself, and then impel the new creature in a course diagonally opposite to his former instincts.

We pass, then, to inquire, in the second place, *what this new, this heavenly and divine motive is.*

To effect this mighty transformation of the carnal into the spiritual, not only are we ourselves and every earthly power incompetent, but not every motive drawn from heaven is sufficient. Shall the attractions and joys of the world of glory be presented? They could not reclaim the rebellious, for they failed to withhold from rebellion the spirits who once tasted them, yet kept not their first estate. Shall angelic wisdom be tasked to construct an argument, and seraphic zeal be employed to proclaim it to man in its most forcible and affecting form? It would fall upon the deaf ear and the dead heart of man, as the music that sighs unavailingly over the grave, or the cannon that thunders unheard over the warrior's dust. Or shall God make bare his arm and unveil his terrors? These may blast, but cannot revive—may cause the spiritually dead to quake, but not to wake to holiness. The highest display of the Divine Majesty would leave man unmoved, or, if moved, unaltered, as the shattered tree, that quivered beneath the thunder-bolt, still holds up its shivered branches in the same direction as before. Will the exhibition of the moral attributes of the Almighty effect the change—the exhibition of his Justice, Holiness, Truth? Or will the display of the general and boundless love of God accomplish the object? It has been displayed. He has scattered everywhere in rich profusion the works of his hand, all stamped with his own signet, marked with his own name, and that name LOVE. Yet is man regenerated thereby? No; there is no living, no life-giving power here; and the failure of motives so powerful, proves the immensity of the disaster under which man labors, the magnitude of the depravity of which he is guilty.

It was not enough that God should display the terrors of his Sword, or the holiness of his Throne, or the beneficence of his Hand; it was necessary—O, unfathomable mystery! that God should open his Heart—should display there *love, LOVE, LOVE*, a love such as could give his only begotten Son for the world, love incarnate, love not dwelling afar in inaccessible heights, but love “made flesh and dwelling among us;” a love which could bleed, a love which could die. All this was necessary! And O, amazing grace, all this was done!

* * * * *

This it is, this constraining love of Christ, which can, and which does re-create men. It was by Christ the world was made; it was fitting that by him the world should be re-made. But there was this difference between the two cases: “That world came in by words, but this by sorrow he must win.” There he spake, and it was done; here he must die, that man may live. There was power; here is love. There was a Creator; here a Redeemer.

The Saviour predicted that this should be the all-powerful motive—the stone cut of the mountain without hands that should fill the earth. “I, if I be lifted up,” says he, “will draw all men unto me.” Christians confess that it is thus effective. “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” “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 who live, should not henceforth live unto themselves, but unto Him who died for them and rose again.” And in the end, all heaven, and earth, and even the trembling yet convinced inhabitants of hell, shall bear witness to the power of the cross, which can move, and interest, and affect them all.

This leads us to consider, in the third place, *the efficacy of this motive*. It is various according to every variety of circumstances and applications, accomplishing in each case the precise thing that is necessary.

We hear of an ingenious invention, a steam hammer, which can be regulated, by turning a screw, so as just to drive a ten penny nail, or to give a stroke equivalent to several tons; and we justly admire the skilful contrivance exhibited. Here, in the gospel motive, is a power which silently adapts itself, either to the smallest or the greatest contingencies, without waste or overplus on the one hand, or deficiency on the other. Its perfection and glory is that it does just what is wanted, and no more.

Our text expresses this varied efficiency of the love of Christ, by saying it "*constraineth us*." The word has a great fulness and richness of meaning, not capable of full translation by any single word. And such is frequently the case in the Bible. Since it is not possible to express these sublime ideas by simple terms of determinate signification, the scriptures sometimes employ others which suggest a multitude of meanings. I shall not undertake to limit the word before us to any single one of the meanings it is legally entitled to; for probably none of them alone come up to its glorious extent in this connection, which the Christian goes on day by day to learn more and more of, by blessed experience.

It implies to unite, literally *to hold together*, drawing us to himself and to one another. And so it does. When discords arise among brethren, it is because one or the other, or more probably both are far from the Saviour; and an infallible method for getting near to each other again is, to get near to Jesus; for the love of Christ constraineth us, uniteth us. Who, in sight of that cross where shamefully hung the Lord of glory for our sins, can despise, or set at naught, or hate his brother, "*for whom Christ died?*" The cross is the grand Peace-maker.

It not only means to draw to him, but to hold us to him, and thus we see the ground of assurance that we shall persevere in holiness to the end. It is this constraining love of Christ binding us fast with blessed chains. O, if it were our resolutions, our past worthiness or determinations as to the future, on which we depended to hold us to Christ, our hope would be faint and fallacious indeed; but if I know that the same love, which spread the feast and sweetly forced me in, is engaged to perform the good work until the day of the Lord Jesus, then may I praise God joyfully with the apostle, for "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is the love of God to us, and not ours to him, as the context shows, and that love sealed and confirmed by *being in Christ Jesus*, which is the ground of this firm assurance.

It also means to pervade, to possess; and thus the love of Christ constrains us when it takes possession of all the powers of the soul, when it transports us out of ourselves and makes us "*beside ourselves unto God*," as the apostle expresses it. The term appears to be used in this sense, Acts xviii: 5, where it is said, Paul was "*pressed in spirit*," i. e., impelled by a transport of affection that he neither could nor would resist, "and testified to the Jews that Jesus is the Christ." It is elsewhere employed in connection with the figure of a swift and powerful torrent, snatching one from his foothold and bearing him on. Phil. i: 23—"I am in a strait betwixt two," or rather, I am constrained two ways, impelled as it were by two seas, having a desire to depart, to be loosed, *unmoored*, and be with Christ. If we are to give the preference to any one of the meanings of the word, I think the

context rather favors this, and describes the love of Christ as an impulsive, transporting, energizing principle, the first mover in the system of grace.

The variety of ideas which we have suggested, is more than sustained by the scriptural applications of this grand motive. Do they wish to guard against our being weary and faint in our minds? We are exhorted to "consider him who endured such contradiction of sinners against himself." Would they teach us to run with patience our race? We are commanded to do so, "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." Is anger, and pride, and contention to be allayed? We are told to let this mind be in us "which was also in Christ Jesus, who, though he was God, made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man, and became obedient unto death, even the death of the cross." Is it necessary to urge liberality of benevolence, and to ask money of the Corinthians? (for Paul was not as afraid, as some of us are, of being called a money-hunter in the cause of the Redeemer;) he can present no more affecting or effective argument than this same love of Christ. "Ye know," says he, and the words ought to melt *our* souls, "ye know the grace of the Lord Jesus, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich."

But, not to multiply passages, the varied efficacy of this love of Christ is exemplified in actual experience. It stimulates humble piety at home, and nerves to daring enterprise abroad. It cheers the lonely widow in her sorrows; it animates the devoted missionary in his toil; it sustains the weak, and urges forward the strong; it prompts the prayer of the humble, the tears of the penitent, the zeal of the active, and the eloquence of the ardent. It becomes a burning fire in the bones to actuate one, and a soothing shade to refresh the drooping heart of another. It works not the same effect, nor urges to the same duty in all; but it is the same animating power in all varieties of effects. There is a diversity of gifts, but one Spirit. As the light and heat of the sun shining alike on all, strengthens at once the cedar of Lebanon, and spreads wider the branches of the gnarled oak, and paints with delicate tints the lily, and nourishes the humble usefulness of the corn; so does the love of Christ, streaming in a thousand directions, work a thousand operations, yet exhibit in all the unity, and the omnipotence, which prove it divine.

There is an application of this subject, which I wish I could enforce suitably upon you. It is, that the same love of Christ, which constrains the missionary, should and must constrain us. We want missionary zeal, and missionary activity, and missionary faith, at home as well as abroad. We want home missionaries. We want a home missionary in every church—yes, in every house; we want every Christian to be a missionary, to be a witness for God. And by having such a missionary spirit at home, we shall best supply and sustain missions abroad, as well as advance the interests of our churches and the spiritual welfare of our own souls.

There is sometimes, especially among the young and ardent of our churches, a sighing for a nobler field, a wider sphere. They feel as if their humble position afforded no opportunity for the development of that elevated impulse, and the exercise of that ardent sacrificing devotion which shine in some of our missionaries; and because not so engaged, they are half inclined to think there is nothing or but little to do. True Christian principle, while it will rise to meet the demands of the highest occasion, never prompts discontent or neglect of present opportunities to be useful, however small.

It is necessary to distinguish between the romance and the reality of missionary zeal; between the ardor of mere natural excitement and the earnestness of principle; between ostentatious will worship and the humble activity of sincere piety.

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Letter from Brother Percy.

Since my last, we have all been so blessed with health, as to be able to continue our accustomed labors—the study of the language, preaching the word, and superintending the day schools. In consequence of the severely warm weather, I have thought it best for the last three or four weeks not to expose myself to the sun during the heat of the day.

Our congregations in the new chapel are uniformly large and attentive. It is a great pleasure to be able to communicate orally with this people. They are ever ready to converse with the missionary, in their houses or by the wayside. As an evidence that the people of Shanghai are not entirely indifferent to the gospel, I will state an incident.

A few days ago, as I was passing by a large new building, of 40 or 50 rooms, not quite finished, designed as I afterwards learned, for the dwelling of a very wealthy family in Shanghai, one of the head workmen politely invited me to walk in and see the new house. I cheerfully accepted the invitation, went in, and found the workmen assembling to eat rice. I spoke a few words to them, gave tracts to such as I thought could read, and was proceeding to look through the house, when one of the head workmen asked me to preach to the people. I gladly accepted the invitation. By this time, nearly all the men, 50 or 60, had assembled in a central room, and had each his bowl of rice, and another of greens and chop-sticks, which they well knew how to manage. I preached to them the great salvation for the space of 20 or 30 minutes. They lost no time in eating, but listened with apparent interest. Many of them said the doctrine was good, as they generally do. I asked my kind head workman if he believed it? He said, "Believe it? Yes. Why not

believe it?" This man said he had heard some of the missionaries preach before. I took my leave, many of them thanking me for having called.

In the muster ground I frequently meet with interesting incidents. A few evenings past, while addressing a company of 80 or 100 persons, one man making his way through the crowd, came near me, and then resting himself with his arms on his knees, he looked up and nodded assent to all I said. When I spoke against the worship of idols, because they are senseless, unable to help, to forgive sins and save the soul, he listened attentively, and especially did he seem interested when I spoke of Jesus, the Son of God, his love, willingness and ability to save. This was strange news to him.

"When ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." How do the heathen use vain repetitions? I recently went into a temple in Shanghai, in one room of which is the goddess of mercy. On an altar before this idol, were burning lamps and fragrant wood, the offering of four women who had come in to seek some blessing. For a while two Buddhist priests recited prayers, often bowing to the idol and beating a drum, while the women listened attentively. Then priests and women slowly marched round and round the altar, devoutly saying, "O mee doo veh, nan me doo veh," (the names of the gods,) and counting off the number of words pronounced on a circular string of beads. I am told it is their custom to continue thus for hours. "They think that they shall be heard for their much speaking." I hear of no heathen being distressed on account of sin and seeking pardon of the gods. A man told me he worshiped the god of wealth the first and middle of every month, but he said this had nothing to do with his soul. As to

his soul, he did not know what would become of it after death. His concern was how he should become rich, so he worshipped the god of wealth.

By an agreement in our mission, it is arranged that brother Shuck, Yates and myself, will each in turn visit the out-station once a month on Lord's day. On the fourth Saturday of last month, I went down and returned Monday morning, getting home to breakfast. On Lord's day, early in the morning, I visited nearly all the families of the village—8 or 10. They all professed to believe in Jesus and his gospel—said they had given up idols. I wish I had evidence to believe this true, but I have not. It was a busy time with the farmers, and nearly all, men, women and the larger children, were seen out in the fields irrigating the rice fields, or hoeing cotton. I did not see many idols in the houses generally, and as there is no temple in the village, I had been led to hope that they had abandoned idols; but I went into a house in the village, in which are a very large number of idols. The man of the house said they did not worship them, but I afterwards learned that these idols belong to families of the village, and that occasionally they are worshiped. I have no doubt but that nearly every family of this village would very readily worship Jesus if they could have a crucifix, and at the same time be allowed to worship their own idols occasionally. During the day many people came in from the surrounding country and villages, to whom I gave tracts and explained the gospel. I visited several villages in the neighborhood, not more than a mile distant. One has about two hundred souls; here, in a school-house, I preached to 30 or 40. The people of this region have not yet learned to attend preaching at a regular hour. When they learn that any of us are there, they come to the school-house to see us when it is most convenient. If God shall pour out his Spirit, then you may expect to hear of a great turning from idols in all that region.

Africa.

LIBERIAN MISSION.

Letter from Brother J. H. Cheeseman.

EDINA, Sept. 1850.

Dear brother Taylor,—Your letter of June 25th, came to hand by the packet, and it gave me considerable satisfaction to know that you had received my several letters by the last packet, and that from any of them, you have been able to cull anything that will be interesting to your readers. Since writing by the packet, I have written by Capt. R. E. Lowing, which letter, you will (I hope) have received, before this reaches America.

It is certainly a great pleasure to me, to be able to say, that our mission is becoming daily more interesting, and promises a plenteous harvest by-and-by, and nothing is wanting to bring it about in a very short time, but an united effort on the part of Christians.

Since writing in July last, I have been very much engaged in preaching, teaching, &c., and feel that the labor spent, has not been lost; nay, I have been more than compensated, and if nothing more had been accomplished, I should certainly have had the joy which results from a consciousness of having endeavored to discharge my duty. How awfully solemn do I feel at times, in view of the great responsibilities resting upon me as an ambassador of Christ; and especially one sent to a people groping in ignorance and darkness, as is the condition of these by whom I am surrounded; but the promises of God, and fruit occasionally gathered, supports me, and serves to propel me forward in this good and glorious work.

In July last, commencing from the 5th, the Lord was with us, and our souls were refreshed. Sinners tasted that the Lord was gracious. Many were pricked to the heart, but few were converted—only two. But was not this enough to give cause for rejoicing. Surely it was. If "angels rejoice over one sinner that repented," (is converted,) how ought we

to rejoice over two, when one of these is a daughter of Africa.

Perhaps, some extracts from my journal will be interesting to you. I shall give them on a separate sheet.

I shall now proceed to answer some of your questions :

1st. You wish to know how we proceed from Bexley before reaching the high, dry and hilly country ?

I answer, not more than 25 or 30 miles. From Bexley, the land gradually rises. I have travelled through the country forty or fifty miles above Bexley, in a north-eastern direction, and 70 or 80 miles in a more northerly direction, and some distance in N. and by W. direction, and found the whole country thickly wooded, well watered, and possessing a most fertile soil. I dare say the soil is as good as any in the world.

“ Are the people friendly, you ask ? ”

I found them so, and I believe it is the general opinion, that they are the most friendly people on the coast. They appear to have great respect for civilized persons, and receive instruction, with great interest. I had only to let them know my errand, and they assembled in scores, and conducted themselves as well during the exercises as I expected, and far better. And it is remarkable, that the natives in the interior, are far more industrious than those on the coast. As yet, they are not imitating the Liberians in the cultivation of the soil. It will require a little time, and considerable patience, before they can be persuaded out of their old notion of farming.

It is my opinion, that inland points are decidedly the most favorable for acclimation, and I think I can be safe in saying, that the mortality here will not be so great by fifty per cent., as soon as inland settlements are established.

Brother Purvis is not a missionary now ; he was employed in 1847 or '48, but resigned I think, or perhaps the Board advised, that he should be left out the next year. As in the case of brother

Richardson, I think brother Purvis would not accept any appointment. He is old and quite feeble, but a truly pious man. He resides at Bexley, and preaches when his health will admit of it.

In reference to the interior station, I would only suggest :—

1st. That it may be important to make a sufficient appropriation to enable the missionary or teacher, to take the children entirely under his control, or the labor spent upon them will be almost, or altogether lost. The parents of children will not do much towards supporting them, until they become better acquainted with the benefits resulting from education.

2nd. Should the appointment of a person be left wholly with the committee, the Board may not expect the station occupied, until a man deeply pious can be found. I think a good old Southern Baptist, though possessing but little education, would answer well. I mean such men as may be found in the South, whose whole souls seem swallowed up in Christ. Let such a man have the superintendence of affairs, and a young man competent to teach, may be placed under him.

I expect an American vessel soon from New York, and on her return, I may have something of more importance to write. I shall feel it a privilege hereafter to write more, when anything of interest occurs.

Affectionately yours,

JNO. H. CHEESEMAN.

Letter from Brother John Day.

BEXLEY, Sept'r 17th, 1850.

Dear Brother Taylor,—It is but a few days ago since I received yours of Feb'y 9th, informing me of letters and books which you had sent, and which I had received long since, except the loose books, which brother Cheeseman received.

You ask in that letter, if I need Bibles and Testaments on the coast? I do. I have given away so many Bibles and

Testaments, to natives and colonists, that I have barely enough for my school. I have given away, too, a good many tracts.

A letter has just come to hand for my assistant. He is now sick of a disease of the heart, and I fear we shall lose him. He requested me to retain the letter until he is well enough to come and see me. He has gone to some farm town, he informs me.

I think it likely our brethren at Monrovia will secure the services of a very fine man from Boston. I am told he is a talented, good man, an humble Christian—a jewel for this country.

The brethren of the Central African mission are not with me. I wish they had been, as the valuable life of brother Goodale would perhaps have been spared. I have not seen brother Bowen yet, but have corresponded with him. He is now, perhaps, at Badagry. He thought of stopping a while at Monrovia, and supplying that church, but having an opportunity of going to Badagry, left at a moment's warning, just dropping me a line. He will return here, God willing. He returned from Bopora despoiled of many things, and desired to live cheaply while circumstances compelled him to remain in Liberia. I wrote to him that my house, heart and purse were large enough for unfortunate brethren.

Of the general affairs of the mission, I suppose brother Cheeseman will inform you. So I shall take the balance of this sheet to write about other matters.

While in the service of the Northern Board, I wrote a brief account of the jurisprudence of the Bassas. It may be interesting to you to know something of their skill as lawyers.

You are aware that thirteen head men around Bexley are under the civil jurisdiction of the Republic. Each head man manages the affairs of his own people, but all disputes between head men are referred to me. By virtue of an office which our Constitution provides, I am a native commissioner, and a kind of executive agent.

While I was sick a native man ran off from one head man with a woman to another. Complaint was made to me, and I ordered the woman returned to her husband. But the woman desired to be heard before she was sent back. I allowed it, and the set day arrived. Both parties were admitted into a room where I was sick. She plead that she had been regarded a slave, and had no consent to give as a wife. Witnesses were examined, and her attorney arose, and addressing himself to me in broken English, said: "Missa Day, I very glad you be judge for country people. You know all country palaver. You be good man. You can't do wrong. I glad you have dis palaver; cause you be my father. Missa Day, you hear witness say Softly John have dis one oman, and he say dis oman be Softly John's head oman. Missa Day, dis oman be Vie vry oman. When you see Bassa man have tother country oman for head oman? You know dat no so. He say Softly John hab but one wife. You know dat no so. John be great man. What make Bassa man great? Plenty oman! John Softly got plenty oman. [Response from the other attorney—He got but one, dis here, (pointing at the woman.) She smiled and turned her head aside.] He had twenty when I at he town. Where dey? He sole um, he give um he boy. Missa Day, you know dat no so. What Bassa man sell all he wife? Missa Day, dis oman no be John wife. She be slave. Spose you send her back, if he no kill her, he sell her. What make dis oman run way? Cause John call her slave. She fear he sell her, and she come to you, cause she hear when slave come to Merica place, da free."

When through, the other attorney arose and said:—I tank God, Missa Day, you be better. I hear you sick; I very sorry. But tank God you be better. Dat man say you be he father. Yes, you be his father; but you not his father only. We all your children, Missa Day. Yes, you be father for us all. Segs, a Bassa

man, stood up. Missa Day, look dar man. You see dar man Bassa man. Dat man make farm for dis oman. When you see Bassa man make farm for slave? Dat oman got large kitchen. When you see slave oman have kitchen? (These are large cooking-houses, superintended by head women.) Dat man say Softly John will kill dis oman. Look, Missa Day, John name—Softly! What Softly man you see kill somebody? Dat man say, spose he no kill dis oman, he sell im. When you see Bassa man sell he wife? Dis oman be John wife. He love her. He could die for her. Dat oman no fear John sell her. She know John love her too much. But she no like ole man. She be rouge man. She like young man, dat make she run way wid dat man.

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Letter from Brother Drayton.

Cape Palmas, Sep. 18, 1850.

Dear bro. Taylor,—Your letter by the packet, has been duly received, and as the vessel will sail in a few days, I hasten to reply. The most of my communications have been written some time ago, as I expected to have much to do at this time. I am sorry to hear of your illness, and that you have been prevented from attending to such business as you desired.

My communication, dated Sep. 18th, accompanying this, is intended to inform you of our condition, from which, no doubt, you may be able to collect some satisfactory information about the mission here: on the whole, I cannot refrain from making some allusions to this field under the present date, and some remarks on other subjects relative thereto.

The operation is still moving along slowly. Matters do not appear to be confused, nor does the machine seem to be on a strain in its revolutions. The steam seems to be at its proper medium, and every screw in its place. The natives are still calling for the god-man to bring his books and teach them. Native fields are opening to our command every month, as far back as 100 miles. Pros-

pects for doing good among them are cheering. O, that we could occupy all the places which are open unto us! I perceive that we cannot now, but must wait until God shall enter into the hearts and pockets of his people. Be assured, dear brother, that we are trying to do our business here in a faithful and constant manner. You know that I am alone here, having all the duties to fulfil by myself—in this I am not discouraged, but feel like pressing to the "mark." The prayers of the churches I desire much. What am I, and who am I, but a weak, worthless creature, having no abiding place here, traveling to one far above the stars? When shall I get there, and by what means? The answer occurs to me, by the grace of God. Grace is what the missionary wants—it is grace that shall make him feel his dependence on God, and that he will accomplish nothing but by the grace of God—it is grace that commenced and shall complete the great economy of salvation—it was the first thing that caused you to commence a work here, and has kept you along up to this time; we must, therefore, look to it to accomplish the work.

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

Pray for your weak brother, for it is my anxious purpose to be engaged in this work as long as a fragment of my life remains.

The school is still progressing as usual, with some additions. The native department is doing very well, but I cannot take any more as boarders, unless you should see fit to increase the appropriation. I would suggest the propriety of building a school-house near the suburbs of the native settlements, and open it to the reception of native youths. The children here are numerous, and you might count them by scores. Davis, a very intelligent native, requested me to open a school, and he assures me that I

shall always have from seventy to one hundred children. I believe it. If you establish it, it will be the only general native school among 2000 natives. The natives that I have are from Tabboo—none of Cape Palmas. The reason is, because we cannot get them to stay with us at our homes as long as those who come from afar. But a public native school must be established, even if you shall see fit in its organization to stop the American school. None of the other missions have any station schools among them here. The Methodists are at Sarakey, the Protestant Episcopal at Fish Town, Rock Town and Cavalla—all of which are native stations; so I think it would be well for you to open a public native school here, not to be confined to the number, nor be responsible for their maintenance as those that I have from afar. A good teacher can be procured for \$150. I should be pleased if you shall deem it necessary to carry out this plan, if your means shall justify it. I have to inform you that my pressing calls here and the interest of the mission, forbids my going to the wind-ward this year, either to the Association or the Board of Mission, to assist to arrange for 1851. You will perceive that I have said more in consequence of this, on the improvement of this field for next year. I will send the brethren a memorandum of my suggestions on improvements here, to be entered on the general document. I herewith transmit you a copy. The way to get home, after leaving here, is so difficult and expensive, I fear I shall see the committee but seldom. Last year I paid \$64 for my passage up and down. It is not always the case.

Your letter by the Smithfield I got about two months ago, and one from brother Bowen, requesting me to take charge of his goods from the United States, as he would have them sent to my care. I received by this packet two boxes, and letters, I presume written by you, and others—all of which I shall send to him at Cape Coast Castle, as he

directs. The chances from here are good; vessels from Europe and the United States generally stop here on their way down. I have not seen brother Bowen, but I heard that he has gone down to the Cape, and that his health was improving. He has my sympathy and prayers, and I regret he did not come to Palmas. He and his little band would have found plenty of work until they were acclimated. May the Lord spare his life and make him useful, and permit him to see the fruits of his toilsome labor. Anything that you may have for him, you will find it better to procure a ready dispatch, by sending them to this station, if the vessel is not going directly down, or if brother Bowen should not otherwise direct.

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Letter from Brother Murray.

GREENVILLE, Sept. 13th, 1850.

My dear Brother,—Yours of the 26th June, came duly to hand on the 9th instant, the packet having arrived on the 8th. I am happy to hear that your health is improving. Since my last, I have had quite a busy time of it. June last was a month of much sickness; with the exception of myself, every member of the church has been sick. Chills and fevers prevailed extensively, in some instances attended with the most excruciating headache. All the preaching brethren were taken down. Besides all this, we had an accession to our number among the emigrants by the Chieftain. Many of them were sick; and in the midst of the heaviest of the rain, I had to visit all of them; frequently, in drenching showers. But the Lord preserved me. The promise, "As thy day, so shall thy strength be," I fully realized. We need never fear, when in the path of duty. I endeavor to converse with those to whom I preach, as often as possible, according to your suggestion.

We have formed a Sabbath School and Bible Class Society, for which I am to prepare an address. In this, I will en-

deavor to impress their minds with the importance of engaging actively in the labors of the Sabbath School. The want of books suitable for Sabbath Schools and Bible classes, is severely felt. Some of the children are very promising. I will also endeavor to have the monthly concert for prayer observed.

I have a small school of native boys, three of whom are quite promising. If they would attend with any degree of regularity, they would learn very fast; but it seems impossible to secure a regular attendance. My desire is to teach them the alphabet myself, and then send them to Mr. Lewis. I am particularly interested in one of the boys, he being the son of the principal chief of the country, and heir apparent to the throne. The day school is in a flourishing condition. Brother Cheeseman has just sent me down some school books, which were much needed. In my next I will forward a draft, and a portion of my journal.

Yours truly,
R. E. MURRAY.

Letter from Brother Samuel G. Day.

The following is from a native convert, who was educated under the direction of our missionaries, and is now engaged in teaching his countrymen the way of salvation:—

EDINA, Sept. 15, 1850.

Dear Brother,—Yours dated June 27, was received with gladness, and the contents thereof, were perused with much interest. Sir, as I wrote to you last, our school is regularly kept up, and the scholars are gradually improving.

Night school has been established by the Rev. John H. Cheeseman, for the benefit of grown persons, and they are making fine progress in learning. I hope they may be benefitted by it. The main part of them are the members of our church.

Since the packet left last, the Lord has done some work amongst us, by constrain-

ing those who were under the tyranny of the tyrant, to come under the mild sceptre of Christ, (those that attended our meetings regularly before they were converted,) among which number, are some of our household.

We bless God that He does encourage us yearly.

I hope the Christian friends will be more encouraged to pray for us, and not us only, but for my poor heathen race, whose land is in darkness, and the inhabitants in gross darkness.

The Rev. John H. Cheesman will have another school established, to be called a native; and this will be kept by thy servant. For it, I peculiarly need the prayers of you and the Christian brethren, that I may be endowed with energy from on high, to teach, preach, and set examples, which may be worthy of imitation.

Sir it will be a great joy to me, if I shall receive a large or small work on Physiology, from you, or any kind of useful book you think will be the best.

I would be glad to get a letter from you again.

I remain your humble servant,
SAMUEL G. DAY.

Letter from Brother Solomon S. Page.

The letter below will explain itself. How should the hearts of God's people be gladdened by such indications of the Divine blessing as are furnished in the history of this young man:—

EDINA, Sept. 23rd, 1850.

Dear Sir,—Be pleased to permit a stranger, (not in Christ I hope,) to communicate with you, and thus make an acquaintance, which I think I ought to have done long since, even when I was first connected with this mission. But I beg leave to make an apology, for one particular reason. I thought the information forwarded to you by Messrs. John Day and John H. Cheeseman, would be sufficient, so far as personal qualities, descent, &c., are concerned.

The lamented Mr. Clark knew me when I was but a boy; he gave me a good start in my education, and I continued there until November, 1848. During the time I staid there, the counsel of Mr. and Mrs. Clark and the woings of the Holy Ghost, were such, that if the Lord had taken me away in my sins, I had no cloak for my sins, I mean I had no excuse, but that I would none of his counsels, &c. I was subject to many a serious thought, though when Messrs. J. Clark and John H. Cheeseman used to tell me to give up all, I could not possibly do it, it seemed to be too great a task for me to accomplish. At a certain time, I thought I gave up all, but to believe, I could not. After praying a long time, my mind was so much weaned from the world, that I cared not for any thing that fancy might present. In course of time, I felt as another person. But did these impressions continue? I answer, not so. The cares of the world, and the deceitfulness of riches, soon entered in my mind, and turned it from heaven to earth.

After my return from the Association of 1848, in January, 1849, I took charge as an assistant to Mr. Cheeseman, in the school at Edina. At the same time, under the patronage of Mr. Cheeseman, I was adding to my small stock of learning. But can I say that the Spirit of God left me entirely to join to my idols? I trow not. That good monitor did not leave me, until the work, I trust, was accomplished. Why should I not claim Christ as mine, and I as his? I truly feel sometimes, that I would not change my spiritual comforts, for all this sinful world can give. Hence I trust that I am no more an alien, but a fellow-citizen of the covenant of promise.

Reverend sir, hoping that you and all the well-wishers of Africa, are under the direction of that Great Author of all events, I close my short and hasty letter.

Yours very affectionately,

SOLOMON S. PAGE.

REPORT OF COMMITTEE ON THE COAST OF AFRICA.

EDINA, Sept. 21st, 1850.

The subjoined report of our Superintending Committee, will be read with interest. The cause is advancing—The Lord be praised!

Dear Brother,—Your communication of June 27th, is kindly received, and the Committee rejoice, that they have been able in any degree to meet the expectation of the Board, and hope to be able from time to time, to furnish such information as may be of importance. Since our last report, a summary report has been forwarded by the Secretary of the S. B. Mission, which will in some measure supersede the necessity of noticing in this report very minutely, the state of schools, &c. We shall, however, furnish a report of the stations, as per last reports of missionaries and teachers.

• REPORT.

I. CAPE PALMAS—*B. J. Drayton, Missionary.*

Church.—Brother Drayton reports, that the church in this place is in a highly flourishing condition, the Lord having graciously poured out his Spirit upon them, to the resuscitating of the work of grace in the hearts of believers, and the conversion of sinners.

School.—The school is in a good condition. Native youths said to be improving, though not regular in attendance. It is to be regretted, that they are not regularly at school.

Studies.—Geography, Grammar, Reading, Arithmetic, &c.

II. SINOE.—*R. E. Murray, Missionary.*

Church.—Brother Murray reports, that the church though doing tolerably well, is not in as healthy a state as is desirable. An improvement is, however, expected soon from all appearances. Baptized—5.

School.—The school numbers at present 99, and is doing well. We fear that so great a number cannot be well taught by one teacher, however competent, without good assistants. Native scholars—7.

Studies.—Reading, Writing, Geography, Arithmetic, &c.

Native Preaching.—Brother Murray has set apart every other Sabbath for preaching at some of the native villages on the Sinou river, and feels much encouraged to labor.

III. BEXLEY.—*John Day, Missionary.*

Church.—The church is still progressing. The Lord it is hoped, will soon revive his work.

School.—The school is still flourishing. Native youths quite interesting, and offer great encouragement.

Studies.—Reading, Writing, Geography, Grammar, &c.

Native Preaching.—One hour each Sabbath is devoted to preaching to natives. Attendance not as good as in the dry season.

IV. EDINA.—*John H. Cheesman, Missionary.*

Church.—The church enjoys an excellent state of religious feeling. The Lord has visited and refreshed his people. Sinners have been pricked to the heart, and two (one native) brought savingly to a knowledge of the truth.

School.—The school is still prospering; numbers within the last quarter considerably increased. Native scholars very promising.

Studies.—Natural Philosophy, History, Grammar, Geography, Arithmetic, &c.

Native Preaching.—Preaching at the following villages, as often as practicable: Peter Harris', Tattoo's and Bob's.

V. JUNK.—*Solomon S. Page, Teacher.*

Church.—The church though in want of a place of worship, is doing as well as could be expected. A small log house is being erected. We regret to learn that they are at present reduced to the necessity of worshiping with the Methodists.

School.—The school is still well attended, and the children are improving finely.

Studies.—Reading, Writing, Arithmetic, &c.

Monrovia.—The church here is not, as yet, favored with the service of a pastor. Brother Roberts refuses to accept an appointment, unless the Board will give him a salary adequate to the support of his large family.

VI. NEW GEORGIA.—*W. W. Stewart, Teacher.*

Church.—The church though destitute of a regular ministry, is doing well under the direction of their deacon brother Boston Walbuck. Brother Walbuck though a re-captured African, possesses an excellent tact for managing the affairs of the church. His influence is great.

School.—The school is as usual, well attended, and the children are becoming more and more interesting. The African as a general thing, has quite an aptness for learning.

VII. NEW VIRGINIA.—*Peter M. Page, Teacher.*

Church.—The church is not as yet favored with a regular ministry, which is greatly to be lamented. The cause of God is still progressing among them.

School.—This school, as reported before, numbers over one hundred scholars. Two youths are employed at present as assistants, at a low rate. No amount has been drawn for them. The amount will be about \$40, not enough to secure an interest. Will the Board appropriate \$150 for assistants?

VIII. MILLSBURG.—*Edw. Peal, Teacher.*

Church.—The church enjoys much harmony and peace.

School.—The school promises much encouragement. Number—35.

Itinerant.—Brother R. White, reports that he is still preaching to the churches on the St. Paul's, and feels greatly encouraged. The churches are enjoying much peace and harmony, and there are strong indications of a revival of the work of the Lord. Many of the last emigrants

attend the churches at Virginia and Caldwell, and appear much interested. Laborers are greatly needed. It is hoped that the Lord will raise up more laborers, and we might add, *efficient laborers*, men who are competent to instruct the churches in all the principles and doctrines of our holy Christianity.

Sabbath Schools.—The Sabbath schools connected with the different stations are well attended. The teachers are all instructed to bring as many native youths into the different schools as possible.

Respectfully submitted, by
Yours, affectionately,
JOHN DAY,
J. H. CHEESEMAN, } *Com.*

Arrival of the Liberia Packet.

The Liberia Packet arrived in Baltimore on the 16th ult., bringing good tidings from the coast of Africa. Our missions are still in a prospering condition. The letters published in the present number will illustrate the fact. The brethren laboring there (all colored men) are much encouraged in their work.

Commercial Resources of Africa.

We have been much interested in looking at an article found in De Bow's Review, published in New Orleans, on the productions of Africa, and the advantages to be derived from a direct trade between the United States and the coast. The writer refers to the successful experiments made by the English, the Danes, the French, and the Dutch. He thus notices the vegetable and mineral products of that country:—

The mineral kingdom has not been explored, but enough is known to show that the precious metals abound, particularly gold. This is found throughout the known regions of Africa, in beds of rivers and in mines. Dupuis and Bowditch speak of the 'solid lumps of rock gold' which ornament the persons of the attendants in the court of the King of Ashantee, at Coomassie. Mrs. Bowditch says the great men will frequently, on state occasions, so load their wrists with these lumps that they are obliged to support them on the head of a boy.

The iron ore found near Sierra Leone is particularly rich, yielding seventy-nine per cent., and is said to be well adapted to making steel. Copper is so abundant in Mayomba that they gather from the surface of the ground enough for their purposes.

A few words on the productiveness of the soil. It has been proved that two crops of corn, sweet potatoes, and several other vegetables, can be and are raised in a year. They yield a larger crop than the best soils in America. One acre of rich land, well tilled, says Governor Ashmun, will produce three hundred dollars worth of indigo. Half an acre may be made to grow half a ton of arrow root. Four acres laid out in coffee plants will, after the third year, produce a clear income of two or three hundred dollars. Half an acre of cotton trees, yielding cotton of an equal, if not superior, length and strength of staple and fineness and color than fair "Orleans," will clothe a whole family, and one acre of canes will make the same number independent of all the world for sugar. The dyes in particular are found to resist both acids and light, properties which no other dyes that we know of possess.

The trade already carried on, is referred to in the following paragraph:—

In the year 1840, 39 British vessels arrived at Cape Coast. Since that time the trade has been gradually improving. The last year's report, which we have received, sets down the imports into Cape Coast as amounting to 423,170 pounds sterling, and the exports as 325,008 pounds sterling. The imports during the same period into Asia were 95,000, and the exports 115,000 pounds sterling. The total export of British merchandize to Africa is at present estimated at 5,000,000 pounds sterling per annum.

The average import of *palm oil alone into Liverpool*, for some years past, has been at least 15,000 tons a year, valued at about 400,000 pounds sterling, and giving employment to 25,000 or 30,000 tons of shipping. The imports into the

Republic of Liberia are estimated by an American (white) physician, who has spent six years there, at \$120,000 per annum, and the exports as reaching very nearly the same amount. The commerce of our own country with Africa is daily becoming an important item. The principal seats of this trade are Salem, Massachusetts, and Providence, Rhode Island. New York occasionally sends, while our city has at the present time five sails of brigs and barques actively and profitably employed. One of our merchants stated that he cleared \$12,000 in one year on the single article of ground or peanuts. Strange as it may appear, nearly all these nuts are transhipped to France, where they command a ready sale, are there converted into, and thence find their way over the world in the shape of *olive oil*—the skill of the French chemists enabling them to simulate the real Lucca and Florence oil so as to deceive the nicest judges. Indeed, the oil from the peanuts possesses a sweetness and delicacy not to be surpassed.

How a development of these resources of Africa and an active trade along her coast and up her rivers, is to accelerate the progress of spiritual knowledge among her multiplied tribes, may be easily conceived. In this aspect, the facts contained in the above are replete with interest to every Christian heart. Let the prayer ascend from all our churches to HIM, whose province it is to glorify his Son in the subjugation of the nations to his way.

Our Bible Operations—Amer. Bible Union.

The attention of Southern Baptists is specially called to the proceedings of the Board of Foreign Missions, at a full meeting held on the 11th ultimo. A letter from the Corresponding Secretary of the American Bible Union, announcing the appropriation of \$1,000 for the distribution of the scriptures by our missionaries in China, having been read, the Board, after free conversation, determined that it was inexpedient to accept the appropriation. Their action in the case will be seen, in the passage of the subjoined preamble and resolutions:—

WHEREAS, the Southern Baptist Convention, at its triennial meeting in 1846, decided to separate from their Northern brethren in conducting Bible operations, in order "to preserve the cordial and efficient union of the whole constituency of the body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it:" Therefore,

Resolved, That this Board respectfully decline the acceptance of the grant of \$1,000 tendered to them by the American Bible Union.

Resolved, That the Corresponding Secretary be instructed to communicate the action of the Board in this case to the Corresponding Secretary of the above named Society.

Resolved, That a committee consisting of brethren E. Kingsford, J. B. Taylor, R. B. C. Howell and B. Manly, jr., be appointed to address a circular to the Baptists of the South, reminding them of the action of the Convention, and urging the importance of contributing their funds for the circulation of the Bible at home and abroad, through their Foreign and Home Mission Boards.

The circular will appear in our next. We beg leave, however, to suggest to our brethren of the South and Southwest, the undesirableness of appropriating their funds for Bible distribution through *any other* than their own channels of receipt and disbursement, as authorized by the Southern Baptist Convention. We rejoice at the success of all Bible Societies which aim at the spread of pure translations of God's word in all lands. Still, as it is deemed necessary to carry on our own missionary operations separately, the same reasons which render it inexpedient to receive and contribute to agents from the North in support of Home and Foreign Missions, bear with equal force on Bible agencies. We deem it, therefore, inexpedient and inconsistent for Bible Societies at the North to send, and for the churches at the South to receive, agents whose

business it is to collect funds for Bible distribution. We have a sufficiently wide field in China and Africa, and in our own extended Southern and South-western country, to expend all that Southern Baptists may be induced to contribute to this object. Large sums have been given by Southern men to our esteemed brother Maclay, for the American and Foreign Bible Society. Would it not have been wiser, as we cannot consistently receive grants from this or other Bible Boards at the North, to appropriate these funds in a way which might be available to meet our own necessities?

This whole subject will doubtless receive attention at the biennial meeting of the Southern Baptist Convention, to be held in Nashville in May. In the mean time, we beg leave to suggest and urge, that the whole South shall be united, and disburse their funds for this object, through their two Boards at Richmond and Marion.

Appointment of a Missionary.

Joseph Hardin, a colored brother, of Baltimore, has been recently appointed a missionary, to labor under the direction of this Board, in the bounds of the Liberian colony.

Condition of the Treasury.

There has been considerable falling off in the receipts into our Treasury, up to this period of the financial year; and unless there be a very large increase during the next three months, the Board will not be able to accomplish the desired enlargement of its operations the present year. Surely our friends will not allow this to be the case, when so small an effort on their part, will secure all that is desired.

Donations.

FROM NOV. 1, TO DEC. 1.

Virginia.

Donation from J. P. Ballard, Richmond, 20 00

North Carolina.

Baptist State Convention—
For support of Rev. M.
T. Yates, Raleigh Association, 600 00
For foreign missions, 448 17

1048 17

South Carolina.

Col. at Swift Creek ch.,
Charleson Associ'n, 21 55
Moriah Association, 33 37
An aged African, for
African missions, 1 00
Col. at Flat Rock ch., 22 42
Wm. Trevor, 1 75
Per Rev. Thos. Mason,
of Camden.
Col. by Rev. B. W.
Whilden, ag't, 152 00
Edgefield Bap. Assoc'n,
Per. Wm. B. Johnson,
D. D., 204 16
Charleston Bap. Asso'n.
For foreign missions, 366 75
African mission, 48 60
Beaufort District Bible
Society for for. miss., 30 00
Per Dr. Mendenhall, tr.
Welsh Neck Bap. Asso.
For foreign missions, 475 43
For China " 43 25
For African " 10 75

1411 03

Georgia.

Donation from Rev. W.
T. Brantly, 50 00

Florida.

Florida Bap. Asso'cn—
For Rev. T. J. Bowen,
Africa, 73 00
For general purposes, 35 00

108 00

Arkansas.

Col. by Ro. Puller, esq., 5 00

2642 20

BIBLE FUND.

South Carolina.

Welsh Neck Assoc'n, 36 12

North Carolina.

Baptist State Convention—
For translation of Chi-
nese Bible, 22 00
For translation of Afri-
can Bible, 16 51

38 51

ARCH'D THOMAS, Treas.

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

MISSISSIPPI.

Vicksburg.—*Rev. D. L. Russell's Report.*

During the quarter ending October 1st, I have continued to preach on Lord's day to the white congregation in the morning, and to the colored people in the evening. The white congregation has generally been small. Some of our people have been absent. Epidemics have to some extent hindered attendance,—particularly the Dengue, which for a time prevailed extensively in this city. There have been perhaps, from ten to fifteen hundred cases. The patients have suffered from three or four days to two weeks. No case has proved fatal. A few cases of supposed yellow fever have been reported. No fatal epidemic has been permitted to visit and desolate our dwellings. Yet these mild forms of disease have diminished much larger congregations than ours.

Recently the sisters of the church have, by their patient and persevering efforts, raised about sixty dollars, with which they procured, and put down with their own hands, matting over the entire floor. This has relieved the house in a considerable degree, from the painful and confusing echoes which have kept many from visiting our house after the first trial. Other improvements are needed and contemplated, to complete the remedy for this evil. I fear we cannot accomplish them immediately. The little church is crippled by an old debt of considerable magnitude.

The greatest obstacle, however, is the awful coldness on the subject of religion generally, in all our churches and congregations in the city.

The colored portion of our church appears to be in by far the most healthy and prosperous condition.

24

I recently ordained two colored deacons, to watch over this portion of the church.

VIRGINIA.

Wheeling.—*Rev. N. G. Collins' Report.*

Additions during the quarter as follows: Baptisms 33, all white; by letter, three whites and one colored. These additions are to two churches, about 20 miles from Wheeling, where I held protracted meetings of about two weeks at each place.

I trust that before long, I shall see a revival in Wheeling church. We expect to hold a protracted meeting here soon, hoping the Lord will own and bless our labors.

TEXAS.

Navarro County.—*Rev. N. T. Byars' Report.*

I have been absent from my field about three weeks, visiting my old churches, and exploring a destitute section of territory west of us. I traveled through entire counties where a minister of our order had never before set foot, that I could hear of. I tarried in Bell county three days; preached four sermons, constituted one church with five members, and received two into the fellowship of the church, before I left. At the close of the meeting, peculiar interest was manifest; several were very seriously enquiring the way of life.

This church is situated on Lampasis river, near Nolinville, the county seat. At this point, a missionary could be profitably employed, and here one should be stationed at the earliest possible period.

From the place of my residence to the city of Austin, it is 150 miles. The intervening country is rapidly filling up, and contains not one Baptist minister. Six could be profitably employed in this

wide-spread field. Now is the time to occupy. Society is just forming. I feel that a necessity is laid upon me to visit this destitute portion of our State occasionally, and break to them the bread of life.

Can you not send us more help?

The Trinity Association held its second anniversary on the 5th, 6th and 7th of September, in Dallas county. Our meeting was harmonious and interesting. Religious services were continued for several days after the adjournment of the Association. Four were baptized as the fruits of the meeting.

Clarksville.—Rev. W. M. Pickett's Report.

During the quarter I have preached 58 sermons, made 50 pastoral visits, baptized 48 persons, received 30 by letter, and traveled 700 miles. Our house of worship is fitted for service.

I promised you a letter in the early part of the quarter, but such was the press of business, that I had not the opportunity.

I arrived at home last night after a month's absence. I am much fatigued; but am able to give you some of the general results of my quarter's services.

I have sold about \$25 worth of Bibles and Testaments. If I had not been disappointed in their transportation to another point, I should have sold most that you sent me. A portion of our people desire a finer article.

The church here has sent an application for my re-appointment—whether in due form or not, I am not able to say, not being at home at the time.

Communications.

The following extracts are from a letter written by Rev. D. P. Everett, Orange Hill, Florida. The letter will explain itself:—

Very dear brother,—Your kind letter of 18th ult., is at hand to-day. For its

fraternal regard manifest for our little denominational interest here, please accept my warmest gratitude.

It is, perhaps, not wrong to acknowledge, that we *feel deeply* the loss of our beloved and useful brother Wombwell. But Christian magnanimity requires, that we should submit without a murmur, though we cannot without grief. The position he has been appointed to occupy, the great interests involved, and the importance of having *such* a man there at once, and the recollection that all the sheep of our Divine Shepherd, are alike dear to him, though "not of this fold," are considerations adequate to the loss we sustain. I hope, my esteemed brother, that my peculiar personal relation to our common cause in this section, will apologize for any petition I have made, which may seem to savor of sectional preference, or betray any want of enlarged views which should characterize one who regards "the world as the field."

Brother Wombwell is performing his last service with us now on a visit, as a corresponding member to the Bethel Association.

We closed our fourth annual session last week. Six churches were not represented; two dissolved; all for want of pastoral care. Our churches are mainly poor, and scattered over a wide-spread country, and the few ministers we have, are under the necessity of devoting much of their time to secular employment, to obtain a support for themselves and families.

I am grateful, I trust, to a kind Providence, for enabling us to meet our portions of the engagement with brother Wombwell, besides sending a much larger contribution for Domestic Missions than has ever been sent up before.

A resolution was adopted, recommending the churches to send to the next Association some amount for Foreign and Domestic Missions, to be appropriated to the support of brother Bowen in Africa,

and brother Wombwell in Brownsville, on the Rio Grande:

It is vitally important to our prosperity, if not to our denominational perpetuity here, to all human appearances, to have some active, pious, and learned brother in our midst, to supply the place of brother Wombwell. It is true we have been more persecuted since he has been with us, but that is proof of our increasing respectability. When he leaves, until his place is supplied, we shall not, I presume, be able to secure the notice of our opponents.

A *single* man of the right stamp, consulting our pecuniary ability, would be best for us, all other things being equal, as it will be easier to make up his support. We desire one who *wants an opportunity to make sacrifices to the Lord*.

I think the present disposition of our Ex-Board is to appropriate the funds now on hand to such of our ministers, as would be able by such aid to render service to destitute churches. I know God often uses the weakest instrumentalities to produce the greatest results; and this I pray we may realize.

Mission to the Rio Grande.

Rev. J. H. Wombwell, of Marianna, Florida, has been appointed to Brownsville, on the Rio Grande. He will enter his new field, so soon as arrangements can be made for his departure.

As was stated in a former number, Brownsville is an important post. It is a place of considerable trade. Its population is rapidly increasing. It is an open door to Mexico. The relations between the citizens of both sides of the river are friendly; many seem anxious for religious privileges.

We cannot learn that there are any Baptists in this town or vicinity.

The Rio Grande valley is represented as being very fertile, holding out many inducements to both miners and agricul-

turalists. Every one must see the importance of this place.

Brother Wombwell is without means, and cannot rely on much for support in his field. The whole expense of the mission must be undertaken by the Board. His outfit and transportation, and salary, for the first year, must amount to more than the ordinary appropriations of the Board. And as the present liabilities of the Board are equal to its resources, the friends of the cause will at once see the necessity of sending up more liberal contributions. By those best acquainted with brother Wombwell, and who have enjoyed his labors, he is judged admirably adapted to the field assigned him. He will go forth with the anxious solicitude and fervent prayers of those who know him, and the position he is to fill.

St. Louis, Mo.

Mutual arrangements have been formed between the Second Baptist Church, St. Louis, the Executive Board of the General Association of Missouri, and the Southern Board of Domestic Missions, to sustain two missionaries in the city of St. Louis. The missionaries have been appointed. Rev. Joseph Walker, formerly of Virginia, has accepted the appointment, and entered the field. Brother Walker is well known to the denomination as a good preacher—a pious, industrious and energetic man. With the common blessing of God, the friends of missions may look for a new interest soon to be built up in that great and growing city.

The other brother, Rev. T. C. Harris, of Booneville, Mo., has not to our knowledge, signified his acceptance. He would be a most valuable acquisition to the ministry in St. Louis.

California.

At sundry times brethren in different portions of the South have urged the propriety of sending a missionary to Califor-

nia. Correspondence has been held quite extensively on this subject, both with ministers and laymen. Articles have been published in the public journals declaring the readiness of the Board to send out missionaries, whenever the men and means are provided. The time has been when several applications for that field were before the Board. It was beyond the power of the Board to appoint. Funds were inadequate. Brethren seem to think that it is no more to appoint, send to, and sustain a missionary in California, than it is in one of the old States. To give them some idea of a mission to California, we publish a letter from Rev. O. C. Wheeler, of San Francisco, in answer to enquiries of the Board touching this question. The Board desired information on the subject, such as they could not obtain except from some one in the field. Bro. Wheeler kindly and promptly replied as follows:—

SAN FRANCISCO, Oct'r 9, 1850.

Rev. Russel Holman,—

My Dear Brother: Yours of July 12th is before me, and I embrace the first moment that my health and that of my family will allow, to reply.

You are right in supposing that I will "be cheerful in affording any assistance in my power," &c. to your Board. I am too far from the scenes of sectional strife, and surrounded with too much pressing business for my Master, to be much affected by geographical distinctions or local prejudices, which may never reach this side of the continent.

After laboring eighteen months without a Baptist minister in a thousand miles of me, you may well suppose I should hail with unfeigned delight the arrival of such a brother as the one with whom you are in correspondence. And I beg to assure you that nothing shall be wanting on my part to see him well located and amply sustained.

But I am too fast! You ask questions. Let me answer.

As to "what point is most eligible"

as a station, I am much at a loss to say. Not, however, from the paucity, but from the multiplicity of places of the utmost importance. No little anxiety has been recently experienced in choosing a place for brother Prevaux. He has, however, concluded to remain in San Francisco, and opened a new place of worship last Sabbath.

It will be impossible for you to *designate* intelligently, at your distance, the best point in a country which is so rapidly filling up. *That* matter must be left for decision after the arrival of the missionary, or be done at great hazard.

"The best method of getting here" is, in view of the fact, that "the king's business requires haste," the *quickest*, which is across the isthmus.

"The outfit" should comprise *every thing* they will want to use. I speak from *experience* of nineteen months when I say, that it costs on an average one hundred per cent. more to purchase here than to bring via Cape Horn *everything* a family wants, which will bear transportation, unless you have surplus funds.

By all means procure and send out with him a meeting-house and a dwelling-house, complete in every particular, and just such an one as you would want in Marion.

A suitable lot, in almost any town, can be had gratis, both for a church and for the missionary. All that is necessary to secure these favors, is to be there in *time*.

It "costs a small family to live" every variety of price, according to circumstances. Should your missionary be furnished with a house, and bring every article he wishes to consume or use, (fuel excepted,) it will cost him just what it will in your place, besides transportation.

Such a man as you have described could soon obtain much towards his own support.

I have answered, according to the best of my ability, the queries of your kind letter, and would gladly write more, but for the illness of myself and family.

Let your missionary's outfit cover *every*

item of food, raiment and furniture, for two years. You may think me extravagant on this point, but, my brother, I "speak from books."

Our little Zion is prospering slowly. We have just enlarged our chapel. It is now 75 by 40 feet, and is full.

We meet on the 25th instant to organize an Association.

With haste,

Your affectionate bro. in Christ,
O. C. WHEELER.

From the foregoing letter, it will be readily seen, that sending a missionary to California is no trifling matter. These facts were mostly known to the Board before, yet they wished a statement of them by one who could speak from knowledge and experience.

To furnish a church edifice of suitable dimensions and quality, a comfortable house for the missionary, pay the freight out, employ mechanics to put them up on their arrival, furnish them adequately, procure two years supply of food and raiment, pay the passage out and the incidental expenses on their arrival, will require a snug sum of money. How much, the Board have not the means of knowing just now. But were all their funds appropriated to this object, it is presumed not more than two missionaries could be sent out annually.

True, they could send out on a cheaper scale. A small outfit may be provided; our missionary might run his risk of procuring some temporary shelter for his family and a place for preaching. But this is very expensive, rents are enormously high for the most indifferent buildings. Those who are acquainted with the facts say the course suggested by brother Wheeler is the most judicious and economical.

Now, brethren, what say you? Shall your Board send a missionary to California? If so, how and when shall it be done? Shall we send him out on the plan suggested by this letter, or without these facilities, that he may labor under all the inconveniencies of the first mis-

sionaries sent out? Here, let it be remarked, that if he is sent by either method, the funds must be supplied for the purpose.

Many, very many, of our Southern people are in that country; and, in common with thousands of others, are perishing for lack of knowledge. We ought to have a missionary there. But the question is, how shall we get him there?

All who are anxious for a missionary to go, show how deep is your anxiety, by making a special contribution for this object. What is done, ought to be done quickly.

John McDonough's Will.

This gentleman, of immense wealth, died at his residence, opposite New Orleans, October 26th, in the 71st year of his age. His wealth is variously estimated at from ten to fifteen millions. \$6,000, with some landed property in Baltimore, he bequeathed to his sister and her children. The entire estate, with this small exception, is to be equally divided between the cities of New Orleans and Baltimore. The commissioners provided are to dispose of it according to the terms of the will. In New Orleans a free school for all classes, and an asylum for the poor, are to be established; bequests to each are provided for in annual instalments. \$400,000 are appropriated to the Protestant Orphan Asylum of New Orleans. A school farm and an asylum for the poor are to be established in Baltimore. For the school farm the sum of three millions of dollars is set apart. The pupils are to be instructed in common branches of English education, the pursuits of agriculture and the principles of religion. And what is worthy of all praise is, the Bible is to be the principal class book. It is said that \$25,000 annually is appropriated to the American Bible Society, and a large sum to the Colonization Society. None of the property is ever to be sold, but to remain forever as a fund to sustain the above named institutions.

This gentleman has made a much more judicious disposition of his wealth than is usually the case of such rich men.

He has arranged for the establishment of free schools on a large scale in the two prominent Roman Catholic cities in the Union. In which schools *the Bible is to be the principal class book*. The Roman Catholics are making desperate efforts to control the education of the children in these two principal cities, especially of the poor. And their exertions to exclude the Bible from schools are notorious. A wise and all-controlling Providence has interposed. A man of immense wealth, intimately connected with these two cities, widely removed from each other, and the great centres of the Romanists, has divided the mass of his wealth between these two points, for the education and support of the poor, and the Bible is to be the foundation of their mental and moral training. More than three millions of dollars are to be expended in each city for this express purpose. What an ample provision for the gratuitous education of all the poor! What will Archbishop Hughes say now? He declares ninety-five of every hundred children educated in a Protestant school good for the devil. He will give up the mass of the poor children of New Orleans and Baltimore as entirely lost to Romanism and purgatory.

This is a matter of devout thankfulness to God. In it we do most heartily rejoice. Under the divine blessing, it will interpose one of the greatest possible barriers to Romanism, and become an effectual means of disseminating Bible truth.

A Good Investment.

A wealthy lady of the Presbyterian church in Ireland has recently left, among other legacies, the sum of \$30,000 for the spread of the gospel in India. The reason assigned for the selection of this field is, she received the greater portion of her fortune from this country.

We would suggest this consideration

to our American citizens. In the United States there is lamentable destitution of gospel privileges. But here multitudes have made, not only comfortable livings, but even fortunes. Is it not right, then, for them to select this as the first field of their labor? It is not only the country from which they have derived their wealth, but it is the country of their birth or adoption—of their present and future home, where they expect their posterity to dwell.

Motives for aiding Home Missions.

The motives which urge you to the work will naturally suggest themselves to all, and are alike varied and powerful. Self-interest and the love of kindred furnish them. The more aged amongst us cannot but desire to transmit to the coming generations unimpaired the immunities and blessings they received themselves from those who went before. To the young men of our churches, we might speak of the peculiar interest which as the future inheritors of the land, they have, to escape the evils of ignorance and irreligion, and to avert, if it may be, the storm that will descend on the quiet graves of their fathers, but which they still surviving must buffet for themselves, or be swept before its violence. We might appeal to your love of man as such, or to your love of country, and ask on these grounds your alms and your prayers in this good work. But if the Roman patriot could say, of the paramount force and engrossing character of that high motive, love of country: Dear are the charities of the home; dear are parents, and dear are our children, but our one country, yet dearer, combines all the charities of us all; I would say to you, brethren, of a higher love, blending with and absorbing as well this, as all lesser charities. As lovers of your country I might urge, and as lovers of your kind I might require you; but by a love which sanctifies, and itself surpasses all others, I beseech you, as the lovers of

Christ, or let me rather say, as the beloved of Christ, whom he has loved to the death, has ransomed and is sanctifying, give to this work your prompt aid, your prayers and your efforts. And while some give of their substance, and some add their counsel, and all their prayers, are there not others who are girding themselves to a costlier offering, and who are prepared to become themselves a whole burnt offering upon the altars of the church, and as a living sacrifice to spend and be spent in the personal labor of bearing the gospel to the destitute?

In the consuming flames of divine charity, our Lord became himself a willing victim, and the zeal of his Father's house devoured him. To reach and rescue you, he shrunk from no sacrifice. Requite him by love intense and absorbing, like that love which it reflects.

Dr. Williams.

Our Country.

Home missions is emphatically the great work of the day, and the pulpit and the press cannot be too earnest in their efforts to arouse the attention of the churches to this department of benevolent effort. Better to plant the gospel at once in the territories recently incorporated into the domain of the United States, that its salutary influence may be exerted in the formation of society, than to leave this vast field to be overspread with error and moral death. The immense multitudes that are swarming upon our shores, and filling up these immense regions with such unparalleled rapidity, come prepared to receive the truth of the gospel. They may be regarded as in a transient state; they expect to realize a great change in their habits and in views of society and of government. When first they taste the sweets of the privileges extended to them by our institutions, which have grown up under the influence of a free gospel, they are prepared to give heed to its lessons and to

regard its holy teachings. How sublime the motives to engage with energy in this department of benevolent enterprise, when the Christian contemplates the vast resources which will pour their contributions into the Lord's treasury from the churches which may be planted amid the millions destined to dwell between the Eastern and Western oceans, and the Lakes and the Gulf! But let Protestant Christians learn a lesson from the prediction which the keen foresight of the French emperor enabled him to utter, when Louisiana was ceded to the United States: "I have now given England a maritime rival that will one day humble her pride." How literally has this prediction been fulfilled! May not the Pope have uttered a similar prediction when he saw these territories wrested from his subjects, that it would only furnish a home for the great rival of Protestantism? How small was the estimate of the advantage accruing to the United States from the cession of Louisiana compared with the reality! Protestants may slumber and disregard the increasing strength of error, transplanted from the old countries to the vast plains of the West, and cultivated by the untiring energies of those whose hope of aggrandizement is the enslavement of the conscience. Be sure that the growing importance of this vast field is watched and regarded by an eye that brightens as it turns from the desolate prospect around it, to dwell upon scenes so inviting to conquest. And if we would have the pure principles of gospel truth spring up and flourish upon these fair plains, the seeds should be mingled with the virgin soil.—*Watchman of the Prairies.*

Sympathy for Home Missionaries.

Are we sure that we ought to feel so much more sympathy for, and interest in, our foreign missionaries, than we do in those toiling in our own land? There is something that arouses our admiration, when men are found willing to leave the

endearments of home and civilized life for the toils and sacrifices of a missionary life among the heathen. But are there not many men devoting themselves with equal zeal, and making even greater sacrifices upon our western frontiers? I can conceive of motives that would induce a man to go to Burmah or China, with the assurance of ample support, when he would turn away in discouragement from the toils and privations of some of our home missionaries. It was my happiness not many days since to listen to the story of one who has devoted himself to this work, and if I ever felt admiration for a man, it was for him. He had a great and noble heart, beating with the warmest sympathy for those destitute of the bread of life. He could turn his back upon all the refinements and luxuries of the East, while he panted to preach Christ in the hamlets and villages which have sprung up along our Western rivers and prairies. Such men should be sustained by the prayers and more liberal contributions of the churches. They should be permitted to come among us, and tell their story of sacrifices and toils, and thrill our hearts with their appeals for aid. Our missionaries at the West ought to be permitted to make tours among our churches to collect funds, as our returned foreign missionaries do, and they would rouse up a home mission spirit among us.

Allow the utterance of a single other thought. The West is the granary of the world. Multitudes, in every part of the globe, are fed by it. It sends its bread to the famishing in every clime. And why should it not do so? It is peopled by the representatives of almost every nation on earth. And is it too much to expect that the Lord in his good providence designs to convert many of every nation that is scattered abroad over the new States and Territories of our Union? And may we not hope that thus he will raise up an army of missionaries and colporteurs to carry the gospel back to the nations of the East, and thus be the bearers to them of the bread of life?

The thought is worth pondering, and may it lead us all to cherish with more interest, and pray more fervently for, the success of home missions.—*Home Mission Record.*

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Emigration to Mexico.

It is stated that more than 700 persons, of both sexes, have moved to Mexico from the United States, with a design to become residents of that country.

**Monthly Record.**

ORDINATIONS.

Paton S. Lunsford, Calabee, Macon Co., Alabama, October 4.

R. Scarborough, New Prospect, Sumter County, Ala., October 28.

A. B. Knight, Christian County, Ky., September 28.

J. T. F. Shannon, Henry County, Ky., October 11.

DEATHS.

Rev. G. W. Thompson, Halifax county, Va., October 25th, aged 50 years.

Rev. James Longanacre, Halifax Co., Va., October 27.

Rev. Thomas Meredith, Raleigh, N. C., Nov. 13, aged 56 years.

Rev. J. H. Harrison, Madison county, Va.

Donations.

FROM NOV. 1, TO DEC. 1.

*Virginia.*

Col. by J. L. Reynoldson, 79 14

*Georgia.*

Hepsibah Association, by Rev. Eli Ball, 236 00

*Alabama.*

|                                |             |
|--------------------------------|-------------|
| Treasurer State Convention,    | 928 93      |
| Ditto for colored missions,    | 420 00      |
| J. R. Pullen, by J. M. Newman, | 10 00       |
|                                | 1,358 93    |
|                                | \$ 1,674 07 |

WM. HORNBUCKLE, Tr.

SOUTHERN BAPTIST

# MISSIONARY JOURNAL.

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## THE CONNECTION BETWEEN PERSONAL PIETY AND INTERESTED LABOR IN MISSIONS.

Between a high state of piety in the heart, and a constant earnest interest in the missionary enterprise, there is an intimate and indissoluble connection. They bear to each other the relation of cause and effect. The one cannot exist without the other. Genuine religion necessarily inspires an interest in, and begets efforts for the spread of the gospel. On the other hand, that devotion, or professed devotion to missions, which does not spring from the existence of piety in the heart, is spurious, and cannot be lasting. We propose to illustrate these principles, briefly and simply.

The spirit of piety is the spirit of obedience. The Saviour, with great emphasis and point, says to his disciples, "If ye love me, keep my commandments." The Christian is the servant of Christ, and is of course a faithful servant—a genuine Christian, in proportion as he implicitly, promptly, constantly, obeys all his Lord's commands. No other quality can atone for the want of the spirit of obedience. It is "better than sacrifice;" just as the whole of a thing is more extensive than any part. It is the very essence of genuine religion—the one thing needful—the great unmistakable evidence of true piety. This seems a plain point, and it might appear unnecessary thus to argue it, but the fact is, there is no small amount of *practical* scepticism on this subject. There are very many who profess to be Christians, and seem really to *think* themselves so, with whom there is no anxious interest as to what is the will of the Lord as developed in his word and providence—with whom there is no earnest effort to do this will, when clearly ascertained. It would be well to know, and feel, that we are Christians just so far as we desire in all points promptly, implicitly, constantly to obey our Lord's known will. The spirit of obedience is the great characteristic of true piety.

Now here is the command of the Saviour to preach the gospel to every creature. It must be most appreciated by that Christian who has most of the spirit of obedience—most of the spirit of piety. True, it is a command long neglected, but it is not then less a command. True, nearly the whole Christian church have slept over it for eighteen centuries. But is it for that cause less authoritative? It is a command.—That is enough for the obedient disciple. It must be unhesitatingly obeyed.—"The Master has said it." True devotion, sincere piety, require no more. He who has required baptism, prayer, brotherly love, has also most directly and emphatically enjoined upon his servants to proclaim the gospel through the whole world. If we may make any distinction with regard to plain commands, the last named is the most forcible. It was given under circumstances peculiarly solemn and affecting. *Just as his own earthly mission was concluded, and he returned to*

the bosom of his Father, the Redeemer committed to his servants those interests, for the promotion of which he had lived on earth, labored, suffered, and died. What pretensions to obedience—to piety, can that individual make, who neglects this last, and most emphatic, and unequivocal command of his ascended Lord?

Again: The Christian is like Christ. He possesses Christ's spirit. He who professes to be a Christian, in whom is not found the image of Christ, in whose character there is not a moral likeness to Christ, in whose heart swell not those feelings which distinguished the Divine Redeemer,—such an one possesses no evidence of the genuine character of his hopes and professions. On the other hand, that individual who feels existing in his own bosom, and finds influencing in his own life, those principles and motives which actuated his great Exemplar, has the best of all reasons for believing that he has a community of interest and character with him.

Applying this principle to the subject before us, we find, that in proportion to a man's piety or assimilation to Christ, he will be interested in the missionary cause. For this *was*, *aye*, and *is*, of all objects the nearest and dearest to the Redeemer's heart. Of this he has given and is giving the clearest proof. He was himself the first great missionary. He resigned heaven, left the bosom of his Father, gave up the worship of angels, became a man, dwelt in the world, had no place to lay his head, suffered contumely and insult, became obedient unto death, even the death of the cross,—all this to secure and proclaim salvation for the lost. This was Christ's spirit. This is the true missionary spirit,—the spirit of self-sacrificing devotion. How much sacrifice have you made, are you willing to make, to have the gospel preached to every creature? If little, then are you little like Christ, then do you possess little evidence of acceptance with him.

Christ's mission was begun and continued from *love*,—pure, earnest, undying love,—love which was stronger, as the world was more wretched and sinful,—love boundless, and yearning with tender anxiety over all the lost. His love to men, his interest in their redemption, did not terminate with his earthly mission. He has promised (and oh, it is a thought full of admonition and encouragement,) that he will not be an unconcerned spectator of the preaching of the gospel. He will be with his servants. The cause is dear to him, and he watches its progress with anxious interest. "*Till the end of the world,*" he will be with his servants, himself to assist, in the consummation of that work, to which he proved his love by the shedding of his blood: Christian reader, suffer the enquiries,—How much do you love the world? How anxious are you that the world may not perish, but through Christ, may have eternal life? If little, then verily you are little like Christ—you possess little, if any, true piety. Does your heart yearn over *the whole world*? Do you labor much, pray much, give much, for its salvation? No. Well, it is a sad conclusion, but no less true, that whatever else you may have, you have little evidence of true piety. Hear Christ saying, Learn of me; and oh, if you would be really his, go to him, and first of all copy that unselfish love, that boundless, enterprising, active benevolence, which shone so brightly in his character.

The more piety a man possesses, the more will he get of the good of religion, the more will he understand experimentally, the value of the gospel, the more will he appreciate the privileges it confers. In proportion as he esteems it himself, will he feel the importance, the propriety of giving it to others. This doubtless affords the explanation of that sad mystery that professed Christians are so apathetic, when the claims of the missionary enterprise are brought before them. They are not much happier, and have not much brighter hopes, on account of their supposed embrace of the gospel, and consequently, they do not feel that the heathen would be

much better off with it. On the other hand, that Christian who feels from what he has been rescued, and to what he has been elevated, has a personal conviction of the worth of the gospel, and of the benefit it would be to the heathen. He who sees himself exposed to endless death, suspended over the brink of the pit, snatched as a brand from the burning, made a son of God, an heir of everlasting life,—who rejoices in forgiven sin, in a sanctified nature, in the hope of heaven, and then sees others as he was, and knows that the gospel can make them as he is; such an one, with such views (and they are what all Christians feel more or less), must burn to give this gospel a world-wide dissemination. He who values Christ much,—who has much religion himself, will necessarily wish to confer so priceless a boon upon all who are in any way within his reach. Christian reader, first drink thyself at the fountain of eternal love, and become enamored with its sweet waters, and then shalt thou be prepared, with consistent earnestness, to cry, both personally and by proxy, Ho, every one that thirsteth!

*Faith* is a component element of Christian character. Between a good measure of this, and efforts for the spread of Christ's kingdom, and the salvation of a ruined world, there is a close connection. The Bible, Old and New Testaments, is filled with promises of the final overthrow of Satan's empire, and the complete triumph of the King of King and Lord of Lords. It is stated, too, with equal frequency and clearness, that this glorious result is to be accomplished by means. It has pleased God by the foolishness of *preaching* to save men. Christ will draw all men unto him, yet he must be lifted up, held out on the gospel pole, and exhibited in all the glory of his character, in all his transcendent love to lost and guilty man. Now that Christian who reads the Bible, and who *believes* that God will keep his word, in giving the heathen to Christ, and that means are to be used for the attainment of this end, must see the importance, the propriety, the necessity, so far as he is concerned, for effort, and must feel an anxious interest, as to the result of labor performed. True piety must have faith, and faith must beget a sense of personal responsibility, which will lead to earnest, interested labor, to secure that which is promised, and expected. Reader, thou hast no more heart piety than faith,—than faith which will patiently, faithfully labor to obey thy Lord's command, and promote his glory in the world. If thou art doing nothing, caring nothing for this; if thou art not looking for and laboring for the salvation of sinners, and the exaltation of Him whose right it is to reign, thou art deficient in that living faith, which always characterizes true piety.

If, Christian reader, you *love* Christ, *obey* him. He has commanded *you* to do what *you* can in the missionary cause. If you would be *like* Christ, cherish that spirit which brought him from the skies. If the *gospel has done anything for, is worth anything to you*, haste to spread its heaven-designed and blood-bought blessings to the whole world. If you *believe* that Christ lifted up shall prove the great centre of attraction in the moral universe, and that he must be lifted up,—not by angelic, but by human instrumentality, by your holy walk, by your gifts, and your prayers, and by your patient, persevering labor, hold up to all within the circle of your influence, Christ Jesus, and him crucified.

Oh for more *piety*, that there might be more interest in missions, and more effort to promote them.

\* B. \*

## THE WIDOW'S OFFERING.

BY THE REV. DANIEL MARCH.

Gifts for the treasury of the Lord—  
 He shall not fail of full reward,  
 Who with willing heart shall bring  
 The noblest, costliest offering.  
 No sooner is the mandate given,  
 Than crowds obey the call to heaven;  
 The rich, the poor, the young, the old:  
 The court resounds with dropping gold.  
 But who amid the throng that crowd,  
 With vaunting air and voices loud,  
 So fill the Temple's treasury,  
 Alone attracts the Saviour's eye?  
 'Tis she, the lowliest one of all,  
 Whom want hath made its helpless thrall,  
 Herself Messiah's blessed poor,  
 She comes to bring her scanty store.  
 With faltering frame and chastened mien,  
 That speak of grief and suffering keen,  
 She waits the time when least observed,  
 To give to him she long hath served.  
 How much cast in that feeble hand?  
 Was it in full the law's demand?  
 Alas! there is no coin so small  
 As her poor tithe, she gives her all.  
 To him, the rich man's millions were  
 Far less than those two mites to her:  
 For she hath coined her life to bring  
 That one unheeded offering.  
 Unheeded not by him whose name  
 The needy ne'er invoked in vain;  
 In his esteem the gift so small,  
 Is deemed of richer worth than all.  
 More than the miser's stinted dole,  
 Wrung slowly from his rusted soul;  
 More than the Pharisee doth cast,  
 While trumpets peal with loudest blast;  
 More than all kings and nobles wrest  
 From vanquished foes, and states oppressed,  
 Doth that poor widow thus afford  
 To fill the treasury of the Lord.  
 In other times, in other lands,  
 Long as Messiah's kingdom stands,  
 Shall her approved example live,  
 'Till all, like her, their all shall give.

*Sartain's Magazine.*

## THE PROGRESS OF CHRIST'S KINGDOM.

The following is the closing paragraph of an article in the last Christian Review, entitled "The Last Fifty Years:"

Our thoughts run forward to greet the men who shall stand in our pulpits to preach the gospel of Christ on the first Sabbath of the next century. We welcome them ere yet they may be born to the unspeakable privilege of living in such an epoch of time. We who write and read, now in adult life, will take no part on the earth in the worship of that day. Our children, now in the bud and promise of life, will be in our places with heads silvered with the honors of age. On the morning of that Sabbath, the familiar hymns which we now sing in our homes and sanctuaries, will be begun in the crowded cities of our sea-board, repeated by millions of a religious people in towns and cities through our extended interior, rolled onward with the progress of the hours farther to the West, till, with the setting of the sun, they die away amid the soft murmurs of the Pacific. The islands of the sea will catch the strain, and as morning breaks again on the orient, there will be multitudes in swarthy India to re-echo the praise, and roll it onward again around the world. The day of universal jubilee will surely come. Every year bears the world nearer to its promised Sabbath. Generations pass from the earth, but time does not stop. Man and the world he inhabits are subject to change, but the Word of the Lord endureth forever. The rock may be worn away by the encroachments of the sea, the mountains leveled by the attrition of ages, the stars may lose their light and the sun his glory, but the promise of God standeth sure and changeless on its immovable foundations. "He shall come down like rain upon the mown grass: in His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. His name shall endure forever; His name shall be continued so long as the sun: and all nations shall be blessed in Him. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever, and let the whole earth be filled with his glory. Amen and Amen."

## CHRISTIAN PUBLIC SPIRIT.

The Christian church seems very much inclined in this day to adopt the fashions and sentiments of the world. It were well could she imbibe some of the spirit of enterprise which characterizes secular operations. We mean it would be happy if the church were as zealous and active for the glory of God, as men are for the prosecution of *their* schemes.

When tunnels are to be cut through mountains, canals dug, lines of railway laid, and steamers launched to plough the briny deep, money is counted by millions, hundreds and thousands of men are laboriously engaged.

Let a war of ambitious conquest be waged, taxes are increased, the contents of an overflowing treasury are expended, and thousands of young men, the flower of our land, flock to the standard, and find premature graves in a stranger clime.

Look at the energy with which party politicians prosecute their schemes, and urge the claims to favor of their favorite candidates for political preferment. They spare neither expense nor labor to attain their ends. Their money is not given grudgingly. They labor with a willing heart. How earnest! How enterprising!

Now, we ask, is it consistent for the several hundred thousand Baptists of the South, professing to hold themselves and property at God's disposal, to have only



about twenty missionaries in the whole heathen world—that only some half dozen out of the hundreds of young ministers of the South come forward offering to go and preach the gospel *where it has never been heard?*

Ponder these questions. Shall the children of this world *always* be wiser and more zealous than the children of light?

\* B. \*

### THE TEMPLE OF HONAN.

We extract the following interesting article from an old work on China. The description given of the magnificent temple dedicated to idolatry—of the costly offerings made in the worship of idol gods, cannot fail, we think, to induce the desire that the channels of wealth, now so foolishly and fruitlessly expended on gods, who having “eyes see not,” may ere long be so turned, as to redound to the glory of the true God, and bless a perishing world. Ought not, too, the liberality and spirit with which the heathen worship their gods and pursue their systems of religion, serve to stimulate Christians, who have been redeemed, and whose treasure is in heaven, to more earnest effort—to more unreserved consecration? But we give place to the extract:—

The temple of Honan was originally a private garden; but afterwards, several hundred years ago, a priest, named Cheyue, built up an establishment, which he called “the temple of ten thousand autumns,” and dedicated it to Budha. It remained an obscure place, however, until about A. D. 1600, when a priest of eminent devotion, with his pupil Ahtsze, together with a concurrence of extraordinary circumstances, raised it to its present magnificence. In the reign of Kanghe, and as late as A. D. 1700, the province of Canton was not fully subjugated; and a son-in-law of the emperor, was sent hither to bring the whole country under his father’s sway. This he accomplished, received the title of pingnan wang, “king of the subjugated-south,” and took up his head quarters in the temple of Honan. There were then thirteen villages on the island, which he had orders to exterminate for their opposition to the imperial forces. “Just before carrying into effect this order, the king Pingnan, a blood-thirsty man, cast his eyes on Ahtsze, a fat happy priest, and remarked, that if he lived on vegetable diet, he could not be so fat; he must be a hypocrite, and should be punished with death. He drew his sword to execute with his own hand the sentence; but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him, that Ahtsze was a holy man, adding “you must not unjustly kill him.” Next morning the king presented himself before Ahtsze, confessed his crime, and his aim was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide; and morning and evening, the king waited on the priest as his servant.”

“The inhabitants of the thirteen villages now heard of this miracle and solicited the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened, answering thus: ‘I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; I must, however, send the troops round to the several villages, before I can report to the emperor; I will do this, and then beg that they may be spared.’ The king fulfilled his promise, and the villages were saved. Their gratitude to the priest was unbounded; and estates, and incense, and money, were poured in upon him. The king also, persuaded his officers to make donations to the temple, and it became affluent from that day.

“The temple had then no hall to celestial kings; and at the outer gate there was a pool belonging to a rich man, who refused to sell it, though Ashtsze offered him a large compensation. The king conversing with the priest one day, said, ‘this temple is deficient, for it has no hall for the celestial kings;’ the priest replied, ‘a

terrestrial king, please your highness, is the proper person to rear a pavilion to the celestial kings.' The king took the hint, and seized on the pool of the rich man, who was now very glad to present it without any compensation; and he gave command, moreover, that a pavilion should be completed in fifteen days; but at the priest's intercession, the workmen were allowed one month to finish it; and by laboring diligently night and day, they accomplished it in that time."

Such is the temple of Honan, the largest and best endowed religious establishment in Canton. Honan is an island, and is situated, as its name denotes, (literally translated,) "south of the river;" but the village, which for a considerable distance lines the bank of the Chookeang directly opposite to the city, may be considered as forming a part of its southern suburbs. As the family residences of several principal Chinese merchants, and the open fields lying beyond the village, together with the attractions of the "joe-house," make Honan a place of frequent resort for strangers who visit Canton, some further particulars concerning the present extent and condition of the temple, may be acceptable.

Its buildings, which are chiefly of brick, are numerous, and occupy, with the gardens belonging to the temple, six or eight English acres. The grounds are surrounded by a high wall. Crossing the river a few rods east of the foreign factories, directly after landing you enter the outer gate, pass through a long court-yard to a second, called "the hill gate," over which Haechwang, the name of the temple, is written in large capitals. Here, as you stand in the gateway, you see two colossal figures—images of deified warriors, stationed, the one on your right, the other on your left, to guard, day and night, the entrance to the inner courts. Passing further on, through another court, you enter "the palace of the four great celestial kings"—images of ancient heroes. Still advancing, a broad pathway conducts you up to the great, powerful palace. *Procul, O procul este profani!* You are now in the presence of "the three precious Budhas," three stately images, representing the past, the present, and the future, Budha. The hall, in which these images are placed, is about one hundred feet square, and contains numerous altars, statutes, &c., it is occupied by the priests while celebrating their daily vespers, usually at 5 o'clock P. M. Further onward, there are other halls, filled with other images, among which that of the "goddess of mercy" is the most worthy of notice.

On the right side, after you have entered the temple, there is a long line of apartments, one of which is used for a printing office; and others are formed into narrow cells for the priests; or into stalls and pens for pigs, fowls, &c. These animals are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side, there is another set of apartments—a pavilion for Kwan footsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *tetsang wang*, "the king of hades;" the chief priest's room; a dining hall; and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are, once a year, deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season of opening the mausoleum returns. There are likewise tombs for the bodies of those who leave money for their burial. There are about 175 priests now in the temple. They are supported in part by property belonging to the establishment, and partly by their private resources. Only a few, and a very few, of them are well educated.

## GIVING.

“What way can Christians take,” says the pious John Wesley, “that their money sink them not into perdition? There is but one way, and no other under heaven. And this is it: let those who *gain* all they can, and *save* all they can, likewise *give* all they can. Then the more will they grow in grace, and the more treasure will they lay up in heaven.”

## PRESBYTERIAN MISSIONS TO INDIA.

We have been deeply interested in the perusal of a work just laid upon our table, entitled, “Two Years in India.” It is from the pen of Rev. John C. Lowrie, one of the Secretaries of the Board of Foreign Missions of the Presbyterian church. It contains much valuable information with regard to India, and exhibits many cheering evidences of the progress of the gospel in that wide and inviting field. We bespeak attention to the following items culled from Mr. Lowrie’s work, giving a synoptical view of the state of the Presbyterian missions in India. He says:—

There are now ten stations in Upper India, occupied by about sixty American and Hindu laborers, under the patronage of the Presbyterian church. Of these laborers, twenty-four are ordained ministers of the gospel, two of whom are of native birth; the others are the wives of the missionaries, and twenty native catechists, teachers, and readers, not including teachers who are not converts, of whom a considerable number are employed in the schools. Churches have been organized at most of the stations, with which about two hundred natives are connected as communicants. An extensive system of schools is in operation, embracing about twelve hundred children and youths, who are receiving the benefits of education under a happy Christian influence.

The press is doing its great work in the hands of the missionaries, there being two printing and binding establishments, at which the Sacred Scriptures and Christian books are printed. Nearly ninety millions of pages have been printed and circulated since these presses were set up; embracing works varying in size from four pages to upwards of six hundred pages, in the Hindui, Hindustani, Gurmukhi, Persian, and English languages. This department of the missionary work is under efficient management, and its influence is becoming increasingly important.

The stations are classed under three missions, which take their names from prominent cities within their bounds. Each of these missions is distinct from the others, and they make their reports directly to the Board of Foreign Missions, whose seat of operations is in New York.

The Lodiana mission has stations at Lodiana, Saharunpur, Sabathu, Ambala, Jalandar, and Lahor. Sabathu is a town in the Himalaya mountains. Two of the stations are in Panjab, at Jalandar and Lahor. The station at Lahor is one of so much interest as to deserve a somewhat extended notice. This I take from the “Annual Report of the Board of Foreign Missions to the General Assembly of the Presbyterian Church, May, 1850:”

“One of the most important events in the history of this mission during the past year, is the occupation of Lahor, the capital of the Panjab, as a missionary station. By the appointment of their brethren, the Rev. Messrs. Newton and Forman took up their abode at that city in November.

“Nearly seventeen years ago, the first missionaries of the Presbyterian church in India were led, under the manifest guidance of Providence, to select the north-western provinces of that country as their general field of labor. Their choice had a special reference to the Panjab, then an independent kingdom, and to the Sikhs, a distinct people in their religion, though in other respects not differing greatly from

their Hindu countrymen. The missionaries formed their first station at Lodiana, on the British side of the Sutlej, the south-eastern boundary of that kingdom. One of their number was permitted to go over, and to spy out the country, penetrating as far as Lahor, where its famous but despotic ruler, Ranjit Singh, held his court. He brought back a good report of many things, but the time did not appear to have come for attempting to form a permanent missionary establishment, nor even for making flying missionary tours, among the four millions of its inhabitants.

“At Lodiana, every facility was enjoyed by the missionaries for making all needful preparation to go up and take possession of the land, whenever the leader of Israel should call them to cross over the dividing river. There the Gurmukhi language, the dialect of the Sikhs, was studied, and the religion with which it was so closely allied. A dictionary, a grammar, a geography, a number of religious tracts, and more than all, a revised and to some extent a new translation of the Holy Scriptures, were prepared; and most of them have been printed at the Lodiana press, though some of them are now in the course of publication. Two or three of the missionaries have learned the Gurmukhi, and one of them is probably the best scholar in that language now living; while all the missionaries, from their location, have enjoyed peculiar advantages for becoming acquainted with the other dialects spoken in that part of India, and with the general state of society, religion, &c., amongst the people. It is confidently believed, that no other missionary institution is so completely furnished for the great work of evangelizing the Panjab, and certainly no other has had this object so long and so constantly in view, as the Missionary Board of our Church.

“If the door of entrance into the Panjab had been open seventeen years ago, the church was not then prepared to take possession of the land. Now her work of preparation has been completed, and in the wonderful working of Divine Providence the door is widely open. The death of Ranjit Singh was celebrated with the immolation of eleven females on his funeral pile. It was an act characteristic of the reign of Satan, but it was one of the signs of his falling kingdom. Ranjit left no successor capable of wielding his iron sceptre. The country soon fell into a state of anarchy, under the leaders of the army which he had trained; and they were so elated with mistaken views of their own power, as to resolve on the overthrow of the British dominion in India. For this purpose, unprovoked, they crossed the Sutlej, into British territory. Defeated, they withdrew, and were allowed to retain most of their possessions, only a narrow track on the south-eastern side of the Panjab being appropriated by the British to pay the expenses of the war. In this region, known as the Jalandar Doab, a missionary station was formed, in connection with the station at Lodiana, three years ago. A second time, equally without provocation, these chiefs and their fierce troops arrayed themselves against their former foe. The conflict between the Sikh and British armies was terrible, and the issue for a time doubtful; but the end was the prostration of the Sikh power, and the annexation of the whole Panjab to the Anglo-Indian empire—a measure hailed with satisfaction by the greater part of the inhabitants of that long oppressed land. The former native rule was a lawless military despotism; the present is a government of law, in the hands of a Christian nation. And as the result of these great changes in the political condition of the Panjab, changes which the Christian must recognize as permitted by Providence for wise and holy purposes, the whole of that interesting country is now open to the missionary, and two of our brethren are pursuing their work in its chief city.

“Their position is one of commanding importance, with reference to the Panjab itself and its energetic people, and also with reference to other countries on its bor-

ders, where the light of the gospel does not yet shine. Our mission, at such a post, ought to be a strong one. It should have the usual departments of missionary labor, and these should be amply sustained with men and funds. Above all, it should be borne, on the prayers of God's people, before the throne of grace.

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"On the whole there has been progress—gradual, steady, and substantial. This has not been on a large scale, in the view of sense; but it is really great in the eye of faith, which can see 'the kingdom of God,' even when it 'cometh not with observation.' The churches are small; the candidates, few: the native catechists, licentiate preachers, and ordained ministers, but a little band; but it is of the Lord's doing that there are any! It is a more signal display of Divine power, speaking after the manner of men, to rescue a few souls at first from the power of Satan, and to plant a few churches at first in a land of spiritual darkness and death, than it will be to increase those few disciples and churches to an exceedingly great and glorious host. This brief review of the past, therefore, should encourage the church to expect great things in the time to come. The foundations of a great work are laid, and some living stones are now in the walls of the spiritual temple. In the Lord's time, the headstone thereof shall be brought forth, with shoutings, crying grace, grace unto it."

## Board of Foreign Missions, Richmond, Va.

CHINA.

SHANGHAI MISSION.

Letter from Sister Pearcy.

*Shanghai, July 10, 1850.*

Dear bro. Taylor,—As I can put a half sheet in Mr. Pearcy's letter, I gladly avail myself of the opportunity to send you a few lines. Your kind assurance, that a letter from me is always acceptable, encourages me to write, although it frequently occurs to me that what I write is scarcely worth sending so far. Since my last to you, I have improved in health, and hope to be able to pass comfortably through the summer season.

We are constantly extending our acquaintance with the people around us; indeed, it keeps us quite busy to pay frequent visits to those with whom we have become acquainted already. Some complain that we have not been to see them for "so long," and want to know if they have offended us in any way.

When the weather is good, we usually spend a part of every afternoon in visiting the people. Sometimes we go together; but frequently Mr. P. goes out

to distribute books and address the people, and I in the meantime go to see the women of the neighborhood. We find it very improving to us indeed. When we return, we often have some new Chinese expression to communicate to each other, and some encouraging indications that our efforts are not in vain.

A few days ago, as I was out visiting, it occurred to me that I would go into a house that I had often passed by without entering it; so I stepped up to the door and knocked, (my little companion, who was one of the school children, started back and said in a low tone, "don't go in there.") I said why not? He said, "there is a god there." The door was opened, however, by a youthful looking man, whose wife invited me in. I saw nothing of the god, (suppose it was in the adjoining room.) After spending a few moments quite pleasantly, I took my leave, inviting the lady to come to see me and to attend our little chapel on the Sabbath. As we were returning, the little boy said that those people had talked a great deal about us, and had said they did not wish to have anything to do

with us. Since that time, they have evinced a desire to become better acquainted with us, and are evidently favorably disposed towards us.

Our school still gives us encouragement. It is about the same in number as when I last wrote. Some have been absent during the last two or three weeks, on account of rains and sickness in their families, (as *they* say,) but I am inclined to think there are other reasons which keep them away. Great excitement prevailed here some weeks ago on account of the English steamer going up to the mouth of the river near Peking, bearing dispatches from the Queen of England. Many confidently believed that war would be the result, and some left Shanghai with their families. Although the excitement has in a measure subsided, many still think war is inevitable, sooner or later. The parents of some of the children became alarmed, I think, on account of these things, and withdrew their children from school.

One of our little girls having been absent some time, I went to her house to see about her, (for I had some fears that she did not intend coming back.) When I inquired for her, her grand-mother said she was not at home, had been staying with a relative north of the city for a week or two, and would not return for some days. She moreover said, when she came back she would send her to school. Scarcely had I gone ten steps, before I spied the little girl in a house across the street, playing with some other children. I went up to the door of the house, (the old grand-mother eyeing me all the while, and evidently much chagrined at being detected in her falsehood.) I said to the child, "You have not been to school for some time; why is it?" She blushed, but made no reply. I repeated the question in a very gentle tone, still she seemed confused and at a loss for an answer. I took leave of her, telling her that she must come as soon as she could. A few days ago, she sent me word by one of the

other girls, that she was very anxious to come to school, but that her grand-mother would neither let her come nor tell her why she could not come. I regret this very much.

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Extract of a Letter from Brother Yates.

SHANGHAI, June 1, 1850.

Dear Bro. Taylor—It is to me a subject of thankfulness, that I am enabled once more to write you a line with my own hand. Since I last wrote you, I have suffered much from diseased eyes, and have been hindered not a little in my studies, and in preaching. In this situation, no resource was left me but to catch up what I could by the hearing of the ear; and the result fully satisfies me that this (leaving out the disease in the eyes) is the best way for an individual to get hold of the colloquial of a people; for I am quite sure I communicate with much greater facility than I could have done had I remained by my teacher's side.

I am truly thankful that my eyes are now quite restored to their wonted health, or at least sufficient to allow me to study most of the day, and preach with impunity. I am, however, extremely careful in the use of my eyes, and intend to be for the next year. Being thus retarded in the literature of this people, it will not be my privilege soon, if ever, to take part in the preparation of books. This, however, with the present supply of religious books, is a service but little called for. At present, the great desideratum is the constant, faithful, intelligible preaching of the gospel of Christ.

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Letter from Sister Shuck.

SHANGHAI, Sept'r 8, 1850.

Brother Taylor,—My little service today with the women, was unusually interesting. There were fourteen women, besides a number of children, quite large enough to understand what was said. One reason of the interest I felt in it was on account of the unusual quietness observed. Though a number of very small

children were present, yet we were scarcely at all interrupted by them. I used a small catechism which I held in my hand, and succeeded in getting them to learn the answers to some of the questions. When they came to long names, such as Methuselah, Abraham, they declared they had no minds, and could not remember those; indeed, could not say them, until one of the smaller children had first pronounced them. We have found a set of scripture prints very useful. They are generally interested in any explanation of them.

When about to pray with them, I directed them as usual to kneel, leaning forward upon their seats. Thinking they all understood, I was kneeling myself, when I observed one woman had mistaken the directions, and was kneeling upon the chair instead of by it. She presented an amusing spectacle, yet even that seemed, as far as I was aware, to create no mirth. They were all quiet until the prayer was finished, when they rose from their knees and seated themselves quietly, as if expecting I should have more to say to them. They were, however, soon dismissed, with the invitation to come again next Sabbath. One of them was a nun; she came from a nunnery near us.

E. G. S.

Journal of Sister Yates.

SHANGHAI, Aug't 18, 1850.

Whilst hastily glancing over the pages of a periodical the other day, my eye fell upon an anecdote of Elliot, the great apostle of the Indians. When confined to his sick bed, he employed his time frequently in teaching a poor Indian child the alphabet. A visitor expressed his surprise, that one so learned and so gifted, should be found at so humble a work. He replied, that he "did not wish his Master, when he came, should find him idle." May the same humble-minded diligence in every good word and work, be in you and in me, dear reader.

Beggars.

Aug't 21st.—As I was going out into the yard this morning, I saw an elderly woman, and a boy about ten or twelve years old, standing before the door. They were beggars, and as I approached them, the woman began telling how long it had been since they had eaten anything. Putting a few cash into her hand, I told a servant to bring all the cold rice left from our breakfast. She thanked me with much apparent gratitude, in the name of her god, O-me-doo-veh, and taking two small bowls from a basket on her arm, divided the rice with her boy. The same receptacle furnished the necessary chopsticks; so without further ceremony, they seated themselves on the door step, and began to eat. But, said I, you must not speak to me in the name of O-mehoo-veh. If he is as good and powerful as your words imply, why does he see you starving in this way, without giving you the needed food? Ah! the truth is, he is a false god, and is just as unable to help you, as he is to walk and talk, and you should not worship him. To this she gave a ready assent, adding, "then I must worship heaven and earth." I told her not "heaven and earth," but the maker of heaven and earth, the true God, and Jesus his Son, the Saviour of sinners. It happened that I had some Chinese tracts in my hand, (one of which was a translation of the first five chapters of Genesis, by brother Goddard,) several of which I gave her, telling her to take them home and get some one to read them to her, which she promised to do.

Thus desultory are many of our attempts to teach the idolatrous. Speaking and judging "after the manner of men," these are small things. But for our encouragement it is written, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

*Gross Superstition.*

August 22nd.—In the next house, a few yards to the east of us, a man died last night. This afternoon I witnessed, from my window, the burning of his clothes in a garden just back of the house. His wife, son, and two grandchildren, were present, besides a small company of spectators. After selecting a spot, the son brought some straw and placed it on the ground. On this he laid many strings of "dinpah," (the silver paper which when burned, is supposed to be converted into money for the dead,) and on the top of that the clothing which the poor man wore when he died. Then setting fire to the whole, the wife and son kneeled upon the ground, and bowed a number of times to the burning pile; she all the while chanting the mourner's dirge, with an appearance of deep distress. She wore a dress of deep mourning, (white,) so did the son. The two children had on garments of the usual blue, but a broad strip of white muslin was tied round their heads, the long ends of which hung down their backs. Having wailed as long, and bowed as often as *custom* requires, the poor widow returned to the house, all following save the son, who remained to watch the fire till all was consumed. F. M. Y.

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Southern Baptist Convention.

We anticipate a full attendance at the biennial meeting of the Convention in May next, in the city of Nashville. Numerous delegates have been appointed in different parts of the South. This anticipated meeting of the Lord's servants must, on various accounts, be invested with importance. Several missionaries will then be publicly set apart to the work of preaching Christ to the heathen, while plans for extending his dominion at home and abroad will demand the earnest attention of the delegates. Let much prayer precede this meeting.

Recent Appointments.

At a meeting of the Board held in December, a young colored brother, Joseph Hardin, of Baltimore, was appointed to join the Liberian mission, to labor as an evangelist and teacher.

Brother T. P. Crawford, of Tennessee, was also appointed at the regular January meeting, to be united with the Shanghai mission. The Big Hatchie Association, of West Tennessee, will sustain him. He will probably sail, with others already received, in June or July.

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Enlargement.

The Board hope to extend their missionary operations during the year just commenced. Besides those already appointed, they are aware of other brethren who are willing to offer themselves to the missionary service. Will the churches of the South sustain the Board in their appointments? Are the brethren prepared to increase their contributions to this object? We entertain strong hopes. Shall these hopes be disappointed? Attention to this important subject should be given. We bespeak the earnest prayers of all our readers for Divine guidance, and their liberal benefactions on behalf of those who are famishing for the bread of life.

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A New Year's Offering.

We are just in receipt of *one hundred dollars*, from an esteemed brother in Georgia, as "a new year's offering" to the foreign mission. These *thoughtful, special* offerings are acceptable to God, for they spring from heartfelt interest in his cause and glory. And yet how seldom are they made by his people!

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Agencies.

Brethren Whilden, Cabaniss and Crawford, have been requested to spend as much time as practicable, previous to their embarkation, in visiting the churches for the purpose of imparting information and collecting funds. Our hope is that



an abundant blessing will attend their labors.

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Goshen Association, Va.

It has been already stated, that brother A. B. Cabanise, an accepted missionary of the Board, has been adopted by the Goshen Association as one of those who will be sustained by that body. He has been spending a few weeks in visiting

the churches of that Association, and with marked success. About \$1,000 have been subscribed, \$700 of which is collected. His addresses have been everywhere listened to with deep interest. To the honor of the brethren of the Goshen Association it may be said, that in the most practical manner they have responded to his appeals. They are taking a noble position in these labors of love.

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**Miscellaneous Items.**

**Revision of the Chinese version of the New Testament completed.**

The following is from the Chinese Repository for Aug., 1850:—

The Committee of Delegates convened at Shanghai for the revision of the Chinese version of the New Testament, completed their work on the 1st inst., and have offered it to their brethren engaged in Protestant missions among the Chinese, and to the Bible Societies in Europe and America. The words to represent God and Spirit, being still undecided, are left blank in the revision, and this we understand will delay the printing of the work awhile, affording time for others to examine it, and forward such criticisms and suggestions for the consideration of the committee at Shanghai, as they shall deem proper. So far as we have examined the revised version, it is decidedly superior to former ones for clearness of style and close translation, and with a few corrections can safely be offered to the Chinese as a fair rendering of the New Testament. The members of the Committee on the New Testament have all been re-elected to serve with other delegates on the revision of the Old Testament, who now consist of the Rev. E. C. Bridgman, D. D., from Canton; Rev. James Legge, D. D., and Rev. T. Hamburg, from Hong Kong; Rev. John Stronach, from Amoy; Rev. S. Johnson and Rev. M. C. White, from Fuhchau; Rev. M. S. Culbertson, from

Ningpo; and Rt. Rev. W. J. Boone, D. D., Rev. W. H. Medhurst, D. D., Rev. J. L. Shuck and Rev. W. C. Milne, from Shanghai. This committee organized itself on the 1st inst., and held the first meeting for revision on the 3rd, the delegates from Hong Kong and Fuhchau not being present.

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Am. Baptist Missionary Union.—European Missions.

The Baptist Magazine for January contains an abstract of the Union's missionary operations for 1850. From this—an interesting paper—we call the following items relative to Europe:—

In France, the mission lately at Paris has been transferred to Lyons, where Dr. Devan has organised a Baptist church. A church has been constituted also at St. Etienne.

In northern France, under Dr. Willard's supervision, the word is taking root in several places, and producing abundant fruit. The completion and peaceable opening of a chapel at Chauny gives hope of a sound and steady progress of the truth in that region.

From Germany, we have uniform testimony of progress in disseminating evangelical truth, and of its continual triumph,—especially in Prussia. The churches are associated, have great harmony of spirit and action, and are increasing in numbers and stability, and in power for aggressive movements.

Mr. and Mrs. Arnold, and Mrs. Buel, of the Greek mission, have been sepa-

rated for a time from their regular employments, in consequence partly of ill health. The two former have returned with renewed energy to the work. The converts in Zante have been attacked with bitter persecution, the end of which does not yet appear.

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A God eaten by Ants.

A missionary in the East Indies passed a place which had fallen into decay, although it had been the supposed dwelling place of a god: not finding the god there, he inquired what had become of him, and was told by the people that the white ants had eaten him up.—*Dayspring*.

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Christianity among the Esquimaux.

The *Sailor's Magazine* (London) for August furnishes an account, copied from a Moravian paper at Labrador, of the wreck of the Graham in Hudson's Bay, and the dangerous excursion of a portion of the crew to the Moravian mission station among the Esquimaux, on that dreary coast. The humanizing influence of the gospel on savage life is well illustrated in the following:

The account says, after mentioning the loss of a part of the company, that the rest of the crew pushed on their way, a distance of eight hundred miles, amid extreme privation, and with the loss of two men, until they approached one of the outermost islands in the Bay of Okhak, called Iglogspaktalik, where two Esquimaux approached them very cautiously in their hayaks. The sight of these strangers at first inspired alarm; but on the captain assuring his companions that their countenances were not like those of the northern savages, they ventured to approach. As soon as the Christian Esquimaux perceived the distressed condition of the people in the boat, they immediately gave them a large cod which they had caught, and invited them on shore, where four Esquimaux families had their temporary dwellings. The poor suffer-

ers, who had not the remotest idea of the existence of a mission on this coast, and who were still haunted with the apprehension of being plundered, or even murdered, by the natives, did not, however, venture immediately to accept the invitation; but when at length the few that were able to walk proceeded on shore—when they heard the voices of the women chanting a hymn of praise to God for their deliverance—when they afterwards saw some of them occupied in washing their clothes, and others preparing a meal of fish and seal's flesh for their refreshment—their hardy spirits were overcome, and they burst into tears. They experienced the hospitalities of the missionaries for some weeks, after which they were brought by the "Harmony" to England, where they arrived in October last.

The reports of the spiritual progress of our Esquimaux congregations are, on the whole, encouraging.

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Africa: Mission Near the Equator.

*The People willing to receive Missionaries.*

The Rev. J. L. Mackey, writing on the 29th of August, mentions the following incidents. They show the desire of the natives to have missionaries at their towns. Speaking of spending a night in a town near the mouth of the river Muni, Mr. Makey says:—

"We requested that in the morning the King would have his head-men and all the people come together, so that we could talk to them and tell them what we came to the country and to their town for. We met in the morning a very full house; I spoke to them through an interpreter who accompanied us. I spoke of the word of God which he had revealed, and of some of the primary truths of Christianity; and told the people that we were God's ministers, and in obedience to his command we wished to carry these truths to those who did not know them; that we were now looking for a place in which we could remain, and teach the

people about God and his will to men. When my remarks were concluded, I asked the people what they thought of these things, and whether they would like to be taught the truths of God's word? One of the old men replied, that they were like men who were lost far in the 'bush' and in darkness, unable to find their way out. A kind friend meets them and offers to conduct them home. Would they not gladly receive such a friend? He added, that they were in darkness; we offered to teach them the truth, and they would gladly receive us. Another added, that the idea of our coming to settle among them was too great for belief; he could scarcely expect so good a thing.

"In almost every town where we stopped to preach, the people expressed a desire to hear more of these things. There are thousands here who are in great darkness, who would gladly hear the words of eternal life; but it is very true, what one of the head-men far up the river told us. We spent the Sabbath in his town, the only one on island in the river; we preached to the people twice on the Sabbath; we asked him about observing the Sabbath, and about what he thought of the things we had told them. He said, they would like to keep the Sabbath, but they would forget when it came. And the things that we told them he said were true and good, but with once or twice telling they could not remember them; but if we would stay with them and tell them when the Sabbath came, they would try to keep it, and try to learn all these things that we told them from God's book."—*For Mis.*

Religious Tract Society, London.

The fifty-first annual report of this Society, states the issues of publications for the last year at 10,245,441, being an increase of 1,021,486 beyond the year preceding. Total circulation of books and tracts in 110 languages, including the issues of affiliated societies in foreign lands, about 524,000,000. Of this amount, 3,133,165, were for Great Britain and Ireland.

Donations.

FROM DEC. 1, TO JAN. 1.

Virginia.

|                                                              |        |        |
|--------------------------------------------------------------|--------|--------|
| Baptist Foreign Missionary Society, per Dr. Wortham, treas., | 113 20 |        |
| Students at Botetourt Academy, per Rev. Mr. Gwaltney,        | 30 00  |        |
|                                                              |        | 143 20 |

Tennessee.

|                                                               |        |        |
|---------------------------------------------------------------|--------|--------|
| Foreign Miss. Board Gen'l Association, per Rev. Mr. Crawford, | 400 00 |        |
| Cash to do in Nashville,                                      | 46 00  |        |
| Premium on exchange,                                          | 4 00   |        |
|                                                               |        | 450 00 |

South Carolina.

|                                                   |        |        |
|---------------------------------------------------|--------|--------|
| Col. by Rev. B. W. Whilden, agt., per J. Whilden, | 56 00  |        |
| Col. by do from Bap. ch. at Columbia, per do,     | 100 00 |        |
|                                                   |        | 156 00 |

Georgia.

|                                                                                 |        |        |
|---------------------------------------------------------------------------------|--------|--------|
| Second Baptist ch., Savannah, monthly concert since May, per Rev. J. B. Tustin, | 35 45  |        |
| Bap. State Convention, per P. Northern, tr.,                                    | 725 00 |        |
|                                                                                 |        | 760 45 |

Alabama.

|                                                                    |         |         |
|--------------------------------------------------------------------|---------|---------|
| Colored members at Blakeley, for African mission, per A. B. Couch, | 1 20    |         |
| Bap. State Convention, per Rev. Eli Ball, agent,                   | 1344 00 |         |
| Gain in exchange,                                                  | 5 04    |         |
|                                                                    |         | 1350 24 |

NOTE.—Rev. Eli Ball rec'd of Ala. State Convention \$1,649 54, part in uncurrent notes, which he left in Georgia to be exchanged for current funds, without discount.

Missouri.

|                                                     |        |            |
|-----------------------------------------------------|--------|------------|
| Bap. For. Miss. Society, per E. P. Perkins, treas., | 148 03 |            |
|                                                     |        | \$ 3007 94 |

BIBLE FUND.

Virginia.

|                                                                                                                    |        |  |
|--------------------------------------------------------------------------------------------------------------------|--------|--|
| Virginia and For. Baptist Bible Society, per Thos. D. Toy, treas., for printing New Testament in Shanghai dialect, | 400 00 |  |
| ARCH'D THOMAS, Treas.                                                                                              |        |  |

## Board of Domestic Missions, Marion, Ala.

## From our Missionaries.

## LOUISIANA.

*New Orleans.—Rev. L. Fletcher's Report.*

During July and a part of August, I was prevented from attending to my pastoral duties, by the almost entire prostration of my nervous system; yet my pulpit was supplied, and it has not been vacant but one Lord's day during the year. About two-thirds of the church and congregation were out of the city, and one-third of those that remained were detained from church by sickness or indisposition.

All things pertaining to the interest of Zion seemed desolate, and, for a time, I was completely disheartened.

Preaching on Sabbath and Wednesday nights was dispensed with; but our prayer and conference meetings on Friday nights, with considerable effort, were kept up, though but few attended.

On the 21st of September I attended a funeral, and was too much exposed to the sun. The next day, about an hour after preaching, I was severely attacked with the gout in the breast and yellow fever. So this quarter ended while passing through the ordeal of acclimation.

My report, you perceive, is extremely meagre and may be unsatisfactory, but I did what I could. Much good, I think, might be done here by circulating books and tracts; but I have had none to distribute, except such as I purchased, for the purpose, at my own expense.

Here is a vast field for labor, and an inviting one for successful effort. Can you not employ one or more colporteurs here this winter? It would be of great service, no doubt, to the cause, and an efficient aid to the pastor of the church.

## Communications.

*Marion county, Ala.—From Rev. Wm. Philips.*

I have closed a protracted meeting at the Good Spring Station. The Spirit of

the Lord was with us, and we had a pleasant meeting. Seven were baptized. Many others appeared deeply anxious. Little Bear Creek church has gone to nothing—most of the members to drunkenness. There are a few who have not defiled themselves.

I have been round the new portions of my field once. I am kindly received at some places. I am satisfied that I shall meet fiery trials. Anti-ism\* and Mormonism are not friendly spirits. I am sorry to say it, but it is true, our Methodist brethren treat us no better. A circuit rider has recently developed a new fact in history—new to me, and I presume to most of the reading world. He says the Baptist church came out from the Roman Catholic church, and that the Baptists admit the Pope to the communion table. This is a dark country, but we occasionally get a ray of light.

*Batesville, Ark.—From Rev. P. S. G. Watson.*

I forwarded my last report from Phillips county, where I was then holding a meeting of interest. The Lord graciously revived his work there. For a long time the churches had been very cold, and the prospects at the commencement of our exercises were gloomy indeed. At Liberty church, eighteen miles from Helena, the meeting continued nine days. Ten were baptized and five received by letter. Others professed conversion, but had not joined when I left.

From this point we went eight miles nearer Helena, (resting one day,) and then protracted a meeting eight days. Fifteen were baptized; four others related a religious experience, but their baptism was deferred for a season; six joined by letter. Several others give evidence of a work of grace, who will unite soon.

Without any delay, we commenced a meeting in Sterling, a small town at the mouth of St. Francis river, a place of

much notoriety for wickedness. This meeting continued from Monday night till Friday night—then closed because previous engagements rendered it necessary. Almost an entire change was wrought in this little place. Four were baptized; three others were received for baptism, and one joined by letter. Others expect to join at the next meeting.

I also preached once in Helena. I was unable to reach this appointment until it had been renewed the third time, such was the interest at the above named protracted meetings. This was quite general. On the day the last meeting closed, the congregation was larger than at any preceding time. Having been from home five weeks, and the first meeting of the Executive Board of our new Missionary Society, of which I am President, being near at hand, I felt it my duty to return.

We held a meeting in Batesville of three days continuance. Since that time, I have preached three times—on the “Kingdom of Christ,” the “Mode and Subjects of Baptism,” and “Terms of Communion.” We need a strong man stationed here. I much wish such an one could be sustained here. But the church numbers only twenty-nine members, add all poor.

The friends of the cause in Philips county gave proof of their ability and will to work. They contributed to your agent \$110.

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*South Mississippi a Missionary Field.*

The whole extent of coast country between Pearl river and the Alabama line on the south, Alabama on the east and Pearl river on the west, as far north as the upper part of Perry and Marion counties, embracing all of Jackson, Harrison, Hancock and Green, and part of Marion, Perry, Jones and W— counties, is truly missionary ground. There is but one regular Baptist preacher residing within this field, except one or two located on the Bay for health or pleasure.

Brother Bowen, your missionary, is the only one devoted to the work. Up the Pascagola and Chickasamha rivers there are one or two, so called, Baptist ministers; but in fact they are much worse than none. They are anti-missionary, anti-temperance, antinomian, and, I fear, anti-christian. There are some fragments of churches under the influence of these blind guides. Among them are some excellent members, who would gladly hear the gospel in its purity.

On the rivers and creeks, the population is quite dense, and good congregations can be secured. Much anxiety is manifest on the part of the people generally. I have known them to go eight and ten miles to attend a night meeting during the week. The citizens are plain in their habits of life, but are kind and hospitable. I was never more kindly treated or enjoyed myself better among any people.

The Methodists have some small societies in some sections of this country. Their meeting-houses and dwellings were thrown open to me and I shared liberally in the best they had. Their solicitations for me often to repeat my visits were urgent.

In all this scope of country, there is but one regular Baptist church—that is at Biluxi. There are many Baptists scattered like sheep without a shepherd, some with letters in their trunks, others have lost theirs. I have often been made to weep on hearing some aged disciples of the blessed Saviour, who had for many years been deprived of church privileges, relate their history.

In this field there are several important points. Biluxi is a watering place of some notoriety, and has a considerable permanent population. I had the pleasure of preaching the first sermon at this place. Brother T. M. Bond and myself organized a church there. A house of worship was undertaken, and has since been completed and paid for. The American population has never been large, but it is now rapidly increasing.

There is considerable Baptist interest and influence around there. By all means an intelligent man ought to be located there. Mississippi city, ten miles west, is a large settlement, and there is a favorable Baptist feeling. Back Bay is also a considerable settlement of American population, and desire preaching. One minister might supply these three points.

Pascagola is another summer resort of considerable importance. Among the crowd that throngs these places of pastime, many are found who would be benefitted by preaching. Not a few who visit these places for health and other laudable motives, really desire a regular and intelligent ministry, and will contribute liberally to sustain it.

Gainsville, situate a few miles above the mouth of Pearl river, has some claims to missionary notice. It cannot be a place of great commercial interest, nor does its location afford the attractions to visitors that others do. The wood, turpentine and fruit trade will secure a considerable permanent population at that place and vicinity. Some efforts have been made by Baptists there, and a strong feeling in their favor prevails.

The coast country is the most favorable to missionary operations. It should be occupied by a man of energy, talent, piety and prudence. This is a stronghold of infidelity, and infidelity must be met on its own ground. A man of experience and intelligence is requisite.

A. McK.

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Another Call from Arkansas.

Rev. C. R. Kellam, of Charleston, Arkansas, makes the following statement of destitution in that region of the State, and makes a generous proposition to sustain a preacher, if one can be provided. Who will go? Hear his call:—

“Dear brother,—I received your “circular” by this week’s mail. I hasten to pen a few lines, stating some matters of fact as they exist in this far off region.

I am alone in this county. I do not know another missionary Baptist minister within a hundred miles of me. There are a few members in this country. I am eighty miles from Fort Smith, Van Buren and the Indian line. This is a beautiful country, fertile and thickly settled. We have old school Baptists, Cumberland Presbyterians, Campbellites and three sorts of Methodists. So far as the general views of the ordinance of baptism are concerned, they are decidedly Baptist.

“I have long cherished a desire to have a good, faithful Baptist preacher here to preach the gospel to this people. If your Board will send a good, efficient man to this country, for the first year I will guarantee one hundred dollars for his support. I mean that my wife and myself will do that much. I am sure that much other aid can be secured from others. I hope you will send us aid. I purpose sending something to your Board. I shall, however, wait awhile and see if you cannot send us a good preacher, that what I can raise for your Board may be expended here. If there is such a prospect, please inform me. Should you fail in this, I shall forward something to you hereafter.”

The Board have no one in view now for the above field. Should a suitable person be recommended, some aid, if necessary, can be furnished by the Board.

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The Sick Man's Gift.

The Rev. Mr. Holmes, at a home missionary meeting in New York, related the following circumstance:—

“Being appointed an agent of this Society, I visited one of the towns of Massachusetts, and was accompanied by the minister to a wretched hovel at some distance from the village. It appeared scarcely habitable. We entered, and my name and message were announced to an old and very feeble man, who was lying on a bed of sickness, and, as it proved, of death. His aged wife was also bow-

ing low over the grave. 'Before you speak of your agency,' said the old man, 'I wish you to pray with me; for I am very feeble and full of pain.' His request was granted, and then the agency introduced. 'My wife,' said the aged Christian, 'we cannot do much, but we must do something for this object. How much must we give?' The feeble woman replied, 'I shall approve of whatever you think proper.' 'Then go,' said the dying saint, 'and bring ten dollars.' She went, returned, and stooping down over the wretched bed, said, 'Mr. Well, I've brought fifteen dollars, and there is enough to pay for the flour and those other little things.' 'O, sir,' said Mr. Holmes, 'that I could bring the hovel and the bed, and the man and his wife, and place them before this vast assembly, and I should scarcely need ask for funds.'"

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#### Making Sure of Part.

A wealthy merchant having lost, by shipwreck, to the value of £1500, ordered his clerk to distribute £100 among poor ministers and people, adding, that if his fortune was going £1500 at a lump, it was high time to make sure of some part of it before it was gone.

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#### More Mormons.

The ship *Atlantic* arrived in New Orleans from Liverpool with 832 Mormons on board, bound for the "Great Salt Lake," the great Mormon rendezvous. It is said several thousand more are on their way, or will leave England during the winter.

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#### A Novel Importation.

A correspondent of the *London Times* states, that on the 4th of November last, nine cases were imported into London, in the steamboat *City of Boulogne*, containing 21,000 crucifixes, of different sizes, from one inch to two feet, several thousand figures of Virgin Mary, and a large quantity of prints of bleeding

hearts, &c., besides an immense number of rosaries, probably in anticipation of a large conversion of our population to Romanism.

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#### Romanists Defeated in Holland.

It is said that the Romanists expected to return at least twenty members of the two Chambers, but met with an entire failure at the polls. Instead of twenty, they elected but one. They are evidently becoming unpopular in Holland and Belgium, as they have failed in both places to obtain the political power. Without this they can accomplish but little.

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#### New Mode of Sustaining a Missionary.

The Central Baptist Association, Alabama, at its last session, adopted the following plan for sustaining a missionary in their destitute field: By purchasing a comfortable homestead in some central part of the field and permanently settling a missionary on it, as a kind of permanent pastor. On condition of his remaining four years in the service, he receives a fee simple title to the place. If he dies in the service before the expiration of four years, the homestead becomes the property of his family.

The following preamble and resolution were adopted by the above Association:

WHEREAS, uniformity in faith and practice, both as to benevolence and discipline has always been productive of harmony, and it being desirable that this result should attend the steps of churches in this Association, therefore be it unan-  
imously

*Resolved*, That we do earnestly recommend to all the churches in our union, that they send their ministers and deacons to a ministers' and deacons' meeting, to be holden with Shiloh church, in Coosa county, to convene on Friday before the fifth Sabbath in June, for the purpose of devising some means for effecting the above desirable result; and ministers and deacons of other Associa-

tions be invited generally. [The General Agents of the S. B. P. Society, and the Indian Mission Association are particularly requested to attend.]

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**Coosa River Book Society.**

The Coosa River Association, Alabama, at its last meeting, formed a Society of the above name, for the distribution of Bibles and religious books in that section of the State. A good idea. We hope other Associations will follow the example. The following resolution is an outline of their plan:—

*Resolved*, That this Association recommend the formation, at this time, of a Society to meet in connection with them, to be called the Coosa River Book Society, and that three brethren be now appointed to procure contributions to purchase Bibles, religious books, and tracts, and when purchased, to be deposited at the store of brethren McAfee & Headen, in Talladega, for sale by them at first cost and charges.

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**Instruction of the Colored People.**

The following resolutions were adopted by the Mississippi Baptist State Convention at its late meeting. These and kindred resolutions adopted by similar bodies, show that Christians are awake to this important subject.

*Resolved*, That the relation of the master to the servant involves obligations that cannot be consistently waived—duties that grow out of the subsisting relations, and cannot be filled by others any more than the duties of a parent can be waived, and performed by another person.

*Resolved*, That we affectionately recommend all heads of families to see that their colored people have suitable moral instruction, and to allow no consideration to prevent their giving personal attention to this matter.

*Resolved*, That it is the belief of this body, that the performance of the marriage ceremony, by a minister of the gos-

pel, would tend greatly to prevent the too common violation of the seventh command by our colored church members.

*Resolved*, That we recommend to all our churches, that they make arrangements for their colored members to hold *their own conferences*, receiving and excluding their own members; and that the ordinances be administered to them separately; but always to be under the control and supervision of the church to which they belong.

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**Renunciation of Popery.**

Rev. Richard Swayne, a Roman Catholic, of the order of Carmelites, or White Friars, who pretend to have descended in an uninterrupted succession from Elijah and Elisha and the sons of the prophets, has renounced Popery and joined the Anglican church at Dublin. Two other Papists followed his example.

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**Alabama Baptist Convention.**

A neatly printed copy of the proceedings of this body came to hand in less than three weeks from its adjournment, from the office of M. D. J. Slade, of Tuscaloosa. From it we gather the following items: 59 churches represented by 133 delegates, of whom 53 were ministers. Gain last year, 3 Associations, 16 churches and 41 delegates.

It will be observed from the preceding minutes, that a larger delegation than heretofore, assembled—that a great amount of very important business was transacted—that the contributions sent up for various benevolent objects, were more than double those sent last year, amounting for *foreign missions*, to \$ 1,770 60—*domestic missions*, \$ 1,305, 93, including \$ 400 for a mission to our colored people—*beneficiaries to Howard College*, \$ 1,203 84—*Indian missions*, \$ 905 93—*Southern Baptist Publication Society*, \$ 271 29, with other sums, making a total of \$ 5,705 35. In 1849, the total was \$ 2,468 60, and in 1848, \$ 2,712 37, in 1847, \$ 1,571 78, in 1846, \$ 747 66.



In addition to the above, there was pledged in the manner before stated, during the session of the Convention, by its members, towards the endowment of the Presidency of Howard College \$ 14,050, they resolving to attempt at once to raise an endowment of \$ 100,000. For the Alabama Baptist Bible Society, there was also raised between four and five hundred dollars, besides the customary collections for foreign and domestic missions, and besides \$ 100 offered by individuals for the best Prize Essay on Temperance. Two new spirited enterprises to establish schools of a high order under the control, respectively, of two Associations were reported and cordially approved by the Convention.

It will thus appear that the cause of pious benevolence is winning increased regard, and that all our institutions and objects are warmly sustained by the whole denomination throughout the State. There is every thing to encourage us to *increased* exertions and co-operation in each of our benevolent enterprises. If this shall be done, a brighter era of religious prosperity is before our denomination in this State than any we have yet seen.

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#### Charitable Uses.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *tenth* the fixed proportion of their alms-giving was Lord Chief-Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observed, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *tenth part* ordinarily to God is

a matter that we have more than *human* direction for." Doddridge was another instance of this kind. "I make a solemn dedication of *one-tenth* of my estate, salary and income, to charitable uses; and I also devote to such uses *an eighth* of every thing I receive by way of gift or present." A *fifth part* was the fixed proportion of Archbishop Tillotson and Dr. Watts. A *fourth part* was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says, "She thought it was reasonable that such as had no children should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," says that excellent female, "*half* of my yearly income to charitable uses, yea, *all* that I have beyond the bare conveniences and necessities of life, shall surely be the Lord's." Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gonge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been, since the primitive times of Christianity, many among the sons of men to whom that glorious character of the Son of God might be better applied, that '*he went about doing good.*'" The list might be extended to those who have lived since, to many of our own age, and in our own country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence and cheerfulness, would they perform this Christian duty! How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive."

Marshall, Texas.

A correspondent of the Southern Presbyterian gives the following interesting account of it:—

It contains a population of about fifteen hundred souls, and is increasing with considerable rapidity. Its public buildings are a large and elegant brick court-house, a jail, a spacious and comfortable Baptist church, in which four denominations at present worship, viz: Baptist, Cumberland Presbyterian, Episcopal Methodist, and Protestant Methodist. The Presbyterians (Old School,) have worship in the court-house.

There are three Seminaries of learning at Marshall, under the guidance of pious and well qualified teachers, of the Cumberland Presbyterian, Methodist and Presbyterian denominations. Quite a large number of scholars attend those schools. This town contains two Sunday schools; both supplied mainly with the publications of the American Sunday School Union. One meets in the Baptist church, and is strictly a union school; the Episcopal and Protestant Methodist, and the Baptist, and the Cumberland Presbyterian church, uniting in its support. The school which meets in the court-house, though supplied principally with the publications of the Union, is under the control of the Presbyterian church. These two schools contain about one hundred and fifty scholars, with a good supply of teachers. Much the largest number of scholars attend the "Union" school. The latter school has now an excellent Library, having obtained during a recent visit of the Texas agent of the American Sunday School Union, the complete Library of the Union, embracing near 700 volumes, with desks, &c., &c. Is not this liberal for a town only some half a dozen years old? What town in Kentucky, or in any of the old States, of the size of Marshall, has done so much? Every cent of the money was promptly raised by the citizens, and paid to the agent, before the

Library was delivered, or even ordered from Philadelphia. The Sunday school in connection with the Presbyterian congregation is also supplied with a good Library. There is an abundance of scholars in the place, to fill both schools. The citizens support two newspapers, both of which manifest a deep interest in the effort to supply the Sunday schools with Libraries. The journeymen connected with one of the offices gave fifteen dollars of the money, to purchase the Library for the Union Sunday school.

Good land can be procured in the vicinity of Marshall on reasonable terms. The state of the society is excellent. Each of the churches mentioned is supplied with an intelligent ministry. It is only forty miles from Shreveport, (Red river,) and fifteen miles to Point Caddo; to which latter place there is steamboat navigation for a part of the year. The country is considered healthy.

Should any of your readers who make religious and educational advantages an object in removing to a new country have Texas in view, it might be well for them to visit Harrison county.

How to Pervert Protestant Families.

Father Ignatius, when addressing a meeting of Romanists in Ireland, disclosed the tactics which the priests are anxious to carry on in families for the conversion of the children. He advised those whom he was addressing to enter Protestant families in England as servants, with the fixed resolution of converting one family in three years, and then going to another for the same purpose. They were to keep up an intimate connection with the priests, to whom they were to report progress from time to time; and they were to exercise their influence upon the other servants, and to try and secure the children. In this way some noted perversions have taken place; and "in this way (continued Mr. Spencer) the whole fabric of English society could be undermined, and the rotten foundations of Protestantism would give way

by means of this holy conspiracy." The disclosure of this atrocious design should open the eyes of Protestants, and should place them upon their guard against receiving into their houses the spies and disguised missionaries of Rome. Rome having secured an entrance into the Universities of England, and to some extent undermined them, would now fain introduce her treacherous arts into the bosoms of families, and insidiously spread the meshes of her net throughout the Island. It should not be supposed that this is a mere idle threat, for the facts brought forward by Count Krasinski in his Religious History of the Slavonic Nations, shows that a somewhat similar course of procedure was pursued in Poland by the Jesuits with the greatest success.

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Sabbath Schools.

The number of Sunday school teachers in England is estimated at 250,000, about 200,000 of whom are from the laboring classes. The number of scholars is estimated at 2,000,000. In this country there are probably a total of about 500,000 teachers and 3,000,000 scholars.

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ASSOCIATIONAL RECORD.

*Coosa, Ga.*—34 churches, 363 baptisms during the year, total in fellowship 2,550, net gain 278; ministers, 28 ordained and 6 licentiates; one missionary employed, who has traveled 2,867 miles, preached 236 sermons, delivered 52 exhortations, baptized 21 persons, and ordained one deacon.

*Franklin, Mo.*—Total membership 459, churches 17, baptisms 31, net gain 16, ministers, 9 ordained and 2 licentiates.

*Georgia Baptist, Ga.*—Ordained ministers 31, of these 4 are colored; licentiates 18, of which 6 are colored; total 49. Churches 45, of these 2 are colored; baptized last year 486; white members 2,815, colored 3,908; total 6,723; gain 257. Contributions sent up, \$2,225 31; add to this \$692 10 sent

to the State Convention last May, swells the amount of contributions of the Association for this year, to \$2,974 91.

*Muscle Shoals, Ala.*—Employed 5 missionaries a small portion of the time of each. The time and amount of their united services as follows: 272 days labor, 235 sermons and addresses, 2,915 miles traveled, 31 baptisms, 3 churches constituted, 5 deacons ordained, 37 churches, 15 ordained ministers and 2 licentiates, 7 churches reported destitute of preaching, baptisms 255, total in fellowship 2,993, of which 923 are colored; gain during the year 91.

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Monthly Record.

ORDINATIONS.

Stephen R. Hood, Jackson co., Ga., Aug. 23.

David Bodie, Edgefield District, S. C., Nov. 24.

Wm. A. Tyree, Fluvanna co., Va., Sep. 27.

Wm. M. Bell, Bethel, Saline co., Mo., Nov. 11.

J. B. Jackson, New Hope, N. C., Nov. 17.

Samuel G. Daniel, Milledgeville, Ga., Nov. 16.

Leonard T. Doyal, McDonan church, Ga., Dec. 1.

CHURCHES CONSTITUTED.

Hartsville Baptist church, at Hartsville, Darlington District, S. C., November 16.

Pisgah Baptist church, Fleming co., Ky., Nov. 17.

Macedonia Baptist church, Christian county, Ky., Nov. 18.

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Donations.

FROM NOV. 1, TO DEC. 1.

*South Carolina.*

Rev. Wm. P. Hill, ag't, 500 00  
WM. HORNBUCKLE, Treas.

SOUTHERN BAPTIST

# MISSIONARY JOURNAL.

VOL. V.

MARCH, 1851.

NO. 10.

## CLOSING SCENES IN DR. JUDSON'S LIFE.

The subjoined sketch, we select from the February number of the *Missionary Magazine*. The Editor remarks:—"Since the publication of our last number, we have been kindly put in possession of the following letter, giving some of the closing scenes in Dr. Judson's life, addressed to his surviving sister by Mrs. Judson. It will be read, we cannot doubt, with a most deep and grateful interest. It fills up a want which we had painfully felt in all that had been previously communicated, relative to the circumstances and manner of Dr. Judson's departure from us. It lays open traits of native character and a maturity of spiritual attainments that must greatly contribute to endear his memory to every Christian and every ingenuous heart. It furnishes new illustrations of the power and the blessedness of Christian faith, and of the unfalling grace of our Redeemer to those who serve him steadfastly to the end."

Mrs. Judson writes from Maulmain, Sep. 20:—

Last month I could do no more than announce to you our painful bereavement, which, though not altogether unexpected, will, I very well know, fall upon your heart with overwhelming weight. You will find the account of your brother's last days on board the *Aristide Marie*, in a letter written by Mr. Ranney from Mauritius, to the Secretary of the Board; and I can add nothing to it, with the exception of a few unimportant particulars, gleaned in conversations with Mr. R. and the Coringa servant. I grieve that it should be so—that I was not permitted to watch beside him during those days of terrible suffering; but the pain, which I at first felt, is gradually yielding to gratitude for the inestimable privileges, which had previously been granted me.

There was something exceedingly beautiful in the decline of your brother's life—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year, it seemed as though the light of the world on which he was entering, had been sent to brighten his upward pathway. Every subject on which we conversed, every book we read, every incident that occurred, whether trivial or important, had a tendency to suggest some peculiarly spiritual train of thought, till it seemed to me that more than ever before, "Christ was all his theme." Something of the same nature was also noted in his preaching, to which I then had not the privilege of listening. He was in the habit, however, of studying his subject for the Sabbath, audibly, and in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed with the vastness of his conceptions, as to be obliged to abandon his theme and choose another. My own illness at the commencement of the year had brought eternity very near to us, and rendered death, the grave, and the bright heaven beyond it, familiar subjects of conversation. Gladly would I give you, my dear sister, some

idea of the share borne by him in those memorable conversations; but it would be impossible to convey, even to those who knew him best, the most distant conception. I believe he has sometimes been thought eloquent, both in conversation and in the sacred desk; but the fervid, burning eloquence, the deep pathos, the touching tenderness, the elevation of thought, and intense beauty of expression, which characterized those private teachings, were not only beyond what I had ever heard before, but such as I felt sure arrested his own attention, and surprised even himself. About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became special subjects of prayer. Among these, one of the most prominent, was the conversion of his posterity. He remarked, that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children and their children's children down to the latest generation. He also prayed most fervently, that his impressions on this particular subject might be transferred to his sons and daughters, and thence to their offspring, so that he should ultimately meet a long unbroken line of descendants, before the throne of God, where all might join together in ascribing everlasting praises to their Redeemer.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are, perhaps, aware, that like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren, as brethren—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honored by him in the election, and to be honored hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachments to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye also to love one another," was a precept continually in his mind, and he would often murmur, as though unconsciously, "As I have loved you"—"as I have loved you,"—then burst out with the exclamation, "Oh, the love of Christ! the love of Christ!"

His prayers for the mission were marked by an earnest, grateful enthusiasm, and in speaking of missionary operations in general, his tone was one of elevated triumph, almost of exultation—for he not only felt an unshaken confidence in their final success, but would often exclaim, "What wonders—oh, what wonders God has already wrought!"

I remarked, that during this year his literary labor which he had never liked, and upon which he had entered unwillingly and from a feeling of necessity, was growing daily more irksome to him; and he always spoke of it as his "heavy work," his "tedious work," "that wearisome dictionary," &c., though this feeling led to no relaxation of effort. He longed, however, to find some more spiritual employment, to be engaged in what he considered more legitimate missionary labor, and drew delightful pictures of the future, when his whole business would be but to preach and to pray.

During all this time I had not observed any failure in physical strength; and though his mental exercises occupied a large share of my thoughts when alone, it never once occurred to me that this might be the brightening of the setting sun;—

my only feeling was that of pleasure, that one so near to me was becoming so pure and elevated in his sentiments, and so lovely and Christ-like in his character. In person he had grown somewhat stouter than when in America, his complexion had a healthful hue compared with that of his associates generally; and though by no means a person of uniformly firm health, he seemed to possess such vigor and strength of constitution, that I thought his life as likely to be extended twenty years longer, as that of any member of the mission. He continued his system of morning exercise, commenced when a student at Andover, and was not satisfied with a common walk on level ground, but always chose an up-hill path, and then frequently went bounding on his way, with all the exuberant activity of boyhood.

He was of a singularly happy temperament, although not of that even cast, which never rises above a certain level, and is never depressed. Possessing acute sensibilities, suffering with those who suffered, and entering as readily into the joys of the prosperous and happy, he was variable in his moods; but religion formed such an essential element in his character, and his trust in Providence was so implicit and habitual, that he was never gloomy, and seldom more than momentarily disheartened. On the other hand, being accustomed to regard all the events of this life, however minute or painful, as ordered in wisdom, and tending to one great and glorious end, he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore!" He often told me that although he had endured much personal suffering, and passed through many fearful trials in the course of his eventful life, a kind Providence had also hedged him round with precious, peculiar blessings, so that his joys had far outnumbered his sorrows.

Toward the close of September of last year, he said to me one evening, "What deep cause have we for gratitude to God!—do you believe there are any other two persons in the wide world so happy as we are?" enumerating in his own earnest manner several sources of happiness, in which our work as missionaries, and our eternal prospects, occupied a prominent position. When he had finished his glowing picture, I remarked, (I scarcely know why, but there was a heavy cloud upon my spirits that evening,) "We are certainly very happy now, but it cannot be so always—I am thinking of the time when one of us must stand beside the bed and see the other die."

"Yes," he said, "that will be a sad moment; I felt it most deeply a little while ago, but now it would not be strange if your life were prolonged beyond mine—though I should wish if it were possible to spare you that pain. It is the one left alone who suffers, not the one who goes to be with Christ. If it should only be the will of God that we might go together, like young James and his wife. But he will order all things well, and we can safely trust our future to his hands."

That same night we were roused from sleep by the sudden illness of one of the children. There was an unpleasant, chilling dampness in the air, as it came to us through the openings in the sloats above the windows, which affected your brother very sensibly, and he soon began to shiver so violently, that he was obliged to return to his couch, where he remained under a warm covering until morning. In the morning he awoke with a severe cold, accompanied by some degree of fever; but as it did not seem very serious, and our three children were all suffering from a similar cause, we failed to give it any especial attention. From that time he was never well, though in writing to you before, I think I dated the commencement of his illness from the month of November, when he laid aside his studies. I know that he regarded the attack as trifling, and yet one evening he spent a long time in advising me with regard to my future course, if I should be deprived of his guidance; saying that it is always wise to be prepared for exigencies of this nature.

After the month of November, he failed gradually, occasionally rallying in such a manner as to deceive us all, but at each relapse sinking lower than at the previous one, though still full of hope and courage, and yielding ground only, inch by inch, as compelled by the triumphant progress of disease. During some hours of every day he suffered intense pain; but his naturally buoyant spirits and uncomplaining disposition led him to speak so lightly of it, that I used sometimes to fear the doctor, though a very skilful man, would be fatally deceived.

As his health declined, his mental exercises at first seemed deepened; and he gave still larger portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquest. Just before our trip to Mergui, which took place in January, he looked up from his pillow one day with sudden animation, and said to me earnestly, "I have gained the victory at last. I love every one of Christ's redeemed, as I believe he would have me love them—in the same manner, though not probably to the same degree as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name, before myself." This he said in allusion to the text, "In honor preferring one another," on which he had frequently dwelt with great emphasis. After further similar conversation, he concluded, "And now here I lie at peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits; but I cannot think of any particular fault, any peculiarly besetting sin, which it is now my duty to correct. Can you tell me of any?"

And truly, from this time no other word would so well express his state of feeling, as that one of his own choosing—*peace*. He had no particular exercises afterwards, but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring, that he had never in all his life before, had such delightful views of the unfathomable love, and infinite condescension of the Saviour, as were now daily opening before him. "Oh, the love of Christ! the love of Christ!" he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, "we cannot understand it now—but what a beautiful study for eternity!"

After our return from Mergui, the doctor advised a still further trial of the effects of sea air and sea bathing, and we accordingly proceeded to Amherst, where we remained nearly a month. This to me was the darkest period of his illness—no medical adviser, no friend at hand, and he daily growing weaker and weaker. He began to totter in walking, clinging to the furniture and walls, when he thought he was unobserved, (for he was not willing to acknowledge the extent of his debility,) and his wan face was of a ghastly paleness. His sufferings, too, were sometimes fearfully intense, so that in spite of his habitual self-control, his groans would fill the house. At other times a kind of lethargy seemed to steal over him, and he would sleep almost incessantly for twenty-four hours, seeming annoyed if he were aroused or disturbed. Yet there were portions of the time, when he was comparatively comfortable, and conversed intelligently; but his mind seemed to revert to former scenes, and he tried to amuse me with stories of his boyhood—his college days—his imprisonment in France, and his early missionary life. He had a great deal also to say on his favorite theme, "The love of Christ;" but his strength was too much impaired for any continuous mental effort. Even a short prayer made audibly, exhausted him to such a degree, that he was obliged to discontinue the practice.

At length I wrote to Maulmain, giving some expression of my anxieties and misgivings, and our kind missionary friends, who had from the first evinced all the

tender interest and watchful sympathy of the nearest kindred, immediately sent for us—the doctor advising a sea-voyage. But as there was no vessel in the harbor bound for a port sufficiently distant, we thought it best, in the mean time, to remove from our old dwelling, which had long been condemned as unhealthy, to another mission-house, fortunately empty. This change was at first attended with the most beneficial results, and our hope revived so much, that we looked forward to the approaching rainy season for entire restoration. But it lasted only a little while, and then both of us became convinced, that though a voyage at sea involved much that was exceedingly painful, it yet presented the only prospect of recovery, and could not, therefore, without a breach of duty, be neglected.

“Oh, if it were only the will of God to take me now—to let me die here!” he repeated over and over again, in a tone of anguish, while we were considering the subject. “I cannot, cannot go!—this is almost more than I can bear! was there ever suffering like our suffering!” and the like broken expressions were continually falling from his lips. But he soon gathered more strength of purpose; and after the decision was fairly made, he never hesitated for a moment, rather regarding the prospect with pleasure. I think the struggle which this resolution cost, injured him very materially; though probably it had no share in bringing about the final result. God, who saw the end from the beginning, had counted out his days, and they were hastening to a close. Until this time he had been able to stand, and to walk slowly from room to room; but as he one evening attempted to rise from his chair, he was suddenly deprived of his small remnant of muscular strength, and would have fallen to the floor, but for timely support.

From that moment his decline was rapid. As he lay helplessly upon his couch, and watched the swelling of his feet, and other alarming symptoms, he became very anxious to commence his voyage, and I felt equally anxious to have his wishes gratified. I still hoped he might recover—the doctor said the chances of life and death were in his opinion equally balanced—and then he always loved the sea so dearly! There was something exhilarating to him in the motion of a vessel, and he spoke with animation of getting free from the almost suffocating atmosphere incident to the hot season, and drinking in the fresh sea breezes. He talked but little more, however, than was necessary to indicate his wants, his bodily sufferings being too great to allow of conversation; but several times he looked up to me with a bright smile, and exclaimed, as heretofore, “Oh the love of Christ! the love of Christ!”

I found it difficult to ascertain, from expressions casually dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps, too, in my own distress, I might still have looked for words of encouragement and sympathy, to a source which never before failed.

It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me, and exclaimed, “This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago.”

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with



sudden hope. He received my reply to what he had said, with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, “It is only a little while, you know.”

“Only a little while,” he repeated mournfully; “this separation is a bitter thing, but it does not distress me now as it did—I am too weak.” “You have no reason to be distressed,” I answered, “with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ.” He gave me a rapid, questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, “I do not believe I am going to die. I think I know why this illness has been sent upon me—I needed it—I feel that it has done me good—and it is my impression, that I shall now recover, and be a better and more useful man.”

“Then it is your wish to recover?” I inquired. “If it should be the will of God, yes. I should like to complete the dictionary on which I have bestowed so much labor, now that it is so nearly done; for though it has not been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans we have formed. Oh! I feel as though only just beginning to be prepared for usefulness.”

“It is the opinion of most of the mission,” I remarked, “that you will not recover.” “I know it is,” he replied; “and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings”—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, “It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death, that I wish to live, neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—for *there is no doubt resting on my future.*” “Then death would not take you by surprise,” I remarked, “if it should come even before you could get on board ship.” “Oh, no,” he said, “death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far, to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered, and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will.”

The next day some one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar

feeling with regard to it. I thought he seemed troubled, and after the visitor had withdrawn, I inquired if he still felt as when he conversed with me the night previous. He replied, "Oh yes; that was no evanescent feeling. It has been with me, to a greater or less extent, for years, and will be with me, I trust, to the end. I am ready to go *to-day*—if it should be the will of God, this very hour; but I am not *anxious* to die—at least when I am not beside myself with pain."

"Then why are you so desirous to go to sea? I should think it would be a matter of indifference to you." "No," he answered quietly, "my judgment tells me it would be wrong not to go—the doctor says *criminal*. I shall certainly die here—if I go away I may possibly recover. There is no question with regard to duty in such a case; and I do not like to see any hesitation, even though it springs from affection."

He several times spoke of a burial at sea, and always as though the prospect were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river, and of our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember that his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown in glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr R. than from his written account; but it would be difficult to convey them to you; and, as he whom they concern was accustomed to say of similar things, "you will learn it all in heaven."

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand, while poor Pinapah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering; the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp losing in force at each successive pressure; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty,) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed his eyes, and composed the passive limbs—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean-grave without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around, it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is "drifting on the shifting currents of the restless main," nothing cannot disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument, than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience, till we also shall be summoned home.

## Board of Foreign Missions, Richmond, Va.

## Africa.

## LIBERIAN MISSION.

## Letter from Brother Cheeseman.

Meeting of the Providence Association—accessions by baptism—churches on the St. Paul's—retrospection.

Monrovia, Dec. 20, 1850.

Dear bro. Taylor,—Though almost unprepared to write, I cannot let the present opportunity pass without dropping you a line, supposing that you would be almost inclined to censure me should I fail to give you the earliest notice of the delightful enjoyment we have had in our Association, which closed on the 16th inst. Never have we had a meeting where Christians seemed to have harmonized to such a degree as the last. Peace and love prevailed throughout. Our exercises were interesting, and we have reason to believe that many were pricked to the heart. The letters from the churches were encouraging. Our statistical table shows an aggregate of 522: Cape Palmas and Bassa Cove churches not included. The accessions this year are, by baptism, 58—a goodly number of whom are native Africans.

The churches on the St. Paul's are doing as well as can possibly be expected. Our brethren need some help, especially at Virginia. They must have some help to assist them in the erection of a house of worship, or they will soon be entirely destitute.

I have the pleasure of informing you of the election of Rev. Alfred T. Wood pastor of the Providence Baptist church, Monrovia. He is said to be a graduate of Cambridge College, England, and by birth an Englishman, but of African parents. I hope he will be useful.

Our schools are still doing well.

Now, my dear brother, as I do not purpose writing much, allow me to close this letter by saying, the year has nearly come to a close, and it is with no little

pleasure I look back upon the past and review the innumerable mercies conferred by our heavenly Parent—the many seasons of refreshing enjoyed from his presence—the many dangers passed through—the many evils from which delivered—and the encouragement received, to hope for Africa's redemption. Pray the Lord our God ever to sustain and keep us from the evils of the world, and make us more diligent for the future, and may the year 1851 bring with it greater encouragements to hope for the salvation of my people. As I expect to have an opportunity to write early next month, I conclude by subscribing myself,

Yours very truly,

JNO. H. CHEESEMAN.

## Letter from Brother Murray.

Joyful intelligence—sixteen conversions—baptism—native interpreter converted—a colonist murdered.

Greenville, Nov. 14, 1850.

Dear bro. Taylor,—After a long spiritual drought, we are enjoying refreshing showers from the presence of the Lord. On the 18th of October we commenced a protracted meeting, which has continued to the present time. At the commencement it appeared to us but a day of small things. We did not despise it, but continued our labors. The work increased in interest, and we have had as many as twenty-seven bowing at once, enquiring what they must do to be saved. Up to this time, sixteen profess to have passed from death unto life. Of this number, ten were baptized last Lord's day, and four others also, who were converted in the United States. The work of grace still continues, and the church seems full of life. Among the converts, and who will soon be baptized, is a native youth, who is my interpreter. He is hopefully converted.

I rejoice that the Lord has counted me worthy to engage in his cause, and has

crowned my efforts with such unmerited success. My labors have been quite arduous. Visiting the sick, comforting the mourners, endeavoring to give them right views of the way of salvation, preaching and exhorting for more than a month almost every night and on the Sabbath, has nearly exhausted my strength; but when I see so many interested about their souls, I am constrained to disregard my feelings, and do all in my power for their spiritual good. Pray for us, that the work thus begun, may be carried on to the day of Jesus Christ.

One of our settlers has been murdered by a native of this country, and a great excitement has been created in consequence. This with the revival has materially interrupted my labors among the natives. The native children attend when they please. There are among the late emigrants from Georgia, about fifty-two children, who will be without instruction, as they will be with their parents on their farms, some distance from this place. They sometimes come down to school, but cannot continue, as the road is very bad and their health will suffer greatly by it. Can anything be done for them? Nearly all of the adult people are Baptists in principle. Many are members of our church.

On the 18th of December, brother Murray again writes:—

I left Sinou on the 23rd of November, to meet the Association at New Georgia. It is impossible for me to convey to your mind the delightful time we spent together. The greatest harmony prevailed throughout our deliberations. Not a discordant sound was heard. Every brother seemed to feel that he was acting for God and his cause. Our sitting commenced on the 13th ultimo, and closed on the 14th inst., Lord's day. Two deacons were ordained by the presbytery. It was a solemn scene. One of the brethren to be ordained was so affected, in view of the responsibility of his office, and wept so much, that every heart was touched.

On the Lord's day preceding the Association, it was my privilege to baptize two converts at Caldwell. It appears to me, that our cause will ultimately gain ground rapidly in this county, if the churches were each supplied with a pastor, men devoted to the cause and truth; but this is not the case, they are in want of preachers. In the whole county, there is but one ordained preacher and two licentiates.

Dr. A. T. Wood, the pastor of the Providence Baptist church, will, I trust, be the instrument, in the hands of God, of building up this church.

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CHINA.

SHANGHAI MISSION.

Letter from Brother Percy.

SHANGHAI, Nov. 13, 1850.

Dear Brother,—As there is considerable sameness in our labors in Shanghai, from month to month, and as one of the brethren will probably give you some account thereof, I will not now trouble you by repetition, but propose to give some account of a visit I made to our country school and preaching place, on the fourth Saturday and Sunday of last month, and refer to a few incidents that came under my observation.

Visit to the Old Inquirer.

I had hitherto gone in our boat. As the canals are very crooked, it usually takes nearly half a day to reach the school, and if we happen to miss the tide, much longer. The weather was cool, and delightfully pleasant; so with a boy, that acted as my guide, and took my bedding, I walked over on Saturday afternoon, setting out about 3 o'clock. The road lay in a straight direction through the rice and cotton fields. I was surprised to find the distance so short—not more than six English miles from my house to the school-house. A little before sun-set, we reached Sen-kah-jak, the residence of the old inquirer. I called upon this old man of 80 years, had a

pleasant conversation with him, drank tea, (which he soon brought in,) and at his own request, united with him in prayer to the Giver of all blessings.

That night a few came into the school-house; we had conversation, and before retiring to bed, had prayer with them and the school-teacher.

Visiting from House to House.

The next morning I visited nearly all the families of Oo-kah-jak, but was sorry to find nearly all the men had gone to the fields to their work, and the women generally, engaged in spinning, or some other domestic employment. Still, they all said they believed in Jesus. Few people of this village attend preaching in the school-house, but others from adjacent villages, come in now and then, nearly all hours of the day, who also say, they believe in the doctrines of Jesus. I think they believe, as they do in Buddhism; still I am led to *hope*, that the Spirit of God may reach their hearts through the gospel, making them to feel their lost condition, the wickedness of idolatry, and that they may be led to rejoice in the Saviour. They are slow to learn, or comprehend the design of the gospel. They grasp at the idea of some temporal benefit, and lose sight of its spiritual nature.

Renouncing Idolatry.

Last year was a time of great famine. Many seem to believe this was sent upon them, in consequence of their idolatry. One woman of the village told me she had destroyed all her idols, even down to the god of the kitchen range, but she complained bitterly, that lately her kitchen range had fallen down. She asked, where was the advantage of serving Jesus? I spoke to her of his love in dying for our sins, of his being willing to pardon and to save the soul that believed on him, and of the blessings of heaven bestowed on all who believe on him after death. She still pointed to the fallen range in such a way, as to lead me to believe she thought the misfortune had hap-

pened in consequence of her having been influenced to remove the god. She seemed animated in her defence of the god, and said, that as to the happiness after death, a man after death was of no use any way.

Mistaken Views of the Gospel.

The same day I called on a school-teacher who lives in Tung-Sah-ling-dong, not far off. I had several times before preached at his school-house. On this occasion, I again preached to twenty or thirty; after which, he asked me this question: "If a man believe in Jesus, and enter your church, what blessing will he reap?" I told him we could not promise him money, or worldly advantage, but the blessed Saviour would pardon his sins, and bestow everlasting life. Still he asked, if we could not employ him as a school-teacher, or a preacher? I distinctly told him, we would not promise any employment. This same young man has since come to Shanghai to see me. He professes to believe, and still wants employment. I asked him if he had any sin?—"No! no!! no!!!!" he said.

Persons from a large town two or three miles off, came to the school-house, and after preaching, asked, if we would not build them a school-house, and employ a teacher. I told them we would rather go to their town and preach the gospel. They then said, well do that; rent a room. They urged me to do so. Old Sen Sen Sang, the inquirer, also wishes us to have a school in his village. This old man is of opinion, we could rent or build a dwelling, and reside in any part of that region, but he had not known that the treaty allows foreigners to reside at the ports only. While all this shows that this people may have mistaken the great object of the gospel, it still serves to show that we are welcome among the people of the country.

Great Desire to hear Preaching.

The next day I visited Se-Sah-ling-dong, a large market town on my way

home, though not the nearest way. The teacher of the school went with me. After passing through the principal street, a very crowded one, we were invited to drink tea by several merchants, friends of the teacher. One of them lived in a large house, several yards from the principal street. Here our teacher said we could retreat from the crowd, and have a quiet place to drink tea. We went into a large room, 40 feet square or more, but the crowd followed us. After tea, having obtained permission of the head man of the house, I preached to the crowd of more than a hundred, who listened with apparent interest. The ladies of the house stood near an inner door, and listened. I was told that there is no Roman Catholic temple in or near this place. I wish some body would preach the gospel to this interesting people.

Roman Catholic Temples.

On my way home, I stopped at another village, not quite so large, near which is a Catholic temple or room, twenty feet square. It has a crucifix. The floor is dirt, without benches, but there are straw cushions to kneel on when the members of the church meet to pray, or read their sacred books. I do not hear that they ever have preaching in these temples.

Journal of Brother Shuck.

SHANGHAI, Oct. 27, 1850.

Preaching the Gospel—Prayer for Success.

October 27, Lord's-day.—Held a Bible class interview at 8 o'clock in the morning. At half-past nine preached in English to the united missionary congregation, from Romans xv. 13. At twelve preached to a large congregation at the new chapel. Again in the afternoon had another large attendance at the new chapel, and after discoursing to the listening crowd, went and preached for Rev. Mr. Taylor, at the chapel on his premises. At night had a good congregation at the Kong shoo dong. This bare dry state-

ment of my individual missionary doings for this Sabbath day, may be uninteresting to you, but really I have throughout this day felt it a privilege to preach the gospel to the heathen. I have felt it a privilege, too, before laying my wearied body down to rest, to seek the rich blessing of the Divine Spirit upon the feeble efforts of the day, put forth by my colleagues and myself. The immediate and ostensible fruits usually seem so small, that truly often do I find my spirit within me depressed. The aim and end of all preaching should be *success*—I preach, I aim at success, but this *end* remains unattained. O Lord, how long! The fault is doubtless with me. Where is it? What is it? These I can truly say, are my constant and anxious inquiries. Do the churches at home wrestle with God, for the success of their missionaries abroad?

Preaching at the Heart.

October 28.—Was much encouraged to-day by remarks of one of my native auditors of yesterday, an intelligent man. He seems to remember distinctly, the whole drift of the discourse he heard, and remarked, "you speak (*ih yuk tau nzin sin*) right at men's hearts." Now this is just what I was trying to do, and I could not but feel encouraged at finding such good evidence of not only having my doctrines comprehended, but my aim in preaching understood. And yet we may aim at the heart, and the people understand what we are at, but only the Holy Spirit can touch the heart itself. And hard indeed are Chinese hearts.

A New Inquirer.

October 30.—A decent young man whom I have never seen before, came to-day to seek an interview, with the definite idea, he said, of joining the church. He is twenty-five years of age, and says he has had the matter for some time under consideration, and has attended our public preaching. As this was the first interview, I evaded as much as possible, all church-joining matters, and endeavored

solemnly to bring before his mind his state as a sinner, and the first great requisite of hearty repentance toward God. After considerable conversation he left, promising at my request, to meet again privately, at a stated time. It is said he is in good business in a large cotton store, which yields him a competency. He seemed sincere, and we shall likely discover his motives.

November 2.—The young man mentioned on the 30th October, has been two or three times. He is apparently sincere, but very ignorant of both his own heart, and also the gospel plan of salvation. The very idea of pardon of sin through Jesus Christ, was a perfect enigma to him. I have had considerable talk with him; have detailed to him the plan of salvation, and got him to kneel with me in prayer. I have turned him over for more special continuous instruction, to brother Yates, as his teacher brought him to our notice, and seems to know much about him.

Knowledge of Truth Spreading.

November 4.—Preached to a good congregation at the new chapel, who gave good attention.

I find myself so very busily engaged now from morning till bed time, that I have concluded to tax myself with public preaching in the city, on but three of the six week days, instead of every day. My various services on Lord's-days, and every night of the week, I shall be able to keep up as usual.

As another evidence of being understood while endeavoring to proclaim Christ in this difficult tongue, I may mention that I overheard three well dressed men in close conversation in the street, who had just heard me preach, their conversation having sole reference to the discourse, and they seemed to have quite a correct view of it. The people all around seem to be getting hold of a pretty good knowledge of christianity, and if we faint not, we shall doubtless ere long see fruits to the joy of our hearts.

Greatly does a missionary among the heathen need the *faith of patience*.

Publication of a New Tract.

November 6.—Received from the printers our new tract on the Deity and Christianity. We frequently meet with a number of highly educated men, who are all haughty Confucianists, and they sometimes affect to despise the humbling doctrines of the Cross, when clothed in our books in an unpretending style. I have long felt the need of a Christian tract written in the highest modern literary style; such as would by its style commend itself, or at least not be offensive, to men who pride themselves on their attainments in literature. I now hope that this tract will meet the case, and that it will come in well as one of our series. The first part of it is founded upon an able short paper on the Deity, by a Jesuit, more than a hundred years ago. I have revised it, and added a connected epitome of Christianity. I send you a copy per ship.

Distributing Books.

November 11.—Day before yesterday being Saturday, left home in the mission boat for my regular monthly visit to Oo-kah-jak. Preached in the chapel sometime after dark, and after conversation and prayer with a few who had come in to pay their respects, had a quiet night's rest in our comfortable lodging rooms there. Lord's-day morning fourteen of the children of the school were present. After morning service, I got two of the young men of the place to accompany me to Se-san-leen-dong, a busy market town six leagues from Oo-kah-jak. Each of us took an arm full of books, and after an hour's walk, we reached the place. There is but one principal street, and this runs straight through the town. All along this street we distributed our books, and returning, halted now and then, and spoke a few words to the crowd, and finally entered the Chung wong or Town Temple.

Preaching in the Town Temple.

Here quite a dense crowd assembled, and they gave me close attention while I spoke, standing within a few steps of the huge idols, of the duty of all men to pray to the true God, and believe in his son Yay soo, (Jesus,) and the uselessness, folly and wickedness, of bowing to idols. In the crowd one man called out, saying, he was a believer in my doctrines. I asked him what he meant; whereupon, he held up a string of beads, with a small metal crucifix attached, saying, "look here, don't you see I believe in Yay soo." He placed the beads and crucifix in my hand, and holding them up, I delivered a short, pointed, and somewhat sarcastic address, on the subject of Popery. The man lost countenance, begged me to return him his beads, which of course I did, and he slunk away, not showing himself again.

I had my eye water along, and administered it to quite a number, who I am sure will find much relief. At Se-san-leen-dong, there are an unusually large number of persons who can read. Returning, made a pleasant call upon Sen Seen Sang.

Illness at Ooo-kah-jak.

At 3 in the afternoon, held service at Ooo-kah-jak, and also at night. After night service, I left for home, in order to avail myself of the tide, but the wind becoming high during the night, the boat had to be halted for a time, and I did not reach home until nearly this morning. Ooo-kah-jak continues to afford us hope and encouragement, but it requires more attention, which it can have when our reinforcement arrives. There are there at present, several distressing cases of illness.

Progress of Translation Committee.

November 12.—On Translation Committee as usual, from ten A. M. to half-past two P. M. We are now in 31st chapter of Exodus.

CANTON MISSION.

Letter from Brother Roberts.

Canton, Oct. 27, 1850.

Dear brother,—Our daily work is so regularly uniform, that any thing like a daily journal would become insipid. We have public preaching at the Wettung chapel regularly every day in the week at 12 o'clock, and twice on Sundays. Also twice in the week at the Lein heng ki chapel—on Tuesdays and Thursdays in the afternoon, and twice on Sundays there, too. These have gone on almost like clock work for about two months now. How long they will continue, I know not. I notice a few individuals, who begin to attend regularly almost every day; and I hope the word will in due time take effect, if we faint not. But O, for refreshing seasons from the presence of the Lord, when the Spirit may breathe upon these dry bones, that they may live! It might not, however, be amiss to note every advancement in our work, however small. I will, therefore, copy out the journal of last Friday.

Uet-tung Chapel.

Oct. 25.—We have had preaching here to-day as usual. Yong Seen Sang commenced the services from John ii: 40-45, on the resurrection of Lazarus; and Chow Seen Sang followed him with a regularly prepared discourse, on the ability of Jesus to raise the dead, and brought forward, as evidence, the other instances in which he raised the dead.

Female Meeting.

We commenced our female meetings this afternoon at the residence of Chow Seen Sang. Not having any female missionaries in attendance—the ladies being absent at Hong Kong—there were only three grown women and six or eight children there. But this being the number among whom the Saviour promised to meet, we commenced the meeting by Chow Seen Sang and myself praying with and preaching to them; and then we dispersed, appointing next Friday

afternoon for our next meeting. I hope the ladies—*aisté* Harriet A. Baker and Mrs. Roberts—will be here by that time. May the Lord attend his own word in making it the power of God unto salvation to these females. We purpose, Providence permitting, establishing three preaching appointments per week, especially for females.

Uet-tung Chapel.

Oct. 27.—Prayer meeting here this morning as usual on Lord's days. At the usual hour for preaching, uncommonly few persons had come in, and hence I betook me to my plan of securing congregations here by sounding the gong. Through that means we soon had in near a hundred hearers, to whom Yong Seen Sang preached from John vii: 46—“*Never man spake like this man.*” Lye Seen Sang followed him on the fourth commandment, to keep the Sabbath; and then on the resurrection of Jesus, from the 16th chapter of Mark. I think of always having one of the assistants to preach on the resurrection of Christ every Sunday all the time. This fact is so important to be understood and believed, that a pagan people like these ought to have it often set before them. I closed the meeting with a kind of preaching exhortation, and then had a little tract distributed, containing the ten commandments and other good reading.

New Testament.

Having just got a supply of the New Testament entire, I commenced distributing to-day, by allowing a few specially selected persons to come into my private room, where I take down their names and surnames, places of residence, where they live, whether in Canton or how far off; and also give them some special instruction as to the value of the scriptures. By this means I start out the blessed book with some prospect of usefulness. I become acquainted with the names and residences of more natives, and may enlarge that acquaintance, and shall be able to prevent the same person from unneces-

sarily getting duplicates. I hope this plan of distribution will do good without wasting funds. These Testaments in Chinese, well printed and ready for distribution, entire copies, only cost 7 cents each. Is not this very cheap? Does the Bible Society send out any Testaments so cheap as this? What Christian would not contribute this amount to give a New Testament to a poor pagan in his own language, that he might read of the blessed Saviour, believe and be saved?

Afternoon Service.

Again, at 2 o'clock, we sounded the gong, and about 50 persons came in and listened tolerably attentive to Chow Seen Sang preaching to them from the same text as Yong in the morning—“*never man spake like this man*”—and I closed again with an exhortation to repent and turn immediately. The preaching of the native assistants wants *point* and *power*, and generally needs some person to follow them to make the requisite personal and practical application to the hearers. But the instruction which they communicate, is perhaps laying a solid foundation on which to build practical application with the greater success.

Death of Dr. Judson.

Attended English preaching this evening at Dr. Parker's. Brother Dean has returned from Siam, where he has been gone ever since last February. The mournful intelligence reached me to-day of brother Judson's death. What a solemn thing to die! But how pleasing to the missionary to meet those heathen in paradise, whom his own instrumentality has sent before him! I should think nothing but the sight of Jesus, who died for us, could exceed this joy.

Mrs. Roberts.

A few extracts from a note just received from Mrs. Roberts at Hong Kong, might not be uninteresting to some of your readers:—

“Oct. 24, 1850.—I need not say with how much pleasure I received your note,

since you must be aware of my anxiety and loneliness when absent from you. You say that for my rapid recovery I should give glory to God. I think that in this I can heartily concur; for certainly I have felt that none have greater reason for thankfulness than myself. And believe me, I never more ardently desired to devote myself to his service than now. I am delighted to know that you are getting on so well, and that amid all your arduous duties your health continues good; surely for this, too, we have great reason to be thankful. And I do earnestly hope that when I return, I shall be able in some measure to assist and relieve you. Could I do this, I should be happier far than in any other position in life. Could you see what rapid improvement I have made in point of health, you would be surprised. They all tell me that I look better than they have ever seen me, and indeed I scarcely recognize myself. The wan and pallid face is exchanged for one well filled out, and the complexion is of quite a different hue. The family have been very kind to me, and a number of persons have been to see me; among whom, I might name Dr. Hobson and lady, Dr. Legg and lady, Mrs. Bush, the consul's lady, and a number of others. Your friend, the editor of "The Friend of China," also paid his respects; and I was really very much pleased with him, for besides being very agreeable, he seemed very much interested in you and your success, and this of course enhanced his value in my eyes.

"But I had forgotten to announce an important event, or what seems to be regarded as such by all here, namely: the arrival of Mr. Dean from Siam. Surely if he has any remaining spark of vanity, it must be enkindled on perceiving the enthusiastic regard shown for him. I dined yesterday at Mr. Coals, and passed a most pleasant day indeed; for besides being agreeable, I found them most sensible and pious people, showing in their conversation and conduct that their hearts

were evidently in the work which they have undertaken. Mrs. Coal has a beautiful little Chinese girl, which she has adopted; and really she would be esteemed a perfect prodigy in our country, for it is rarely that one sees a child only five or six years of age read or sew better, or show in its conduct a greater sense of propriety, than she does."

Yours, I. J. ROBERTS.

Recent Intelligence.

Letters have been received from our missionaries at Shanghai, to as late a date as November 13. Brother Shuck says: "Brother Yates has gone for a month to Ningpo, and, I trust, he may be much benefited. Our operations are about as usual. Last Saturday I had to be in the country, and Mr. Taylor, of the Methodist mission, preached for us during the day and night in the city, aiding brother Percy. The three schools continue. We hope soon to put the four gospels to press, and the whole New Testament we shall gradually print book for book. It was a matter of joy to me to receive brother Thomas' last letter, informing us of *three* colleagues for Shanghai—just the number I wish. We require *six* men to carry on this mission, and even with six we shall have more work on our hands than we can do, for our work in the country makes great demands upon us."

Brother Roberts' letter on another page, furnishes the latest intelligence from Canton.

The letters of brethren Cheeseman and Murray are unusually interesting, and afford cheering evidence of the Divine blessing on the labors of our missionaries.

Meeting of the Convention.

The approaching meeting of the Southern Baptist Convention, to be held in the city of Nashville, on the second Friday in May, will be a convocation of more than ordinary interest. Already are there indications that a large number of

delegates will be in attendance. Many important subjects will engage the attention of the Convention—some, probably, about which a diversity of opinion exists; and it is extremely desirable, that all portions of our entire southern denomination should be fully represented.

We call the attention of our brethren thus early to this subject, that those who have not acted, may adopt measures to secure the attendance of delegates from their respective churches, Associations and societies.

The Journal.

The Board contemplate making some valuable improvements in the next volume of the Journal, which it is hoped will secure a more extensive circulation, and accomplish more fully the design of its publication.

Brother Bowen.

In reply to the frequent inquiries respecting this brother, we state, that no more recent intelligence than has been published in the Journal, has been received, nor do we expect soon to hear from him, the means of communication being such as to forbid the hope of learning, perhaps for months, the extent of his explorations in the interior of Africa.

We would suggest to our brethren, however, that they may invoke for our beloved brother, in his benevolent and hazardous enterprise, the blessing and protection of Him whose eye is ever upon his faithful servants.

It is expected that our missionary brethren Whilden, Cabaniss and Crawford, will attend the meeting of the Convention in Nashville.

Donations.

FROM JAN. 1, TO FEB. 1.

Virginia.

Jno. L. Powell, esq., of Loudoun co., 13 12

Miss Columbia F. Burdett, 50 c.; Miss Martha C. Burdett, 50 c., 1 00
 Jedediah Waldo, Taylor co., per E. J. Armstrong, 1 00
 14 12

North Carolina.

Springhill Bap. ch. and congregation, for China mission, per John Monroe, esq., 13 75
 Miss. Society at Rocky Hock ch., per R. Felton, tr., 8 00
 Col. members of Raleigh Bap. ch., per Rev. T. W. Tobey, 5 00
 26 75

South Carolina.

Rev. Thos. Mason, from Camden Bap. ch., 3 00
 Mrs. Jno. F. Maner, per Rev. J. T. Robert, 10 00
 13 00

Georgia.

New year's gift, by Dr. Wm. H. Turpin, Augusta, per J. B. Taylor, 100 00
 Bap. State Convention, per Rev. Eli Ball, agt, 198 90
 298 90

Kentucky.

Bap. For. Miss. Soc., per F. Smith, tr., 500 00

Alabama.

Bap. State Convention, per Rev. Eli Ball, agt, 300 90

Mississippi.

Col. by Rev. Wm. M. Farrar, 650 00
 "A friend," per Rev. A. McKenzie, 5 00
 655 00
 \$1794 77

BIBLE FUND.

North Carolina.

N. C. Bap. State Convention, for translating Chinese Bible, per J. J. Purify, tr., 5 00
 Springhill Bap. ch. and congregat'n, per Jno. Monroe, esq., 10 25

Board of Domestic Missions, Marion, Ala.

SEED-TIME OF CHRISTIAN BENEVOLENCE.

"He which soweth sparingly shall reap also sparingly; and he which 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. And God is able to make all grace abound toward you and ye always having all sufficiency in all things, may abound to every good work."—2 Cor. ix: 6, 7, 8.

At this season of the year, when the whole community is deeply interested in agriculture, it will not be inappropriate to call attention to the above passage, suggesting, as it does, the seed-time of a more spiritual character, i. e. that of *Christian Benevolence*. Let us consider—I. Who should sow. II. How much. III. In what soils. IV. The results which may be expected.

I. *Who should sow?* "Every man;" "Every man according as he purposeth in his heart, so let him give." Many seem to think that it belongs only to the rich to give; but, cruel as sometimes are the evils of poverty, none would be so great as to be deprived by it of the luxury of giving. To rob the poor of this prerogative would be the severest of all evils that could be inflicted on a Christian soul, created originally in the image of God, the great All-giver—created anew in the image of Christ Jesus, who, not having where to lay his head, yet went about doing good and gave to those poorer than himself.

We want, in all our systems of benevolence, something that shall embrace and enlist more fully that large class who are esteemed just able to earn their own livings. The agents of benevolent societies largely overlook this class. They go to the rich—they go to the benevolent, who *will* give and who perhaps do give as much or more than they ought; but, how many of the poor are overlooked. Agencies are necessary, indeed, in the present state of our churches. With the vast tides of wealth that are rolling into every section of our country, there needs even something on a much larger scale than our ordinary benevolent agencies, content as they are with a subscription of five or ten dollars a year. We want new channels opening for subscriptions of hundreds and of thousands of dollars, in the place of fives and tens, in order to duly cultivate the benevolence of the rich. The ideas and the expenditures of the rich man grow out in every direction much faster than that of religious benevolence. His house is enlarged, his furniture grows richer, his tastes for luxury increase, all, faster than his contributions for pious purposes.

But the failure of the church in its duty to the rich is as nothing to its failure in its duty to the poor; for these form the masses, and our agents scarcely touch them. The public collections, taken up from pew to pew, do not touch them. A piece of silver or copper is hardly missed, but just sufficient to form a palliative to conscience, as all they gather from each.

If each church would carefully appoint collectors and arrange so that every member of each family connected with the congregation should have a card, with different objects of christian benevolence set down on it, presented to him for his subscription, it would probably be the most equitable and efficient arrangement. The pastor or treasurer might keep a book, in which the results of each card should be registered.

II. *How much?* The law of Moses said a tenth. The New Testament lays down no specific sum, but the very passage before us gives a sufficient guide: "Every man as he purposeth in his heart, so let him give," "bountifully." The reason

why the purpose of the heart is so much insisted on, is, because one cent more would be no true benevolence. But, let a man follow his heart and not his head in giving. The cold and narrow calculations of dry intellectuality fetters. The first warm, gushing, unprevented impulses of the heart, on all moral and religious subjects, are usually the best.

Does any one fear, that if the subject of how much each should give were left to the dictates of his own heart alone, even of the Christian's own heart, many would easily satisfy themselves with doing far less than they ought, or now do, under the influence of so many mixed motives? Let him be assured that the easiest and most effectual cure for avarice will be found in setting the heart right. Let each pastor direct all the appliances of Christian motive to awaking a sufficient benevolence in the affections, rather than merely to obtaining the largest possible amount of money from the purse. All the enterprises of pious benevolence have originated here and produced their own funds beyond the highest expectations of their founders, so long as they have thrown themselves on the expansive benevolence of the Christian heart. So much, then, let every man be invited to give, not grudgingly, or of necessity.

But, as there are times when the most pious heart will be poised and hesitating as to duty, in such cases let Christians be encouraged to give "bountifully." "He that soweth bountifully, shall reap also bountifully." The truly pious man will ever suspect himself of being biased and act in doubtful cases according to the most enlarged and bountiful views of what he can consider right.

III. *In what soils should we sow the seed of Christian benevolence?* Obviously the most reproductive. Hence the similitude of sowing and reaping. The most judicious benevolence is like the herb and fruit trees of creation, whose seed was formed in them so as to go on and perpetuate themselves. It is an act of benevolence to help a poor man to bread, but a far greater to put that man in the way of being perpetually able to help himself. It is a great thing to turn the dying sinner from the error of his way, but how much more useful to train the youth and be the means of his conversion, who shall bear the bread of life to thousands. To establish Christian churches, which may be expected to go on and perpetuate and extend themselves to the end of time, is the most exalted of all human labors. It was what the great Apostle of the Gentiles devoted himself to with untiring energy. "So have I strived to preach Christ," he says, "not on another man's foundation."

IV. *The results which may be expected* are of two kinds, natural and special.

The natural result that may be expected from sowing the seed of divine truth is the "multiplication of the seed sown." In other words, we may expect, as a general rule, that the same Almighty power which causes the showers to fall and the sun to shine and reward the toil of the husbandman with a large increase, will also bless the labors of those who engage in spiritual husbandry, and very largely in proportion to their spiritual wisdom and energy. Those denominations which are now the most zealous in taking possession of unoccupied portions of the county in the name of Christ, will hereafter be rewarded in beholding their principles held by bodies of men numerous in proportion to their present zeal. Their opinions will be held by those who rise up on this soil.

But, beside these natural, there are certain *special* results which may be expected in this case, arising from the Omnipotence and favor of God. "God is able to make all grace abound toward you." He who multiplied the five barley loaves in his hands to supply the five thousand—he who made the water wine, can make the least spiritual exertions productive of the most unexpectedly great results. The meeting of

a few friends at breakfast to consider the distribution of Bibles, led, through the divine blessing, to the establishment of the Bible Society and the multiplication of copies of the Word of God from four to forty millions. A missionary meeting, where a little over £13 was all that could be mustered, has produced the whole missionary enterprise of modern times. A liberal effort in behalf of home missions now, may establish Baptist principles over Texas and the great West to distant ages.

From our Missionaries.

FLORIDA.

Key West—Rev. J. H. Breaker's Report.

January 1, 1851.—I regret that I cannot report more favorably. We are, however, trying to do our duty. I need at this time the assistance of some good, warm-hearted brother in the ministry to aid in conducting a protracted meeting. Will one of our good brethren "come over and help us." His sojourn with us shall be rendered pleasant and profitable. During the last quarter I have preached 38 sermons, attended 26 prayer meetings, delivered 12 addresses, made 58 religious visits.

WASHINGTON, D. C.

Rev. Stephen P. Hill's Report.

Dec'r 26, 1850.—The past quarter has been with me a season of preparation. We have succeeded so far that we expect to worship on the first Sabbath of the new year in a renewed and beautiful sanctuary, as commodious as any in the district. This has occupied a large portion of my time for the last two months. Our spiritual prospects are greatly encouraging. We have been meeting in an unoccupied Presbyterian place of worship and our congregations have been continually increasing. I expect to baptize, shortly, two promising and intelligent young men. During the last quarter I have preached 30 sermons, attended 13 prayer meetings, delivered 8 addresses, made 112 religious visits.

LOUISIANA.

New Orleans—Rev. L. Fletcher's Report.

Dec. 28, 1850.—This quarter, ending

Dec. 31, commenced while I was lying very sick. Before my strength was sufficient to sustain the effort, I commenced visiting, and this retarded my recovery several weeks, though I managed to preach once each Sabbath. The congregation has gradually increased, and we have perfect harmony among our members. We have had but one case of discipline that has arisen since my coming here. Some few are now inquiring the way of life, and the congregations are unusually attentive and solemn. During the last quarter I have preached 24 sermons, attended 14 prayer meetings, delivered 7 addresses, made 121 religious visits.

VIRGINIA.

Lewisburg—Rev. James Remley's Report.

Dec. 31, 1850.—The state of affairs in the church at Union continues at least as good as heretofore. The congregation is good and the S. School well sustained. Considerable interest is manifested by the colored people. We have had as many as 10 or 12 inquirers among them on some occasions. At our last meeting, one of them professed to have found peace, while two or three others are not far from the kingdom. A protracted meeting at Peterstown in October, which continued four days, was well attended and interesting. Three inquiry meetings were held, some professed a hope in Christ and two were baptized. Will the Board send some well qualified minister to take my place here? From \$150 to \$200 may be relied on from these two churches. A single man could be boarded, lodged and his horse taken care of, probably for \$120 per annum. There

is another church directly between these villages which pays their pastor \$75. This church would perhaps unite.

The church at Lewisburg is small but devoted. They have a substantial brick house, on which they owe \$300, but rent out school rooms which will shortly pay it off. There is also a very comfortable basement for the Sabbath school and prayer meetings. Population of Lewisburg 800, of the county 10,000. Besides those baptized, there have been three persons, who have professed conversion, not baptized.

Wheeling—Rev. N. G. Collins' Report.

I have baptized nine persons during the last quarter, eight of the number were in the country. Our congregations are quite good and there are some indications for good among us. We commence a protracted meeting next Sabbath.

I have accepted a call for a general agency for Maryland and expect to enter on my labors the first day of April. Do you know of any suitable man who could be obtained to take my place in Wheeling?

NORTH CAROLINA.

Raleigh—Rev. T. W. Tobey's Report.

Our congregations are much larger than they were in August, last, when I came. The presence of the Legislature probably contributes to this. There are now residing in this city many members of the Baptist churches, who hold their membership in churches in the country. Thus far we have had monthly additions to our members from these.

Bro. Fisher of Ky. spent 10 days with us preaching. Some members seemed revived. Three have been received for baptism. Four or five others will probably come forward to be baptized at the same time with those. Among those we hope to baptize are two daughters of our deceased bro. Meredith.

We have an interesting colored congregation. They contribute \$50 a year to

the expenses of our worship. Instances of conversion are frequent among them. Three are now waiting for baptism.

I could give away weekly two or three copies of the Bible and Testament to advantage if I had them for gratuitous distribution. We have been favored with two excellent discourses from Dr. Manly of Tuscaloosa. I have taken temporary charge of the editorial department of "The Biblical Recorder." Two white persons and three colored have been baptized during the past quarter; 12 whites have also been received by letter and ten persons have professed conversion not yet baptized.

ARKANSAS.

Rev. P. S. G. Watson's Report.

In reviewing the last year's labors, I observe several baptisms (36 during the last quarter, 34 of these being white persons;) several accessions by letter (ten during the last quarter;) many persons have professed conversion not baptized by me (15 during the past quarter;) two ministers have been ordained; one association organized; one association and camp-meeting attended; one missionary convention organized for North Arkansas; 3 meetings of the Board attended and the plan of operations laid before the people generally. Collected in behalf of the Board \$149 45. I think our churches are awakening to their duty and future missionaries will soon be supported.

I have agreed to remain in Batesville next year, where the Baptists are few, needy and poor. I think, if the Board of our State Convention can, with your assistance, maintain me here this year, we can build a small house of worship.

ALABAMA.

Bexar—Rev. W. Philips' Report.

Good Springs Station.—There is no church at this station, but the Lord has done great things for us, whereof we are

glad. Every meeting is a protracted meeting, and at each we have more or less conversions and baptisms. There is also strong opposition. Our present number is 23. We expect a church to be constituted here on the Saturday before the 4th Lord's day in January. We have begun to build a good meeting house and completed it sufficiently to hold meetings in.

Cross Roads Station.—No meeting-house, but they say, "If you will come and preach we will prepare a meeting-house, but we have no money." Fifty cheap testaments could be distributed gratuitously to advantage, and twenty-five Bibles could be distributed; one half sold, the other half given away. They should be sent by steamboat to Fulton river, care of D. Compere. I have baptized during the last quarter 9 white persons, received by letter 6, traveled 728 miles, preached 45 sermons; 3 persons have professed conversion, not baptized.

Blountsville.—*Rev. P. M. Musgrove's Report.*

In all my congregations, there are some who seem to be enquiring the way of salvation. On Christmas day I preached, and seven bowed and asked for the prayers of Christians. Though I have had no great stir in any of my congregations, I have had large and attentive audiences for this hill country, when the weather has been good.

Last Saturday, Dec'r 28, I preached the dedication sermon in our new house of worship in Blountsville, after which we constituted a church in the new house, calling it Blountsville Baptist church. On the next Sabbath, notwithstanding the coldness of the day, I preached to quite a respectable audience, explaining the nature of our church government and organization. There never has been much Baptist preaching at Blountsville. We hope our ministering brethren in passing will stop and lend us their aid.

Communications.

Of such is the kingdom of heaven.

The following touching instance of early zeal in the cause of the Redeemer, needs no comment. Yet it deserves to be put on record, that it may stimulate and refresh the piety of others, even as the Lord declared that the alabaster box of Mary should be spoken of for a memorial of her wheresoever his gospel should be preached throughout the whole world.

AUGUSTA, Jan'y 13, 1851.

Dear Bro. Holman,—You will find enclosed a check for \$13 87, the proceeds of a small gingham bag of silver change, the savings of a sweet little daughter of bro. John B. Turpin. A few weeks ago she died, and her mother handed it to me to be sent to you for the use of the Home Mission Board. Hoping this will find you well and happy,

I am truly yours,

ELI MUSTIN.

In the course of ten or twelve years, those who are now the youth will either be in the world of spirits, or they will have grown up to be active and influential young men and women, directing largely the opinions and affairs of the nation and the Church of Christ. In either case, how important that they should be trained in habits of thoughtful, systematic benevolence. If in brighter worlds they are to be employed in works of high benevolence as ministering spirits to other heirs of salvation, it is by efforts such as these that they will best be prepared for their exalted duties. If they are to remain on earth, how important that the principle of giving be fostered and cultivated, before a selfish world has rendered the heart utterly callous.

Mississippi.

The following extract is from a letter dated New Prospect, Winston Co., Miss., 6 Jan'y, 1851, from Rev. W. M. Farrar. It gives an interesting and impartial view of the state and prospects of

one of the missions of the Board in that State :

“I will here call your attention to the *Vicksburg* church. I had an interview with brother Russel on the 18th Dec’r. He seemed to think the prospects there better than they had ever been before. Some four or five are about to unite with the church by baptism, it appears, and some serious enquirers, who, if they join, will add strength. One of the principal members of the church said that, in his opinion, brother Russel was the very man for that place; that he was wielding an excellent influence. His congregations are gradually increasing. I think the Board will do well to lend to them a liberal aid.”

Missionary Meeting.

We have been happy to receive the Minutes of a Baptist Missionary meeting held at Bellview settlement, Washington Co., Mo. Three associations and eight churches were represented. Elder J. E. Welch preached the introductory sermon from Matt. xxv : 24, 25. Elder R. S. D. Caldwell was chosen moderator—A. S. Hutchins clerk. A permanent constitution was adopted, and the next meeting was appointed to convene with the Union Association, Indian Prairie, Franklin Co., Mo., on Friday before the first Sabbath in October, 1851.

The first three articles of the constitution read as follows, and state the aims of this hopeful organization:

ARTICLE 1.—This Society shall be called the Domestic Missionary Society of South-eastern Missouri, auxiliary to the Board of Domestic Missions of the Southern Baptist Convention.

ART. 2.—Its objects shall be to supply the destitute churches and neighborhoods with a preached gospel, promote the wider circulation of the sacred Scriptures, and the establishment of Sunday-schools.

ART. 3.—Any Baptist Association, church or individual, who shall contribute

to its funds, shall be entitled to one delegate, if to the amount of \$5, two delegates, and for every additional \$5, an additional delegate.

It was also

5. *Resolved*, That our secretary send a copy of our minutes to the Rev. R. Holman, Cor. Secretary of the Board of Domestic Missions South, and earnestly solicit the parent Society to send missionaries into this destitute field, and to do it speedily, before the people “perish for lack of knowledge.”

Gospel Compulsion.

The following extract is from a work recently translated from the German,—*Lisico on the Parables*, an excellent volume, full of evangelical spirit:

“Go out into the highways and hedges, and compel them to come in.”—MATT. xxii : 9.

Calvin. “He seems to allude to the nature of the gospel institution, in which the grace of God is not simply proffered to us, but along with doctrine, we have the stimulus of exhortations, in which is manifest the wonderful goodness of God, who when He sees us slumbering over the call which he has voluntarily addressed to us, eagerly plies our sloth, and not only stimulates us by exhortations, but also compels us by threats to come near to him.” *Luther. Church Pos.*, 13, 21. “This is to be understood of weak, desponding consciences, who are not disposed to go to the supper, but must be driven into it. It is not, however, an external, but an internal driving; a spiritual one, and is done after this manner: When the law is preached, and sin is opened up or exposed, so as that the man comes to the knowledge of himself; when his sins are so pressed upon his conscience, that he recognizes himself to be nothing, sees all his works to be sinful, and worthy of condemnation, and thus becomes troubled in conscience, dismayed in heart, goes out of himself for confidence and help, and never seeks any

more for consolation in himself; then he is said to be driven and compelled. Now, when this is done, thou must help him out of his depression; and the way to do that is to comfort him with the gospel, to tell him how he is let free from his sins; to say to him, "Believe in Christ, that he has delivered thee from thy sins; and so thou shalt be freed from sin." *Mel.* "It gives a sweet, delightful consolation, that God orders men to be compelled; for it intimates that He *really* seeks our salvation, and *really* wishes us to be saved; as when a father is seriously concerned about the government of his son, he not only employs cold admonitions, but also a certain severity of discipline towards him, and constrains him to do what is required." It is not meant, therefore, that people should be brought to receive the gospel by means of any violent treatment; the compulsion to be used stands in entreaties, representations, counsels, as in Luke 24: 29, Gen. 19: 3.

Prayer for Home Missions.

The following resolutions and remarks apply so directly to the cause of domestic missions and the circulation of the Journal in the Southern States, that we transfer the article to our columns. Something is evidently needed to arouse our people to the cause of domestic missions. If the brethren would pray more for this cause, they would think more, read more and contribute more. It is hoped our churches will establish some season for special prayer for this object. Read the article:

I think I never felt the importance of the Home Mission Society being sustained in its enterprise more than at this moment, and, if I am not greatly mistaken, its importance is constantly gaining a deeper and stronger hold of the convictions of our brethren and enlisting more and more their sympathy and prayers. At a ministerial conference of Hampden county and vicinity, the following resolutions were unanimously adopted:

1st. That, as pastors, we will endeavor immediately to establish and continue in the churches to which we minister, a

quarterly concert of prayer for *Home Missions*.

2d. That in connection with this, we will endeavor to promote the circulation of the Home Mission Record among the members of our congregation.

It was distinctly understood by the Conference, that the establishment of a *quarterly* instead of a monthly concert, was not to indicate the degree of importance which they attach to the object to be prayed for. It was thought to be undesirable to interfere with established meetings of this character, or greatly to increase their number. It was believed that the cause at home is generally remembered to a considerable extent in the concerts of prayer for foreign missions. Still there was an unanimous conviction that it seldom has the prominent regard in such meetings that its importance demands, and that there shall be occasions when it shall be brought distinctly before our congregations, and made the principal topic of remark and subject of prayer.

We sincerely hope that the example of our brethren in Hampden county in this movement will be followed by other similar associations. We were happy to learn, some time since, that the first church in Providence, R. I., established a quarterly prayer meeting for *home missions*. It must be, by the same divine power, given in answer to prayer, that a soul is saved from death in a Christian or in a heathen land. Seven-eighths, and perhaps nineteen-twentieths, of our countrymen are strangers to the power of regenerating grace, and, if left to die so, they must become the victims of a more fearful condemnation than the most degraded heathen. Thousands, too, are continually coming to us wrapt in the darkness of papal or heathen superstition, from countries where we are sending missionaries at a great pecuniary cost, and the expense of many severe personal sacrifices. Why should they now be forgotten and neglected? Why should not the same holy zeal and heavenly

charity which seeks out the choicest spirits, and asks for the most liberal contributions of the churches, to send to them the gospel where they once were, be fired with increased ardor to pluck these brands from the burning now that they are brought within their reach? Are not their souls of as much value now as ever, and may we not now labor and pray for their salvation with far greater hope than when they were surrounded with the darkness prevailing in their own lands? It is sometimes said by way of apology for our neglect of this class, that "now they are in a Christian land they may hear the gospel and be saved if they will." But this is equally true of every impenitent sinner in Christendom and of those to whom the most direct appeals are made every Sabbath, and for whose salvation the most earnest and unremitting efforts are made.

The fact should not be overlooked either, that the papist comes to our shores accompanied with priests and Jesuits to keep his fetters strong; that the Asiatic brings his idols with him and bows down to them in his new adopted home; and that both may live and die wedded to their fatal superstitions as well here as elsewhere, if no special efforts are made to enlighten and save them.

J. W. PARKHURST, *Agent*.

Home Missions.

Dr. Chalmers' views of the nature of domestic missions are worthy of consideration:

The first principle in my scheme is (said Dr. Chalmers) that you must take a slice of territory, small enough for a single man to oversee; and the second principle is, that you must go forth to the population inhabiting this territory, and that you must not expect them to come to you for the good things of which you are the dispenser. If you were the dispenser of physical good things, such as bread, butcher meat, and other things of the same nature, there would be no ne-

cessity for setting up the aggressive principle; the attractive principle would be sufficient to insure a demand for them; but I say that you are the dispenser of that which has no charm for man, which is morally and spiritually dead, and therefore you must go forth to him with the benefits of which you are the dispenser; and this is missionary work, at a short distance. Don't think that it is necessary that you should travel thousands of miles, or that you have immense oceans to traverse, before you can engage in a missionary work. There are wretched creatures in many parts of this town who are at as great a moral distance from the gospel, and from all its lessons, as if they had been born and lived all their days in the wilds of Tartary. Now, this is what I call a home mission, which essentially requires all which constitutes the virtue of self-denial in the missionary work.

Bible Burning.

Another demonstration of Roman Catholic hostility to the Bible was made recently in Iowa city, Johnston co., Iowa. Rev. Mr. Bushnell, a Methodist minister in the employ of the American Bible Society, while supplying the destitute families of the country, furnished several Roman Catholic families with the Bible. When this fact was known to the priest, B. M. Poyet, he immediately denounced Mr. Bushnell publicly and directed those families who had received these Bibles to destroy them, which order was executed by burning. The priest declared that he had no more regard for the Bible (referring to the English translation) than he had for the Koran.

The *spirit* of Popery is, as we have often had occasion to remark, unchanged. Had they the temporal power, they would at once destroy every Bible and religious book, demolish every church and Protestant school in the land, and drive every Christian from the country or seal his faith at the martyr's stake.

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**THE HEATHEN WITHOUT THE GOSPEL CANNOT
BE SAVED.**

We had the pleasure of listening to the Annual Address, before the Female Missionary Society of the Second Baptist Church, of this city, delivered by Rev. Dr. HOWELL, on the 1st of March. The proposition, **THE HEATHEN WITHOUT THE GOSPEL CANNOT BE SAVED**, formed the subject of the discourse. We have obtained the permission of the author to lay before our readers the following extracts. We commend them to the careful perusal of all. Upon the points here discussed, there exists, even in the minds of many professed friends of foreign missions, a degree of skepticism which an intelligent and candid examination of the word of God would effectually dispel.

There is one way of salvation. No other exists. You gain eternal life by faith in Christ, through the gospel. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." To this solemn declaration, what shall we say? It is a startling announcement. Is it true? Can it be true? Will all those, in whatever land, who do not believe in Christ, be lost? Messiah himself answers: "He that believeth not shall be damned;" and he commands us to declare this to "*every creature.*" It is true of all men. But the heathen world are without any knowledge of him. They of course cannot believe. Are they all lost? David responds: "The wicked shall be turned into hell, with all the nations that forget God." What? "All the wicked?" "the nations that forget God," those without the gospel of Christ, the heathen, *all* lost! Many find it difficult to believe that under the government of an infinitely gracious Jehovah, a result so appalling can be possible. "The nations that forget God," known as the heathen, make up at this moment, more than two-thirds of the population of the round earth. Will they all, with all unbelievers among ourselves, be lost? *All* lost? Can none of them be saved? All destroyed but the very few who, believing in Christ, are regenerated by the Holy Spirit!—Who can contemplate a result so fearful without a thrill of horror! The benevolent heart shrinks back from it, and begins to cast about for some reasons upon which to found the hope that it may not be so. It is incredible, exclaim many of our friends; these innumerable millions cannot *all* be lost! But upon what principle, I ask, can they be saved? How is their destruction to be averted? These questions must be boldly met; and in view of scripture and reason, they must be passionately answered.

Three arguments are advanced in proof that some at least of the heathen will be saved. We will examine them consecutively and calmly.

I. The profound ignorance of the heathen is regarded, in the first place, as a sufficient reason for their salvation.

These unhappy millions, our friends remind us, are without the slightest knowledge of the gospel. The name of Christ they never heard. Not a ray of light

from the throne of God has ever penetrated their minds. And shall they all, the inquiry is urged, be condemned, and suffer the miseries of eternal wo for not believing and obeying the gospel, of the very existence of which they never had even the slightest intimation? It cannot be. We never can believe it—we never will believe it.

This argument is specious. It bears strongly the lineaments at least of benevolence. Is it reliable? Let us subject it to a proper examination. It assumes that all those who are *perfectly ignorant of Christ*, and the whole subject of the religion of Christ, will not be *lost*, but because of this perfect ignorance, *will be saved*. Is not this the argument? Most certainly. This, then, being assumed as a primary principle, there are several facts which it necessarily involves, and which I proceed to state.

If a man die in this perfect ignorance, he will be saved. This is the primary principle, the ground assumed. But if at any time these perfectly ignorant persons should hear the gospel, and understand its claims, and then, being somewhat enlightened, do not, *before they die*, repent and believe in Christ, they will certainly be lost. This is undoubtedly true. The gospel so teaches, and it is conceded by all. Enlightened sinners any where must repent and believe in Christ, in order to be pardoned and saved. And further, it irresistibly follows, that if the whole world had been left in the same perfect ignorance of God, and of Christ, and of the gospel, the whole world for the same reason—upon the supposition that all who know nothing whatever of Messiah cannot be lost—assuredly would have been saved. We will now suppose that *the whole world* is perfectly ignorant of all that pertains to Christ and his religion. Perfect ignorance saves those who are under its power. In this case all the world would be saved. They would all be saved because they would all be perfectly ignorant concerning the whole subject of salvation. None would be lost but those who are enlightened. Consequently, all who are lost are damned, because *after* hearing and being enlightened by the gospel, they do not *then* repent and believe in our Lord Jesus Christ.

These deductions, so far as I can perceive, taking the premises as true, are logical and conclusive. They are, I suppose, readily and fully admitted. But if they *are* true, they throw us into an inextricable dilemma. Four results arise inevitably; they cannot be resisted; and each of them is a palpable absurdity? I proceed to lay them before you.

1. The gospel has been the occasion, not to say the positive cause, of the damnation of hundreds of millions of souls! If all who are now lost had been kept in perfect ignorance of Christ, they would certainly have been saved. But they were not kept in perfect ignorance. They heard the gospel. They did not then repent and believe. For that reason, they are forever damned. Start not, dear brethren, it is even so. The gospel, therefore, (I speak it with reverence,) has done more harm to the world than any other calamity with which it has ever been visited.—The gospel, according to this doctrine, is a greater curse than even sin itself, since sin would not have condemned the soul if it could only have been kept in perfect ignorance of the gospel.

2. If it be true that all those who are perfectly ignorant of the gospel will for that reason be saved, then it follows that if we desire to secure the salvation of all men, we ought, as the most certain means of accomplishing our purpose, to *disobey* that command of Jesus Christ, which requires us “to preach the gospel to every creature.” Every man of the heathen world whom we enlighten, if he does not then repent and believe, will be lost. But if we had let them all alone, and permitted them to remain in perfect ignorance, they would all have been saved. If we

obey Christ, *some*, as we trust, will be saved, and many, we fear, will neglect the gospel and be lost. But if we disobey Christ, and keep all men in perfect ignorance, all men will be saved. Can we, then, consider the plan of the Redeemer, which requires that *instruction* be given, a benevolent one? Surely not. Let us not give the gospel to the nations. It is this which curses and destroys them. The most benevolent thing we can do is, to burn our Bibles immediately, stop all our ministers forthwith, hasten to extinguish the light of the gospel, and banish as soon as possible from the earth, every vestige of the knowledge of Christ. Then *all* men will be saved.

3. If these premises be correct, another conclusion is inevitable: *there are two ways of salvation*. Some are saved by the *knowledge* of God. This we all believe. And some are saved by the *ignorance* of God. This our friends believe, who maintain the doctrine we are now combating. Are there not, therefore, *two* ways of being saved? The knowledge of God, and the ignorance of God, are in their results the same. One is equally as beneficial, and consequently as desirable, as the other, since they both alike secure the salvation of the soul. Could you to-day draw aside the curtain that hides from your view the throne of God, and inquire of the glorified spirits there how they obtained their thrones and crowns, one part of them would answer, By the grace of God, through Jesus Christ, whose merits and righteousness we received by faith; but the other part would tell you, that theirs they obtained by perfect ignorance.

And further, as there are two ways of salvation, so also there are *two Saviours*!—One is Jesus Christ our Lord; the other is perfect ignorance. Some are saved by one, and some are saved by the other; some by Christ, and some by perfect ignorance. Perfect ignorance is, therefore, equal in its cleansing efficacy and saving power to the righteousness and merits of our Lord Jesus Christ.

4. If it be admitted that all the heathen are not lost, but saved, in consideration of their entire ignorance of God and of religion, then it must follow that the scriptures lead us into great and fearful errors. Peter, when filled with the Holy Ghost, said to the Jewish council, in our text, "The stone [Christ] which was set at nought by you builders, is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." But if the doctrine we are controverting be correct, then it must be conceded that this declaration of an inspired apostle is not true. There is, *apart from Christ*, another way of salvation, and another Saviour. *Perfect ignorance* is an equally safe way, and an equally potent deliverer. Paul was also wholly at fault. To the Romans he said, (Rom. ii: 11-12,) "There is no respect of persons with God; for as many as have sinned without law, shall *perish* without law." But no, those who are without law, are not to perish at all. They are to be *saved* by their ignorance. David affirmed, that "The wicked shall be turned into hell, with all the nations that forget God." But he was mistaken. The "nations that forget God" are to be *saved*, and *for the very reason* that they do "forget God."

We have now sufficiently seen the utter absurdity of the notion, that men can be saved in consideration of their *ignorance of Christ*. What, then, is the conclusion? You *must* believe on this subject one of two things: either that all the heathen who do not hear, approve and embrace the gospel, are lost forever, or else that the gospel is the cause of the damnation of multiplied millions; that the commands of Christ are cruel and ought to be disobeyed; that the most benevolent thing we can do is to destroy our Bibles and fill the world with ignorance; that there are two ways of salvation and two saviours; that perfect ignorance is as beneficial in its results as the religion of Christ; and that the word of God is not true. All these

absurdities, I say, you *must* believe, or else you *must* believe that, unless saved by the knowledge and belief of the gospel of Christ, all the heathen will be lost.

II. A second reason for the salvation of the heathen is offered. We are told that they have their own religion, in the forms of which they serve God according to the best of their knowledge and ability; that in this worship they are perfectly sincere; and consequently, although they know nothing of revelation or of Christ, their worship is accepted of God, and they are finally saved. Honest sincerity, it is alledged, is the principal thing. Would it not, we are asked, be indeed a hard case, if, after all their toils, self-denials and sufferings, they must be lost? They do all they know how to do; the very best they can; and shall they not be accepted? God will accept and save them.

If this proposition be worthy of confidence, a close scrutiny will not overthrow it. Let us test its powers by the application of truth.

Have the heathen indeed their own religion, in the forms of which they serve God according to the best of their knowledge and ability? And what are the forms of that worship? Transport yourselves if you can, to the plains of India. See, that is the ponderous car of Juggernaut! The frenzied multitude drag it forward, and its deluded votaries as it progresses, are, some enacting the most revolting scenes of pollution upon its platforms, and others casting themselves beneath its wheels, where they meet an instant death. The fiendish enactments of these scenes assimilate to hell itself. That is their religion, made up of pollution, and cruelty, and death. Turn to the islands of Australia. What sacrifice is that which is carried along? It is a dead man, just murdered for the purpose; possibly a woman; struck down, and the bleeding body offered to an idol god. The father, the mother, the child, is cruelly dragged from the family circle, horribly murdered, and laid upon their altars as a rich offering for sin. On the banks of the Ganges stands an Eastern woman. In her arms she embraces a beautiful babe. It smiles as it gazes upon her face. Her heart feels all a mother's tenderness. But dark superstition reigns in her soul. This loved little one must be sacrificed. Convulsively she tears it from her bosom and dashes it into the jaws of the lurking crocodile! Its blood stains the eddying current. It is gone! In another direction, what do you see? You behold the helpless widow bound upon the funeral pile of her dead husband. There she is consumed, burned alive, and by the hands of her own children! See the unbridled licentiousness of the priests and the people! And all committed in the name of *religion*! So it is now in heathen lands—so it has ever been. The very forms of their religion are immeasurably revolting, since they are made up of murder, cruelty and debauchery. Can this be acceptable to a God of infinite purity? This is serving God according to the best of their knowledge and ability, and on account of which such heathen are to be saved!

But is it indeed *God* that they worship? Do they not rather worship stocks, and stones, animals, devils, and inanimate things? To these they offer impure orgies and rites, whose cruel and unholy forms are infinitely offensive. No, they do not worship God. Let it be conceded that in all this they are sincere, and what then? Does sincerity make it right or even innocent? Does it render the revolting and cruel scenes thus enacted, acceptable and pleasing to God? In the first place, there is little about it that deserves the name of sincerity; and in the second place, were it otherwise, God never accepts sincerity in the place of truth and righteousness. Were not the Canaanites sincere, when they *burned alive* their sons and daughters in sacrifice to idols? And yet for these and similar crimes, committed under the name of worship, God commanded these very nations to be exterminated from the face of the earth; which command was executed by the people of Israel, under the guid-

ance of Moses and Joshua. What does this teach us? But the grand objections to the hypothesis that the heathen are saved by their own religion, since they do the best they can, are, that the conclusion contradicts the divine word, makes idolatry as good as the gospel, and represents God as the patron and rewarder of cruelty, debauchery and murder. No, upon this ground the heathen never can be saved. Sincerity, however important in itself, cannot change the moral character of things. The worship of idols is not the worship of God. Nor can impurity, murder and debauchery, ever be regarded with favor, or elicit the rewards of the Most High. This argument for the salvation of the heathen without the gospel, fails, therefore, as you now see, as completely as does that which proposes to save them on account of their ignorance, because it supposes heathenism to be entirely different from what it really is; because it makes sincerity a substitute for truth and holiness; because it misrepresents the government of God; and because it falsifies the word of God. Without the gospel, therefore, the heathen must, for any thing we have yet seen, be all lost forever.

III. A third argument for the salvation of the heathen, is based upon the same principles by which infants are saved. Infants, we are reminded, do not hear or believe the gospel. If *they* are saved, why may not heathen, who are but infants morally speaking, be saved in the same way, and upon the same grounds? Infants are saved by the grace of God without the gospel; so heathen are saved by the grace of God without the gospel.

This argument is defective, and therefore inconclusive, for two reasons. It assumes that infants are saved without Christ, which is not true; and that the cases of infants and heathen are parallel, which is also not true.

All infants, of whatever nation, who die in childhood, or before they reach the period of responsibility—so the word of God teaches us, and idiots are embraced in the same class with them—are saved, not *without* Christ, but by the *merits* and *righteousness* of the Redeemer. Their mental faculties never were developed. The light of intelligence they never possessed. The period of probation given to others, was withheld from them. This proposition, therefore, need not before an intelligent audience, be elaborated. You all believe that infants, whether they be of Christian or heathen parents, are saved by the grace of God, in Jesus Christ our Lord.

Are the cases of infants and of heathen parallel? In proof of this position, Paul himself shall speak—Rom. i: 20-32—“The invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they [the heathen] are without excuse. Because that when they knew God, they glorified him not as God, neither are thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God gave *them* up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies among themselves, *who* changed the truth of God into a lie, and worshiped and served the creature more than the Creator. For this cause God gave them up unto vile affections. And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, im-

placable, unmerciful; who knowing the judgment of God that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Such is an inspired description of heathenism as it existed two thousand years ago, and we are assured by those who know, that it is a most faithful picture of the heathenism of the present hour, in all lands. And these are the people who, as our friends would persuade us, are morally children, and as such are to be saved! No, it cannot be. There is no similarity between their circumstances or character. Do not, I pray you, be deceived on this subject. The whole assumption is an absurdity. It is preposterous.

It is impossible, my brethren, that any man can be saved, whether in heathen or Christian lands, without faith in our Lord Jesus Christ, which always involves a knowledge of the gospel, for several reasons.

1. Without the regeneration of the Holy Spirit, man is incapable of happiness.

All men are by nature depraved. They love sin. From sinful things they derive all their happiness. But heaven is the enjoyment of God. God is infinitely holy. Therefore heaven is the enjoyment of infinite holiness. But holiness gives to the unregenerate no happiness. He is incapable of deriving happiness from such a source. Therefore he is incapable of the happiness of heaven. There is no heaven for the unholy. But there is no holiness (I speak of adults of sane mind) without faith, and faith without a knowledge of the gospel is impossible. Well did our Lord Jesus Christ say of all men, "Ye must be born again. Except a man be born again—born of the Spirit—he cannot see the kingdom of God." And besides this, can any thing unholy enter into heaven? Unholiness, to say the least of it, is the very nature, if Paul is to be believed, of all heathendom. The words of Jehovah himself are decisive on this subject—Rev. *xxi*: 27—"There shall in no wise enter into it [heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." The heathen, therefore, cannot dwell in the heaven of the Bible. They are *without* that city of celestial glory.

2. If men can be saved without Christ, who is made known only in the gospel, why should he have suffered and died upon the cross! This was a useless waste of suffering and of love.

3. Why is it made the duty of Christians to disseminate the gospel—to make known its truths to "every creature?" The toil, the danger, the expense, the sacrifices attendant upon this work, are to no purpose. They are worse than useless.

4. Why did the apostles sacrifice all that was dear to them upon earth, and at last lay down their lives, to preach the gospel to the heathen? And why do they tell us that without "repentance towards God and faith towards our Lord Jesus Christ," no man can be saved? Can men, after all, be saved without the gospel? No, never. "There is none other name under heaven given among men, whereby we must be saved."

We have now seen, after a mature and careful consideration of the subject, that the heathen without the gospel cannot be saved. They are all inevitably lost. The arguments against this conclusion, drawn from their perfect ignorance of Christ, and of all that pertains to the gospel; from the sincerity of the worship they offer to their idols; and from their supposed exemption on the same ground with children, from moral accountability, we have shown to be absurd, contradictory and unreasonable. And we have shown that the everlasting destruction of all such is inevitable, in the very nature of things, and from the express declarations of the infallible word of God. Unwilling, therefore, dear brethren, as we all may be to give our assent to the conclusion, we are obliged to believe that none are saved but by faith in the Son of God; that "all the nations that forget God," the heathen every where, with "the wicked" among ourselves, "shall be turned into hell."—They are lost, irrevocably, and forever lost!

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

Visit to Chain Swo.

Friday, Oct. 11.—Mrs. S. and myself left home to-day in the mission boat on a missionary visit to the city of *Chain swo*, and with the design of spending the Sabbath at *Oo kah jak*, and returning home on Monday. We had a number of opportunities of depositing books in the boats passing to and fro on the canal.—We reached *Poh chak* about 5 P. M., and while passing under the well turned arched bridge of the town, the water being high and the tide strong, the boat was swept to one side and the frame work erected over the after part of the boat for the protection of the boatmen from the weather, striking the arch of the bridge, the whole frame came down with a crash, the noise of which soon brought a crowd of people to see what was the matter. This incident, together with the fact of a foreign lady being in the boat, was quite an event in the eyes of the natives. Our damage, including new poles for the frame and the wages of workmen, amounted to thirty-five cents.

People Friendly.

The people were friendly all along the canal, as we continued our journey, and received many books. Just after dark, we moved to the bank to allow the boatmen to take their evening meal, after which we continued on our journey.—Standing on the deck of the boat, we noticed here and there a lighted lantern suspended high in the air. Upon enquiry, we found that these lanterns were the signals of cotton merchants, who were ready to purchase for cash the cotton which the peasants had picked from their fields during the day. This is now the height of the cotton picking season. No

frost is expected until November. The late storm has done much damage to the cotton in all this region, we find.

Oct. 12.—Before day light this morning, we found ourselves moored at the west gate of the city of Chain swo, and we perceived through the windows that our boat was an object of attraction to the passing natives.

Missionary Labors.

After breakfast and worship, I left Mrs. S. in the boat and sallied forth to make observation. I went into the city through the West gate, and soon found myself in the Ching wong meaw, or city temple, surrounded by quite a number of people, all manifesting friendliness and good will. I gave them a short discourse, distributed a few books, and returned to the boat. I then loaded two of my attendants, including one of the boatmen, with books, and Mrs. S. taking my arm, we entered within the walls and walked entirely across the city through the most crowded streets, until we reached the east gate. From the east gate, we proceeded along the top of the wall toward the south gate, and came to a handsome *Kwei sing kok*, or literary pagoda, in excellent repair. Reaching the south gate, we proceeded to the city temple. Here an immense concourse were gathered. They were truly respectful, and bringing out a bench, invited us to be seated. Mrs. S. took a seat, while I stood up and preached Christ to the large assembly. The dialect I found to be just about the same as at Shanghai. They gave me good attention, and evidently understood me. Indeed, several exclaimed, "Why, he uses the same kind of *woder* (speech) that we do!" When I quoted a sentence or two from one of their classics, one man called out, "Why, his *doctrines*, too, are just like ours!" I soon undeceived them on this point. Many questions were asked, and

much friendliness evinced, although I spared not the 20 or 30 huge idols by which I was surrounded. Being wearied with walking and talking, and distributing the remainder of our large supply of books, we returned to the boat, praying sincerely that God would condescend to bless our feeble endeavors to spread a knowledge of his glorious name among this great people. We caught but a few minutes rest at the boat, for soon a large crowd was assembled on the bank, and when I had talked to them, and given them books, and they had retired, others immediately filled their places, to whom I would speak to give books. I had my eye lotion along, and afforded relief to many afflicted with inflamed eyes, and who expressed much thankfulness. Many timid females came forward and allowed me to apply the lotion to their eyes. A kind word from Mrs. S. seemed to act like a charm upon them.

Good Missionary Position.

At noon we left for Oo kah jak. I was favorably impressed with the quiet and respectful demeanor of the Chain swo people. The walls of the city are about two miles in circumference, built of very large bricks, and have an ancient appearance. All the battlements on the walls and bastions have either fallen or have been taken off. The population within and without the walls may be about twenty thousand; the shops and stores seem well supplied, and quite a considerable amount of local trade appears to be carried on. It is a noble missionary position, and sincerely do I hope that the time is not far off when *Chain swo* will be permanently connected with our mission, either as an outstation, or as the residence of two missionary families connected with the Southern Baptist Convention. First of all, however, we require six men for Shanghai city.

Visit to Oo Kah Jak.

Oct. 13, Lord's day.—We reached *Oo kah jak* about sunset last afternoon, in

good time to have our bed and baggage moved from the boat into the comfortable rooms of the *Hok dong*. We still had some books left to supply the passing boats on the canals. In the forenoon held catechetical service, a goodly number, besides 14 pupils, being present. In the afternoon held another public service.—We noticed four families, who, upon close observation as far as I could see, did not break the Sabbath by working. Lok Seen Sang says, there are seven families who keep from work on the Sabbath. Mrs. S. also had religious interviews with the women and children.—Lok Seen Sang is still a candidate for baptism, and continues to be an encouraging case. Upon closely questioning him, he says he is in the habit of private prayer twice a day. All *Chinese*, however, advance slowly in *religious* matters.

Sen Seen Sang.

In the afternoon, I left Mrs. S. at Oo kah jak and visited Sen Seen Sang. I found the old man somewhat indisposed, but in good spirits, and had a pleasant Christian interview with him. A number of persons having gathered in his hall, he took a copy of the ten commandments, a roll of which I had in my hand, and read them all over aloud, and then took them up, one by one, of his own accord, and gave a good explanation of each, the people all listening attentively. In his adherence to the doctrines of Christ, he says he is decided. He said he wished to teach some of his people to believe, that they might be baptized with him, but remarked that he feared he himself was now too old to go into the water to be baptized. He seemed really impressed, when I replied that if he loved Yay soo (Jesus,) he must obey his commands. On parting, he begged me to present his compliments to my wife—to assure her that had he known in the morning that she was at Oo kah jak, he would have gone over and seen her, but now it was too near night for him to go. I requested Lok Seen Sang to go over

and visit the old man, and have a Christian conference together.

At night preached again in the Hok dong, quite an encouraging congregation being present, who gave excellent attention. If we continue patiently, faithfully and prayerfully to keep up our efforts at this out station, the Master will cause encouraging results ere long to be seen.

Having to take advantage of the tide, we set out on our return about ten o'clock at night.

Oct. 14.—At six o'clock this morning we reached home, finding the children well and all things in proper order. Attended Translation Committee from ten to half past two. We are now in the 13th chapter of Exodus.

Letter from Brother M. T. Yates.

Shanghai, October 10, 1850.

Health of Missionaries.

Dear bro. Taylor,—Although I have nothing of special interest to communicate to you, yet as we have entered upon another quarter, I feel it my duty to write a line. We have now passed the summer, and thanks to a kind Providence, all the missionaries of the station have passed this critical season without any very serious illness. A few missionaries are suffering from a partial loss of health, but as the weather is now quite cool, all will soon be right, we hope. I have been among the invalids—have suffered somewhat from chill and fever, followed by debility—have not been confined to my couch more than a day or two at a time. In addition to this, is the slightly diseased state of my eyes, caused (Dr. Lockhart says) by a little irritation on my brain. It is, however, so slight as to cause me no great inconvenience.—Dr. Lockhart has ordered a month of entire cessation from labor; and in order to secure perfect rest, has directed me to spend the time at Ningpo and the adjacent islands in Chuoan, Poo too, &c.—The brethren of my own mission have advised me to follow Dr. L's advice. I

shall, therefore, take passage by the first opportunity for Loo-kang, (near Ningpo.) If no opportunity by sea occurs within a week, I shall go overland. The distance is about 100 miles.

The Gospel Preached.

In regard to our work at present, I can only say we continue to preach and distribute the word. Our congregations are large and attentive. Our "Lung Way Dong," (new chapel,) although large, is thronged whenever it is opened for service. We think good *must* result from our labors at this place. More than a thousand benighted heathen hear the gospel from this pulpit every week. So far as this goes, we are encouraged. As we are now well supplied with preaching places for our present force, our daily labor consists in preaching the gospel of our blessed Saviour, and circulating religious books. We need much the blessings of the Holy Spirit to strengthen our own hearts, and to make our preaching powerful to enlighten and renovate the heathen. When we look at the smallness of our number, we are ready to say, "What can we do among so many!"

My dear brethren, can you not send more laborers to this field? Ten men, all prepared to preach the gospel, might find ample room in this city for daily labor, to say nothing of the surrounding country. And I dare say, if this number of men were in the field, the churches would sustain them as easily as they do the present number. There is a mighty responsibility resting *somewhere*.

Visit to the Interior.

Last week brother and sister Percy and myself, made a visit into the interior—were gone two days and three nights—went to the hills, distant about 25 miles—passed on our way "Chippaw," a market town—at 12 o'clock, arrived at Sze-keng. This is a large town—population about 50,000. After remaining here an hour or two, having distributed a few hundred tracts, we left for the hills. These hills, (in number 12 or 15,) like

islands of the sea, lift their heads two or three hundred feet above the level of the surrounding plain. From the top of the highest one, a magnificent panorama of rice fields is spread out before the eye, dotted here and there with walled cities, large towns, hamlets and farm houses, pleasantly interspersed with clumps of trees about hamlets and farm yards; and the whole, as far as the eye can see, is intersected in every direction by beautiful canals, varying from 12, 30 to 100 feet broad. In all this plain surrounding the hills, at this season, there is nothing growing but rice; (the Spring crop consists of wheat and beans of various kinds.) There being no fences or walls to divide one farm from another, (the line of demarcation being indicated by a small ridge of earth 10 inches broad,) the whole presents an appearance of an immense rice field.

The people in this region are illiterate and poor, having suffered much from the entire loss of their rice crop last year.—The crop this year looks well.

We returned to our homes much refreshed, and I trust somewhat improved in health by our trip. To a resident of Shanghai, the sight of a hill is exhilarating.

Chapel Services.

Oct. 13, Sabbath.—Brother and sister Shuck are in the country to-day. Brother Pearcy and myself had some interesting services in the city—large and attentive congregations. In the morning brother Pearcy preached, and I followed to the same audience. I preached again in the afternoon to about 300 hearers.—When I came down from the pulpit, one man said, “he was sorry for me that I had preached myself tired, and there were but few believing hearts in the congregation, and that it was a pity to expend so much labor and argumentation for nought.” I asked him why he did not believe the gospel of Christ? “O,” he said, “the doctrines were good and he ed them—that idols were false

gods, and of course could do nothing, and why should he worship them?” Thus it is; the Chinese, almost to a man, will admit any position you take against idolatry, or in favor of the gospel. This feature in their character, presents one of the greatest obstacles to a hearty reception of the gospel message.

Letter from Brother George Pearcy.

Shanghai, Nov. 13, 1850.

A few days previous to my last visit to the country school, a cruel murder had been committed in an adjoining neighborhood. The following are some of the particulars, as communicated to me, relating thereto:—

A very dissipated and worthless son of a wealthy and respectable man of that region, informed a poor beggar, whom he came across, that a friend of his would employ him and pay him good wages if he would go with him to Shanghai. To this the beggar gladly consented. He gave the beggar a suit of good clothes to appear in before his new employer, and they two proceeded on towards the city. When they came to a retired part of the road, the man murdered the beggar, by choking him with a piece of rope, and left him, as he supposed, dead. He then proceeded to inform the constable of the neighborhood that a man had been murdered. The constable, it seems, is held in some way responsible for the good conduct of the neighborhood; if he cannot bring the guilty to justice, he has to suffer himself. Beggars often die on the highways, and no other notice is taken of them than to bury them. In this case it would appear, that the man supposed that a respectable citizen had been murdered. The constable was much alarmed, at the information of the murder—feared he could not trace it out. The murderer offered to allow the constable to have the man buried, without informing against him, if he, the constable, would pay him a large sum of money. They proceeded to the place

where the murder had been committed, when, to their astonishment the beggar had come to life. The man, trembling and pale as death, fell down on his knees before the beggar, and besought him not to inform against him, often bowing with his head to the earth. The beggar, unmoved by his entreaty, told the constable there stood his murderer. The constable immediately had the man apprehended. He was then awaiting his trial.

CANTON MISSION.

Letter from Bro. I. J. Roberts.

Canton, April 11, 1850.

Dear Bro. Taylor.—I have just had the pleasure of receiving yours of the 24th of June. I feel thankful that you wrote, and shall be gratified to have a note from you every mail, if convenient. I have written two letters to you, one by the overland mail, and one just gone by the ship "Joshua Bates," in which we came. In those, I gave you full information in general. I hope you may have got them before this arrives.

I am now doing just what you suggested, preaching every day. We have meeting in the Uet-tung chapel every day in the week, and twice on Sundays; also, on Tuesdays and Thursdays, in the afternoon, in the Tien-heng-ki chapel, and twice on Sundays. At both these places the congregations are becoming very good, and sit still and listen attentively. In these services the three native assistants, Chow Lye and Yong, render me much aid; and often some of the foreign missionaries come and preach for me, to my congregations. Indeed I have to beg the favor, every Sunday, of some one of them attending at one of my preaching places, as I cannot be at both places at the same time, or trust the management to the native assistants themselves. The attendance being good, the promise, I trust, is fair for usefulness, with the blessing of the Lord and the accompanying influence of his Holy Spirit—but without this what can we do?

Oct. 2nd.—My wife has much improved in health since I wrote the above, and it is recommended by Dr. Parker, that she and sister Harriet shall spend a month or two at Hong Kong. I have consented for them to go next Friday, 4th inst. They will go in the steamer which goes regularly three times a week. I have been going on every day, during the month of September, as I have stated above, and still have a full and crowded house every day. Yesterday we had very fine congregations at both chapels. Chow, myself, Lye and Rev. Mr. Burns preached. I hardly got fully under way before the first of September, but during that month I have had public and regular preaching at the Uet-tung chapel, thirty three times, and at the Leiu-heng-ki eight times, making forty one times I have had public preaching. At all of which I have generally attended, and preached, less or more, myself. I have had preaching performed without my attention eight times more, at the Leiu-heng-ki chapel, and also occasional services at other places.

I have distributed, I suppose, about 5,000 books and tracts, with my own hands, and half as many more by the assistants. We are waiting for the moving of the waters. All things now seem to be ready. Pray for us.

Africa.

CENTRAL AFRICAN MISSION.

Letter from Brother T. J. Bowen.

Abbeokuta, Africa, Oct. 1, 1850.

Dear bro. Taylor,—I have arrived in Yariba, but have found its condition unfavorable to my design. The nation has been dismembered by civil war, and the divided provinces are still more or less unfriendly. Besides, the people in the west have imbibed a foolish notion, that if a white man comes into a town, it will be destroyed by war, as some places were not long after the visit of the Landers.

I have been as far as Ijaka, (Lander's Chakka,) about four days ride from Bo.

hoo. At Ijale, a few miles further on, I remained seven days exchanging messages and courtesies with the king of Iketu, who finally ordered me to go back from his country. I was obliged to obey. There was war on both sides of me; and one day some people were kidnapped not far ahead of me, in the same path. Several towns were quite unwilling to give me shelter for a night; but in all places where I was received at all, the people treated me with great kindness.

My anticipations in regard to the appearance and climate of Yariba have been more than realized. The whole land is one vast expanse of hilly and undulating *prairie*, sprinkled with palms and acacias, and interspersed with groves and small forests. Grapes are abundant, and the merry mocking-bird sings as sweetly here as it does in Georgia. In some places there is great abundance of granite. The small streams are numerous, and the water pure. In general, the soil is stony and not very fertile. Yet it is extensively and skilfully cultivated by the numerous inhabitants. They are industrious, provident and cleanly.

Abbeokuta is a large city on the east bank of the small river Ogee, 80 miles north-east of Badagry. It is ten or twelve miles in circuit, and contains at least 50,000 people; some say 100,000. Here are four missionary stations—one Wesleyan and three Episcopal. The number of disciples exceeds 300, a good many of whom came from Sierra Leone. From this place the influence of truth is perceptibly spreading, chiefly by means of native traders. Both Christians and heathens tell the news wherever they go. The mass of the people still cling to their false gods, but it is evident that idolatry is losing ground. All classes of people occasionally profess their convictions that Christianity is superior. At Ihorara, near Abbeokuta, the Chief, next to the king, voluntarily told me, before men, women and children, that idolatry makes them poor, and that if I would teach him the right way, he would do it. At Aibo,

as I went to the Iketu country, a young man professed great joy at seeing me, and publicly declared that he desired to be taught, and that Shango, one of their gods, could not hear, and that Eshu could not save him. When I arrived at Ijale, the governor was so unwilling to receive me, that I was obliged to sit at the gate from sunset until 8 o'clock; but after he had heard the gospel, he appeared really to love me. One of the head men in this town, when I had preached to him as far as to the commission, said to me, "some people believe and I believe." After awhile he asked me if a man who believes must be baptized. I told him yes. When I left, he followed me some distance beyond the gate, and sent a man with me, because there was a report out that some of the Iketus intended to rob me. Thus, on every side, I meet people who know the gospel. Yariba will be a Christian land.

I am still devising means to reach the Fellatas, but in the mean time I am studying the Yariba tongue, because there is not a Fellata on earth, perhaps, who speaks English. There is a large town, nearly equal to Abbeokuta, only two days travel to the North-east of this place, to which I desire to go. But the English have repeatedly expressed a desire to go there, and the Chiefs of this city have not consented. The two cities are rivals, and this is not willing that the other should have the honor of white residents. I trust, however, that the Lord will open the way before long.—But when I reach Igbadou, I shall almost certainly be stopped again, for they will not be willing that I should go to the still larger city Aganja, one or two days journey beyond. If they insist on my stopping, I will promise that we will form a station both here and at Aganja, (Agoja,) provided men come out to join me. Aganja is the capital of Yariba, and is about two days travel this side of Illorin, the head quarters of the Fellatas. I trust that God will direct me in the right way to promote his cause.

A few remarks for the benefit of the missionaries who come out to join me.—There are frequent opportunities of sailing from Boston to Cape Coast Castle in Salem vessels. Thence you can come to Badagry in Mr. Hutton's vessel, without delay. The best time to arrive, is in July, because there is fine, cool weather for three months, between the early and latter rains. August and September are good months—October, November, May and June are rainy. Bring all needful articles for house-keeping, building, and including a whip saw to make planks. Rough carpenters can be got here on good terms—so may coopers; but we ought to have a turner. Bring half a dozen strong iron bound hogsheads to land goods in, as the surf is so bad they must always be used. They can be left in the hands of the English missionaries or traders at Badagry for future use. Do not bring dry goods or tobacco; the slave trade has ruined this market. Let every thing be packed in bales, boxes or trunks, weighing from 55 to 60 pounds each. It is very troublesome to re-pack in Badagry, which must be done if the bales, &c., are too heavy for carriers.—You can bring sugar, coffee, &c., also a portable corn mill, as freight from Badagry to Ighadou is only \$2 per 60 pounds. Every missionary should bring his wife as the English have done to this place.—It is folly for any man to think of living happily in a heathen land without female society; and it would be a needless waste of time and money to return home in a year or two to get married.

The common notion that Africa is like the valley and shadow of death, is only a notion and a very incorrect one. This is a very pleasant country, and abounds in the good things of life. Make arrangements before you leave, to have clothing, &c., &c., forwarded regularly, or when you choose to order them, from Boston to the care of Thos. Hutton, Esq., Cape Coast. We must also have funds in London, that we may order cowries as needed, for these are the currency of the

country. A few Spanish dollars are very useful. Do not be uneasy about your health. There is comparatively little danger, especially if you observe these rules, which have been found out by long experience: 1. Eat plentifully, but temperately of nutritious diet, including fresh meats, but avoiding fruits. Our mutton, fowls, &c., are excellent. 2. Avoid the sun and wet; but above all, damp beds. 3. Never suffer yourself to be suddenly cooled when heated by exertion. 4. Take plenty of bodily exercise, but do not tax the mind. 5. Wash the body all over once a week with lukewarm soap suds—this is very important. 6. Beware of the lancet and of heavy doses of calomel and other strong medicines. These are the rules which I observe, and through the mercy of God, I am stout and strong. In fact, I weigh 15 or 20 pounds more than I did at home, and have a healthier appearance.

If I am to have the unspeakable happiness of being joined by other brethren, I want to come home in two or three years at most, God willing. But if I am to labor alone, I wish to go to Illorin as soon as I learn Yariba, and before, if the way is opened. Until otherwise informed, however, I think to act always in reference to the coming of brethren to form a station at Igbadou, or Aganja, or both. I am not particularly in haste, as it is a life-time work, and I must learn Yariba before I begin Fellata.

I sometimes feel very keenly the loss of Christian society. A familiar hymn, or tune, or passage of scripture, often recalls the happy, happy days I have seen in the sanctuary; and I am ready to exclaim, How can I bear this long and painful exile from all my brethren! I trust that I shall see some of them before long, and I beg that I may not be forgotten in your prayers.

Yours in Christ,

T. J. BOWEN.

P. S.—After waiting about a week for an opportunity of sending my letter to Badagry, I have a few things to add. If

we had interpreters and native monitors for our schools, we might begin our missionary operations at once; but without such men, we cannot make a fair commencement under three or four years.—None of the English yet preach in the Yariba language, although some of them have been here four years. They brought interpreters and monitors with them from Sierra Leone, and we must procure them from the same place, or do without them. All your missionaries to Africa should provide themselves with interpreters either from Sierra Leone or from the West Indies. If I knew that missionaries would be sent to this place, I should think it a good plan for me to visit Sierra Leone and get native helpers. Then the brethren who come would not have to stop so long on the coast as they must, if they come to Sierra Leone themselves and there wait until they can employ men and get a passage to Badagry: But I can do nothing without the direction of the Board. However, if men are coming, I hope they will not delay a month or a day on any account.—At Abbeokuta they can get persons—unfit for interpreters to preach through—from whom they can learn the language; and while they are thus engaged, I might go to Sierra Leone, or possibly we might send. If brethren are to come to this place, and do not expect to come till I return home—which I wish to do if reinforced—the sooner I come the better. I think it would be well for the Huttons in London to authorize Hutton of Cape Coast to let me have passage money if I should need it.

Do not send unmarried men. They *must have* wives, not only for their own happiness, but for the success of the work. These people must be civilized, which cannot be done without introducing the industrious pursuits of civilized women. It is not merely expedient, but is indispensable. Permit me to add, never send any man to any place of whom you must say, "he will do."—Send proper men or none. Yet, I am

extremely anxious to have fellow-laborers. "Two are better than one, and a three-fold cord is not easily broken."—The Saviour sent his apostles out "two and two." And if there is but one, how can he claim the promise that "when any two shall agree" in prayer they shall have their request? But I do not intend to beg for men in every letter. What I have now said, must suffice for the future also.

I feel that if I had \$100,000 a year, it should go to missions. It should send men to the ancient Christians of Abyssinia; to the immense Futa or Fulani tribe, which extends from the Gambia to the upper waters of the Nile, and from the desert to the Shary; to the numerous and intelligent Mandingoes, whose equals I have not yet seen; and to the Congoes, whose country extends back a month's journey from the sea. I have seen Congoes who told me that they came from that distance.

Xavier used to write home to the universities and tell the ease-loving students that they had more learning than religion.

I receive nothing from home. Please let the readers of "The Commission," or of the "Index," know how to write to me. I have no time to write to my friends now, yet you cannot imagine how I would rejoice over a bundle of letters and papers.

T. J. B.

Journal of Brother J. H. Chaeseman.

July 5th, 1850.

To day our quarterly union meeting commenced at my church, and as we had had for some days previous an intimation of the Divine presence, we expected a gracious shower from on high, and surely the promise that "they that wait upon the Lord shall renew their strength," was fully realized. At the very commencement of our exercises the Lord appeared by his Spirit in our midst, and our hearts began to burn. We returned

home rejoicing that we had gone up to the house of God.

6th.—Christians attended worship to-day as with one accord, and throughout our exercises it was evident, from the deep solemnity that pervaded our congregation, that the Lord was present.

7th. Holy Sabbath—We supposed this would be the last and, consequently, the great day of the feast; but not so, although it was one of great interest. Yet the Lord had in reserve a better feast, “a feast of fat things, of wines well refined.”

In the evening I remarked that I could not close our exercises without a solemn appeal to the unconverted. The remarks were not without their effect. Several persons appeared serious and one, a native young woman, who had been for more than two years in my family, could not refrain from weeping aloud. We spent a short time in singing and prayer, after which we concluded to protract the meeting, and returned home rejoicing for all the things which the Lord had done for us.

8th.—Met this evening for worship, believing that the Lord would meet with us. We spent the evening in exhortation and prayer. I could not refrain from weeping when I beheld the deep contrition manifested by some.

9th.—This morning while engaged in meditation, my native young woman came up from the forest, rejoicing in God her Saviour. Ah! thought I, here is enough, nay more than enough, to compensate me for all my labor. We had worship in the evening.

10th.—Spent some time in conversation with my native youths on the propriety of seeking for a new heart, some of them appeared serious and I had hoped that they were deeply affected. May the Lord bring them savingly to a knowledge of the truth.

In the evening after worship my native young woman was received as a candidate for baptism.

21st, Sabbath.—Preaching in the fore-

noon as usual. After preaching, repaired to the river and baptized in the presence of a large congregation. In the afternoon our church was perfectly filled; a deep seriousness pervaded the whole audience; hardened sinners were seen to weep. One of our citizens, a wicked man, found it impossible to suppress his feelings, rose up and left the church, but found his way back in the evening. He may succeed in wearing off impressions, but it is to be hoped that the Lord will bring him and others, who are indulging in sin, to see their lost and ruined condition.

26th.—After prayer and exhortation this evening, a colonist, the wife of one of our citizens, came forward and was received a candidate for baptism.

Aug. 11.—Had quite an interesting meeting to-day—baptized after forenoon services.

I have preached every Saturday, when practicable, in the country. My last two visits were very encouraging: At Bob's town I had a larger audience than usual, and the people listened with seemingly more interest.

At Peter Harris' I had also a tolerably good congregation—the people conducted themselves in a manner that would have done credit to any people not better circumstanced.

After services, my interpreter took me around the town to visit some of their gree gree houses. I took occasion to speak to those who accompanied us, on the propriety of putting away such abominable things from among them. They only replied, that they were certain that these things (gree gree) possessed no real virtue, but that it was the custom of the country to have them. How difficult it is to remove early impressions! A larger number of youths should be taken into our schools as soon as the Board can well support them. They are our principal hope at present.

From the above, you will see that in this dark corner of the globe the work of the Lord is still going on. J. H. C. g

Central Africa.

By the interesting letter from brother Bowen, contained in the present number, it will be seen that the prospect of establishing a mission in the interior of Africa is encouraging. We need, however, additional laborers to co-operate with our brother, who, all alone, is endeavoring to rear the standard of truth in that land. Will not his urgent appeal be heeded? Who will go for us? The attention of brethren throughout the South, is specially called to the subject.

The Approaching Convention.

The Convention soon to be held in Nashville, we believe will be one of no ordinary interest. A full delegation is expected. We call upon our brethren, not only to send up their funds, but their representatives. Let all come, too, in the spirit of prayer. Will not all the churches earnestly seek the Divine blessing, that the deliberations of that occasion may not only be dictated by zeal for the glory of Christ, but by the spirit of mutual Christian love.

The Commission.

Our readers will allow us again to urge the claims of our little paper, The Commission. The number issued may be, and ought to be, greatly multiplied. Upon the friends of missions mainly are we dependent for its increased circulation. Let all now in the early part of the volume make a vigorous effort on its behalf.

Missionary Appointment.

On the 17th ult. Dr. Burton, of Tennessee, was appointed by the Board as missionary and physician for Shanghai, China.

Donations.

FROM FEB. 1, TO MARCH 1.

Virginia.

Lewisburg ch. monthly concert, per J. G. Al-

derson,	3 75
Donation from John Withers, esq., Alexandria,	52 00
Jos: Gwathmey 25 c., 2 children of W. Crane 10 c., Family Miss. Society \$ 1, Nanny Gwathmey 50 c, Ellen Gwathmey 50 c., Edward G. Gwathmey 50 c., Mr. Delano, of Petersburg, \$ 1; P. Fowiks, Not'ay, \$10;	
J. D. Wemack \$ 2,	18 85
Wm. Johnson,	100 00
	<hr/> 171 60

South Carolina.

Mrs. G. D. Mims \$ 6,	
Mrs. Julia Marsh \$ 5,	
per Rev. Dr. Johnson,	11 00

Kentucky.

Bap. For. Miss. Soc.—	
First Bap. ch., Covington, per F. Smith, esq., tr.,	100 00

Alabama.

Donation from Rev. Jno. G. Williams,	5 00
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Missouri.

Collection by Rev. Elias George,	15 00
Rev. W. McQuie, per	
Rev. J. B. Taylor,	3 00
	<hr/> 18 00

Tennessee.

Jonesboro ch. monthly concert, per Stephen D. Smith, esq.,	8 00
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Florida.

Rev. W. Blewitt, for Central African miss. per A. C. Smith,	25 00
Dr. Thos. B. Wynn \$ 25, Dr. J. D. Reid \$ 25, Rich'd J. Mays \$ 25, for support of Rev. T. J. Bowen, Africa, per Rich'd J. Mays,	75 00
	<hr/> 100 00
	<hr/> 413 60

BIBLE FUND.

Missouri.

Rev. W. McQuie, per	
Rev. J. B. Taylor,	2 00

ARCH'D THOMAS, Treas.

Board of Domestic Missions, Marion, Ala.

OBJECTIONS TO DOMESTIC MISSIONS.

“An able and prominent minister argues, that as we are not able to supply the destitution of our own State, he regards it as our own duty to confine our contributions to that object. He regards the denomination in each State as under obligation to supply the destitution within its own limits by its own State organization.”

Thus, in substance, writes a correspondent, and asks what reply he can make.

1. This objection would lie against all foreign missionary operations, as well as domestic, if valid, and with even greater force.

2. It would, if sound, have prevented the apostle Paul from going “far off to the gentiles,” until all Judea was supplied with Christian pastors.

3. If all the older States were to act upon this principle, since not one of them is so well supplied with the gospel as they would like to be, no missionary assistance could be sent to the immense and new territories and States opening up before the energy of a noble population all through the South and South-west.

4. The real truth is, that compared with the destitution that exists in Texas, Arkansas, Louisiana and other vast sections within our bounds, and compared with the prospect of doing good by building up churches that will soon support themselves, and turn round and help others as they have been helped, the older States have but little destitution.

5. These States and territories, with their new but flourishing towns and cities, for which we plead, have been settled and are daily settling with emigrants from all the older States. If it is the duty of any to send missionary assistance to these new States and territories, it must first belong to the States from which the settlers have come. Let any pastor in Virginia, North Carolina, South Carolina, or even Alabama or Mississippi, think how many of his friends, his former hearers, his church members, have moved to the great South-west, where now they hardly hear a sermon in a year, and will that pastor have no anxiety for their spiritual welfare because they are not now within the limits of the Old Dominion or the Palmetto State? Let parents consider their children and churches their members in these regions for which the Domestic Missionary Board pleads, and they will be slow to believe that it is their “duty to confine their contributions to their own State”—each will see that no place has so strong a claim, next to his own church, as the field occupied by the Board of Domestic Missions. If even it be right to circumscribe benevolence within geographical limits, here it must be wrong, or at least those limits must be so extended as to embrace the extensive fields of the South-west, and not narrowed to a single State in which wealth is abundant, but from which streams of emigration are pouring on every side.

6. This objection, so far as it has weight, may suggest the importance of a closer co-operation and union between the State organization and the Board of Domestic Missions. In every State represented in the Southern Baptist Convention, either by delegates or contributions, this Board has certainly had missionaries regularly preaching in destitute fields. Gladly does it at all times co-operate with the State Boards, and attend to their suggestions so far as their funds enable them; and gladly will they extend their operations as fast as their means enable them; and those means when given, can be specially designated for any particular field.

A second objection considered.—“Others, chiefly laymen, alledge that even State Boards sometimes employ wholly incompetent missionaries, support preachers

among churches fully able to bear the burden, and make compensation at too high a rate. This liability, it is thought, is increased by the enlargement of the field, and is an insurmountable objection with some to a Board which labors in fourteen States, besides territories."

Of course we cannot answer for State Boards. The probability is, that there is much exaggeration in this complaint against them. But we will point out some of the safe-guards against all this in the arrangements of the Board of Domestic Missions.

1. In almost every case by far the largest proportion of the missionary's income is paid by the church or people among whom he labors; and an exact account of every thing received is sent to the Board quarterly. Unless, therefore, a missionary be a useful man, a feeble community will not straggle and continue to pay three quarters of a minister's salary. This is a good security against incompetency.

2. In every case, before any money is voted, a report is presented, stating the number of miles traveled, sermons preached, religious visits made, persons baptized. The sum total of these will convince any candid person that the strictest possible economy is exercised, considering the good done by the Domestic Mission Board.

3. Assistance is only given to churches for a short time—seldom more than two years. In that period, churches under efficient pastors will generally be able to support themselves. The Domestic Missionary Board has checks and safe-guards rendering abuses such as those specified above less likely, than probably with any State Society or Convention.

A third objection considered.—"The Board is said to have neglected important parts." Doubtless this is true. For who can say that any part is *not important* when there is one perishing soul? And the want of larger means prevents many a call from being attended to. But it is impossible for any to judge of the *comparative importance* of the different fields presented to the Board, but those who have all the reports and documents before them which the Board always has before it acts. Many persons see one field which seems to them all-important, but because the Board sees others more pressing, and where ten times more good can be done, they are accused of neglect. Some ministers who have failed to receive all the assistance they have conceived the importance of their own fields and labors to demand, have thought themselves the best judges, and proclaimed their conviction that "important fields are neglected."

We are happy to know, by substantial proofs, that the Board of Domestic Missions has the cordial support of those who examine and consider most deeply the wants of our denomination in the South. These objections probably weigh with but few, and are now nearly worn out and dead. But as they are all the objections urged that we know of, we have candidly answered them.

Within the last few months, we have been happy to hear of several new and important bodies, Associations and Conventions, entering warmly into the work of raising funds for the Domestic Mission Board.

From our Missionaries.

MISSOURI.

Hanibal.—Rev. Arthur Day's Report.

There has been in some of our late meetings a greater desire than usual apparent for the outpouring of the Holy Spirit. There are persons also in the congregation, who, by their unusual seriousness and attention, and their regular attendance at our meetings, awaken strong hopes that they are partakers of the regenerating influences of the Holy Spirit.

In our Sabbath school there is much to encourage us. Five of the most interesting scholars in the school, between the ages of eight and thirteen, give satisfactory evidences of a change of mind. One of these, a little girl of eight years old, has interested me by the evidences of deep, fervent, active piety. She makes the influence of her religious character felt among her young associates in a remarkable manner. Last October God deprived her of her father; her mother and infant sister having died a few weeks before. A few days before he was struck down, and while commanding a steambot on our river, she wrote, urging him to become a Christian and prepare to go and meet her dear mother and little sister in heaven. Providentially the letter reached him in season, exerted a very useful influence over his feelings, and hastened a timely preparation for the change which awaited him. "Out of the mouths of babes and sucklings thou hast ordained praise."

There are one or two places out of the city four or five miles, which I design to supply weekly. I am about to engage in a special effort at one of these places next week. There are indications for good. We have a regular meeting for prayer weekly; and another, Union prayer meeting, largely attended, and which promises much good.

I have preached 30 sermons, made 16 addresses, attended 26 prayer meetings, and made 183 religious visits.

Hickory Grove.—Rev. James E. Welch's Report.

I received a letter from Rev. R. S. Thomas, Professor in the State University, early in October, requesting me to attend a debate between him and Mr. Henderson, a Campbellite preacher, on the question whether baptism is *essential* to salvation. From what I have since heard from that neighborhood, the debate has killed Campbellism in that vicinity, and when published, will, I hope, do much good.

I send you the minutes of a missionary Convention, held about 100 miles south of me, at which you will see we formed a Society auxiliary to your Board.

[An account of the formation of this auxiliary appeared in our last number.—We are happy to hear of the formation of one or two other similar bodies within the last two or three months.]

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TEXAS.*Marshall.—Rev. Jesse Witt's Report.*

The elements of society have been greatly agitated by political excitement. At Jefferson, 16 miles from this place, at the head of steamboat navigation on Soda Lake, a rapidly improving town, a few brethren have procured a suitable lot and are in hopes of erecting a good house the ensuing year. I expected to have constituted them into a church before this. It is a point of considerable importance, and I meditate making appointments there.

There is a continual call for extended ministerial effort, occasioned by the immense increase of population and a more familiar acquaintance with the situation of various settlements in our wide extended territory. We are making efforts according to our measure to fill up the waste places. The self-sustaining missionary effort to which I alluded in my last report, is succeeding beyond our expectations, and promises much good.

I was called the other day to preach the funeral sermon of a worthy old bro-

ther in the ministry, 80 miles south of this. Several churches are left destitute. I am chosen pastor of one, and urged to accept if I can attend only once in two months. But it is impracticable, and they will be left destitute I fear.

The churches are advancing in stability. I think that after the expiration of another quarter, I shall receive a moderate support from them, and cease to be chargeable to the Board. I hope you may be able to send some brethren to supply the place of our deceased brother (Wm. Britton,) in Shelby county.

*Clarksville.—Rev. W. M. Pickett's Report.*

The night before last, I arrived here just in time to hear Rev. Mr. McCall's last sermon, (if I may so call it,) in favor of Campbellism. It is circulated I suppose by him, that the Reformers (i. e. Campbellites) and Baptists are uniting all over the land. Can you give me any information as to the origin of this singular report? I have thought of delivering a series of discourses exhibiting the whole economy of divine grace in the salvation of sinners. [The report in question originated doubtless in some overtures made by the Bible Union to Mr. Campbell and Dr. Shannon of that denomination, to assist in making a new translation of the Bible. It is, however, a gross misrepresentation.]

During the last three weeks it has rained torrents. Several have been prevented from being baptized by this—among them three Pedo-baptists.

I have received the Bible deposits—about forty dollars worth of them have been sold already. I want to know more in regard to gratuitous distribution.

I have preached thirty-nine sermons, traveled seven hundred miles, and baptized twenty-one persons during the last quarter.

*Society Hill.—Rev. N. T. Byars' Report.*

Although there have been no great re-

vivals, our cause is gradually gaining ground. On the 6th and 7th of December, the Brazos was frozen over and the weather has been very bad ever since.— This and the want of comfortable meeting houses, have had a bad effect on our congregations. But the chief difficulty of the minister in Texas, is the want of efficient deacons.

I was with brother Mayo on the first Sabbath in December at a protracted meeting at Tywacana. There was considerable interest—many anxious and inquiring. On the Sabbath three were baptized, who had professed at a previous meeting. A large concourse of Baptists, Methodists, and even Unitarians, were present. Of these latter, one lady on seeing a female friend immersed, declared she never had such feelings before. That night she came forward in deep contrition to the anxious seat.

We greatly need Bibles and all denominational works, and we need a colporteur to distribute them. We have to ride so much and such long distances, to find many books too heavy to carry on horseback. Can you send us a colporteur?

[The Virginia and Foreign Bible Society has just appropriated \$500 for Bible colportage in Texas.]

The missionary who labors in this field has many privations to encounter. He must travel over unimproved roads, swim creeks, sleep in open huts, and sometimes under a live oak tree. But what is worse than all, he will have all kinds of discordant elements to contend with; almost all the isms of the day.

#### Communications.

##### Want of Ministers in Arkansas.

The following letter is from M. J. Green, Esq., Chickasaw, Yell county, Arkansas:—

There is but one missionary preacher that I have heard since I have been in this State, and he lives nearly 200 miles off; and he says himself that he believes

he is the only one for about six counties. This is deplorable, and if I knew how to influence others, or in what way laborers could be induced to supply this large field, I would cheerfully do any thing in my power to effect it. Recently in this county, there have been large accessions to the population, and there can be a church established here of about 30 or 40 members, and they have requested me to try and secure them a pastor. I have done all I could. We had a promise from a young brother, who lives in an older State, that he would come and preach to us. We had prepared a house for him, and he was to have come before Christmas; but he has not come, and we fear may not, and much desire that your Board should recommend one. Most of the late emigration is composed of men in affluent circumstances, and would give bountifully of their substance to sustain a good orthodox Baptist minister. This county has begun to attract the attention of men who are thoroughly conversant with farming operations. The health and climate are fine, and the rich lands far surpass the poor in quantity, which is the case in but few counties in this State. It will sustain in a few years a heavy farming population.

At Clarksville the brethren have made ample provision for the accommodation of brother Couch, and if he prove pious, efficient, and a man of talent, he will meet with no obstacle, or be a tax on the Board of missions.

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City of Brownsville, Texas.

This place now contains a permanent population of about 4,000, with 500 to 1000 transient persons. Two-thirds speak English. Presbyterians and Methodists have each a minister and a congregation. Rev. J. H. Wombwell, our missionary, has arrived safely, and was most kindly received. He says:—

“Many persons encourage me to establish a school, and upon reflection, I think the attempt should be made. It

will give me influence, as well as partly, if not entirely, defray the expense of the mission. I will ever try to benefit souls that are perishing, and honor that Saviour who loved us and gave himself for us.

“Some Baptists have been here, and finding no church or minister of our views, have joined other churches—some have fallen, some gone away again.—The good ones shall be hunted up and organized.

“There is an opening for a Baptist minister at Rio Grande city, 200 miles above this point. A minister of the proper sort could be sustained there, provided he would also engage in teaching.—The people there, I learn, want a teacher.”

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Response to the Circular.

A few months ago the Board issued a circular detailing their wants and plans of operation. A ministering brother in Georgia writes:—“Your circular came to hand late last fall. I read it to one of my churches. It is a very small church, but they have collected \$15 50, which I enclose. Their prayers accompany the gift. May the blessing of the Lord attend your efforts.”

We are obliged to the brother who writes, and to the church for their zeal and liberality. If every minister who has received, or may receive, that circular, would use equal zeal in proportion to their ability, the Board would be able to enlarge their efforts in new territories, and supply some of the numerous applications and openings that are daily presenting themselves.

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Bible Colportage in Texas.

The Virginia and Foreign Bible Society has recently made a very liberal grant of \$500 to the Board of Domestic Missions, to be employed in assisting the labors of the Board in the colportage of Bibles in Texas. An earnest call from two or three of our missionaries for this

kind of labor, will be found in another part of the Journal. An appeal is also made for our standard denominational works. If some brother or brethren of Christian liberality would donate a sufficient supply of these works to the Board, we could distribute them where there is great need, and where being sold at cost prices, others might be purchased to supply their place. The good of one donation being thus multiplied many times over, and the principles of our denomination sown like good seed in a new soil, continually re-producing themselves.

The Galveston Church.

This interesting body has called Rev. J. B. Stiteler, of Jackson, Mississippi. He writes under January 30, "I may safely say, that at the end of the year 1851, we shall have something to refund to the Board. We shall also have four annual sermons followed by collections for specific objects, viz:—1. The Domestic Mission Board at Marion. 2. Texas State Convention. 3. The Association to which the church belongs. 4. Ministerial Education."

An Earnest Age.

Mr. James in his "Church in Earnest," makes some judicious and appropriate remarks upon the present age, which are as well adapted to this country as to England. He calls it an "Earnest Age," and from this consideration urges the importance, yea, the necessity, of earnestness among Christians.

Says Mr. James:—"We live in an earnest age, and religion cannot be expected to maintain its ground without a corresponding decision and resoluteness of character. The human mind was never more active than it is now; the human heart was never more engrossed; and in consequence, human schemes never came more thickly or rapidly crowding upon the public attention.—There have been times when some one object has seized with a more absorbing

power, and a more giant grasp, the intellect of the nation, such as a season of intestine commotion, of the dread of foreign invasion, of the prevalence of the plague, or other forms of pestilence; but these excitements have been of a kind which, while they occupied the mind, did not draw men away from, but drove them to, religion for succor and support. An awe of God, and a sense of the need of his interposition, came in such circumstances over the nation. While the tempest was rolling over us, and men's hearts were failing them for fear, they seemed to see Jehovah riding in the whirlwind and directing the storm. God was recognized as coming near to them, wrapped in the clouds and speaking in thunder. But it is not so now: it is an excitement which, to a great extent, tends to shut out, and keep out, God from men's thoughts; and partakes, in some views and directions, of an atheistic character. Politics, both national and municipal, are engrossing, without being alarming; no spectral forms of national danger soberize the minds of men.—Trade is a passion as well as a pursuit; science is all but miraculous in its discoveries, and is keeping our mind upon the stretch in admiration of what it has done, and in expectation of what it may yet do. Art is continually surprising us with new inventions. The rail-way system has almost changed our modes and habits of existence. We scarcely seem to be inhabiting the same planet as our forefathers. The press is astounding us with the rapid multiplication of its products. Our minds, hearts, hands, are all full;—and what but an earnest piety can prevent our being totally swallowed up in the vortex, and carried away by the stream! If we have not an earnest piety in the midst of this earnestness for every thing else, we can have no piety at all. Men are so full of action as to have scarcely time to think; and what thinking they can carry on, is all of the earth, and therefore earthly. It is the idolatry of genius, the worship of talent, the enno-

blement, almost the deification, of man, that characterizes our day. This generation seems in danger of thinking, or of acting, as if they thought there is nothing higher than human intellect. A sort of unacknowledged, unsuspected Pantheism is coming over us. God is by many shut out of his own world; nature is every thing; its Creator, nothing.

“Now we, as *Christians*, are in danger of being infected by this prevailing spirit. We never wanted more religion, or wanted religion more, than we do now. * * * Earnestness is going out of the church into the world; and unless it can be revived among us, the church will go on sinking into a state of feebleness and decay. Instead of the church permeating the world with its own spirit, it is receiving the spirit of the world into itself. Instead of directing, controlling and sanctifying the spirit and manners of the age, it is itself directed, controlled and contaminated by them. Its own light has become pale, and is in danger of being extinguished by the mighty beams of a more intense fire blazing around from without. Earnest men of the world are crowding past, and thrusting aside the professors of religion; and Christians, in such a state of things, cannot stand their ground, much less advance, without a robust and athletic piety. They will be borne down, lose their spirituality, become spiritless and weak, and soon cast off their religion as having none of the life with which all things around them are instinct.

“And then what chance have they, unless they are as flames of fire, of kindling a single spark in the souls of others? Men of the world are too busy, too much pre-occupied, too intent on other objects, to be broken in upon, to be arrested, except by a most vigorous religion. They love excitement, and they have it; they must go with the men who are alive and active, and what care they for a dull, sleepy religion—a mere name—a profession half dead? ‘Yes,’ they say, ‘I am in earnest for this world, and I *must* be

in earnest for this world.’ * * * ‘Show me a religion that is full of life, and vigor, and enjoyment.’

“We must meet this demand, and exhibit a religion that in earnestness surpasses even the energy of their pursuits. Every Christian church should appear to be a region of life—a very hive without any drones—all busy for eternity, all engaged upon their own salvation and the salvation of the world; a scene which exhibits the union of activity and repose; where the one is without weariness, and the other without littleness; where the true secret of happiness is found without disappointment—energy without exhaustion—happiness without satiety—and life is in its fullest vigor and richest enjoyment. Such should be every church, a peaceful haven, inviting men to retire from the tossings and perils of the unquiet ocean of worldly troubles, to a sacred inclosure, a sequestered spot, which the storms and tempests of earthly interests are not permitted to invade; and yet where the happiest employment is combined with the sweetest and safest tranquility.”

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Irish Emigration to America.

At no period of the famine did the tide of emigration run higher than at the present moment. Considering the vast decrease of the population from that and other causes during the last five years, it is really wonderful to see such numbers departing day by day from all parts of the country. Waterford is the chief port resorted to by the emigrants from the counties of Waterford, Limerick, Wexford and Tipperary. The steamers between that city and Liverpool are almost daily crowded, and a considerable portion of the emigrants are of the better class of farmers in the county of Wexford, where the rural population have been remarkable for their peaceable and industrious habits. From Dublin great numbers are still making their departure for America, chiefly farmers from the midland counties. From Kings county and

Westmeath many farmers, having abandoned their holdings, and sold off their crops and effects, have left the country, in order to avoid eviction or legal proceedings for the enforcement of rent. In the northern counties also, emigration proceeds upon a large scale. Last week a vessel, bound for Philadelphia, sailed from Londonderry, fully freighted with passengers, chiefly of the farming class. In that part of the north there are numerous instances of comfortable farmers disposing of the tenant right in their holdings, and proceeding to America. One remarkable case is mentioned, where two persons holding a farm on a joint lease, being allowed by their landlord to sell out to the best advantage, obtained 350*l.* for their interest, besides the amount of a fair valuation for their crops. Many of the northern emigrants have determined to settle as farmers in Canada, but the far greater portion of the Irish emigrants direct their course to the United States. From Cork, Waterford, Limerick, New Ross, and other ports in the south, sailing vessels are proceeding direct to America; but the far greater number of emigrants take their passages in steamers for Liverpool, as the most desirable port for departure across the Atlantic. There is nothing like accurate data as to the total number of emigrants; but persons who have bestowed much attention on the subject, calculate, that *not less than a million of the population have left this country since the general and disastrous failure of the potato in 1846.* And still the mania for emigration is not in the least degree diminished. It was only on Saturday last that a steamer from Cork to Liverpool had to put in at Passage, where two hundred of the passengers, who had rushed into the vessel before starting, were forced to go on shore, the officer in charge considering it highly dangerous to proceed to sea with so overcrowded a cargo. No doubt many of the people going to Liverpool are harvest laborers, but the far greater portion are intending emigrants. Notwithstanding this uninterrupted emigration for so long a period, and so vast an extent, no remark is made about a scarcity of laborers at the harvest now in progress. On the contrary, considerable numbers have gone over to England and Scotland, to seek employment at the gathering of the harvest; and, so far as I can learn, the wages of the harvest laborers in this country are now nearly as low as in any preceding year.—*London Patriot.*

| Donations.              |          |
|-------------------------|----------|
| FROM JAN. 1, TO FEB. 1. |          |
| <i>Virginia.</i>        |          |
| Rev. D. Shaver, agent,  | 50 00    |
| Mahala Howell, 25 c.,   |          |
| C. M. Vandeventer 25    |          |
| c., Lucinda Palmer      |          |
| 47 c., George Keen      |          |
| \$1, Thos. Fred \$1,    |          |
| F. W. Lockett \$1,      |          |
| F. T. Grady \$1, Jno.   |          |
| L. Powell \$1, per      |          |
| Jno. L. Powell, Esq.,   | 5 97     |
|                         | 55 97    |
| <i>South Carolina.</i>  |          |
| Rev. W. P. Hill,        | 100 00   |
| <i>Georgia.</i>         |          |
| W. H. Turpin, Esq.,     |          |
| Augusta,                | 100 00   |
| Bap. ch. in Green co.,  |          |
| per Rev. Mr. Peck,      | 15 50    |
| Miss Turpin, Augusta,   | 13 87    |
|                         | 129 37   |
| <i>Alabama.</i>         |          |
| Rev. W. C. Mynatt,      | 17 45    |
| W. B. Harlson, Esq.,    | 66 00    |
| C. F. Sturgis, ag't,    | 150 00   |
|                         | 233 45   |
| <i>Mississippi.</i>     |          |
| Rev. W. M. Farrar,      |          |
| agent,                  | 202 66   |
| Rev. M. W. Chrestman    |          |
| on Rev. J. C. Keney's   |          |
| subscription:—          |          |
| From Mrs. Deloach,      | 20 00    |
| Mrs. J. Glass,          | 10 00    |
| Rev. M. W. Chrestman,   | 10 00    |
| John Downs,             | 5 00     |
| Concert Fort Adams ch., | 3 00     |
|                         | 250 66   |
| <i>Missouri.</i>        |          |
| Hanibal ch., per Rev.   |          |
| Arthur Day,             | 12 00    |
| <i>Louisiana.</i>       |          |
| Friends, per Rev. E. B. |          |
| Carter,                 | 3 50     |
| <i>Tennessee.</i>       |          |
| W. T. M. Outlaw, Esq.,  |          |
| Jonesboro,              | 10 00    |
|                         | \$794 95 |

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*South Carolina.*

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| Newberry Bible Society, per J. |       |
| S. Carwile, tr.,               | 45 00 |
| WM. HORNBUCKLE, Treas.         |       |

SOUTHERN BAPTIST

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## BIOGRAPHICAL NOTICE OF REV. HERVEY GOODALE.

The name of this esteemed brother is familiar to all our readers as one of the pioneers in the Central African Mission. His missionary career was brief, but invested with the deepest interest. He fell in the field with his armor on. He had gone into the thickest of the battle, to war with the Prince of Darkness upon his own hitherto undisputed territory. The reward which awaits such, is not the dying laurel, but a crown of glory which fadeth not away. It will be suitable, and doubtless agreeable to our readers, to furnish some tribute to the memory of our brother, who thus consecrated himself a voluntary offering to the cause of missions.

Mr. Goodale was born at West Boylston, Massachusetts, on the 22nd of February, 1822. Nothing special is known of his history until he reached the age of fourteen, at which time he was the subject of a change of heart, and united with the Baptist church at Winchendon, the town to which his parents had removed.— Having been exercised on the question of devoting himself to the ministry, in 1841, he commenced a course of study with reference to this important work. In about two years his health failed, and by advice of his physician, he removed to the State of Maryland, where he taught a school, and afterwards went to Kentucky. In 1844 he was employed by the Young Mens' Tract Society, of Louisville, as a colporteur: His journal from August 9th, 1844, to December of the same year, was kept with great regularity, entries being made nearly every day, describing his efforts and success in his field of labor, with frequent reference to his personal religious feelings, often complaining of himself, and again giving utterance to expressions of thanksgiving to God for the unspeakable peace with which he was favored.

In 1845 he entered Georgetown College, and passed through a limited course of study, remaining there until the middle of 1848. In July of the same year, he was accepted as a missionary of the Foreign Mission Board of the Southern Baptist Convention. He was assigned to the Canton mission.

In the month of April, 1849, he was married to Miss Mary J. Kimball, of West Medway, Massachusetts. She was believed to be qualified to fill this relation. He remarks in regard to this event, "I trust God has heard my prayer, and directed me in my choice. So far as I can judge from an intimate acquaintance of some months, she is admirably suited to the missionary work. May God sanctify and more thoroughly prepare us for our position by filling us with the Holy Ghost."

But his joy was of short duration. He was required to surrender the wife of his affections within a short period after their marriage. She was prostrated by fever, and after much painful suffering of several days, was torn from him by the hand of death on the 10th of May, just as he was expecting to depart to his field. Referring to this melancholy event, he thus writes:—"Her released spirit departed about

a quarter before six P. M. Now I am left alone. And yet I am not alone, for I trust my precious Saviour has not yet forsaken me. I cannot help weeping when I think that one so well calculated to be a comfort to me, and an aid in the missionary work, is cut down by death. Yet I trust I do not repine, nor demand of God a reason. It is the Lord. Let him do what seemeth him good. Though he slay me, I have no other refuge—no other rock to build my hopes upon—no other Saviour to pardon my many sins. I am resolved to love him still. But I know that even this sore chastening is administered in kindness. There is so much corruption yet in my heart, that I need to be tried in the furnace of affliction. My ardent prayer is, that I may be profited and not hardened by this event.”

Having been prevented by this solemn dispensation of Providence from sailing to China, it was afterwards determined to send him, with his own consent, to co-operate with brother T. J. Bowen in attempting to establish a mission in Central Africa. Upon his transfer to this new mission, his heart entered warmly into the work. “Perhaps,” says he, “the Lord will give to his Soa a nation of regenerated souls in a day, and Ethiopia will at once stretch out her hands unto God. Let us, in this enterprise, like Carey, expect great things, and attempt great things.” On the 17th of December, 1849, he sailed, with others, from Providence, Rhode Island, and reached Monrovia on the 8th of the following February.

We subjoin some extracts from his diary, containing a reference to his course up to the time of his death.

Feb. 8th, 1850.—Arrived at Monrovia to-day. Disappointed about passage down the coast. The Smithfield would not carry us to Badagry in less than two months from this date.

9th.—Concluded to proceed inland from this place, and attempt a mission in Bosen’s country.

15th.—Started for Boporah, and went 14 miles, to Nonzuar.

16th.—Sent a message to Lausanna, Chief of Sammar, requesting him to send men to carry our burdens to that place.

23d.—Heard that our carriers had arrived within four miles of us. Have become deeply interested in the Mandingo, and Vey tribes, with whom we intend to labor. They appear to be an intelligent and interesting people. They are enterprising, and many of them can read well in Arabic.

26th.—Walked 23 miles to Getumby’s town. Brother Bowen nearly exhausted. Were kindly received and hospitably entertained.

March 2d.—Having waited three days at Getumby’s, for no other object than to send our property, we started onward, and proceeded 27 miles to Gelby. There is not a human dwelling on the path. We had hoped to spend the Sabbath here; but our carriers, so unwilling to proceed before, were now in great haste, and would not wait.

3d.—Our carriers having fought with the Golah people, residing at Gelby last night, and there being indications of war to-day, we thought it prudent to travel, notwithstanding our scruples about Sunday labor. Accordingly we proceeded about 18 miles, to a half town, Godzabawah, where we were most cordially received, and welcomed to the best house in town. Several persons made us presents of fowls, rice, palmsoil, plantains, &c. Presents, however, are given in this country with the expectation that the generosity of the receiver, will return an equivalent.

4th.—Arrived at Samma, the place which for the present, we have adopted for our home and field of labor.

It is not certain that the President would be received with more honor, at any city in the Union than we were at Samma. Being informed by our interpreter,

that a salutation would be given us, we gave up our guns to the carriers, who fired five or six times as we approached the town. This salutation was answered by more than twenty loud ones from the citizens. We entered the town, and were conducted to the general receiving room, where the king, Lausanna, soon made his appearance and welcomed us to his town. Two houses were given us, which we occupied for the night, not knowing what should be on the morrow. Bountiful supplies of rice, beef, nuts, &c., were given us.

It being the first Monday in the month, we esteemed it both a duty and a privilege at night to observe the concert of prayer for mission. It was a precious season. Instead of the hooting, and sometimes fighting, which have usually annoyed us in African towns, all was quiet as a New England village. We felt that we were strangers in a strange land. Providence seemed to direct us here, and thus far to smile upon us. How sweet at this time to implore the blessing of heaven, to rest upon us.

March 5th.—The king ordered a goat killed this morning, and half of it to be given to us. Our goods having all arrived, we opened them, and after dinner made a present to the king, equal in value to about forty-five dollars. He was very thankful for this, but was not satisfied. In answer to our inquiry, what would satisfy him, (for we were anxious to please him,) he informed us that the value of three hundred dollars would be acceptable. What could we do? We had not in our possession \$300, including our wearing apparel. The king was decided, and asked nothing less than all. Yet he professed friendship, and said he did not wish to get our property for nothing. We had come to his country, and proposed to become his subjects. He would clothe us and feed us, and his servants should do our work. Whatever we might want at any time, should be given us, and if we might wish to have anything done, any clothing washed, or wood brought, or even to send men to the cape, to bring goods, it should be done without charge. If we might wish to travel in this or the adjacent countries, his men should, at our request, guide and protect us. Indeed, if his word might be relied upon, he offered all we could wish. But, ought we thus to confide in a savage prince, whose covetous heart, at the very onset, would wrest from us the utmost of our possessions? Might we not expect to be bereft of our property, and then turned out penniless to shift for ourselves? But it is useless to think of what ought to be. We were now compelled to think of what we *must* do. In vain did we plead American custom or our want and use for things we possessed. He wanted and must have everything merchantable, upon which he fixed his eyes. There is a God in heaven, in whose hand are all things and all men. In his sight we are of more value than many sparrows. However faithless we might be, we were compelled not to provide for to-morrow; but to trust in him for our daily supplies.

We began to exhibit our goods, and deliver them to the king, and to our great surprise, as we consented, he relented, and accepted and seemed satisfied with less than half of what was before him. He told us that we were welcome, and that he was glad we had come to his country. He promised, at our request, to give us a cow, a goat, and a farm. We told him there was a God in heaven who was witness to all we do and say. He said he believed it. We then shook hands, and thus ratified our treaty. If he is true to his engagement, it will be better for us than to barter with tobacco, pins, needles, handkerchiefs, mirrors, &c., for all the little conveniences we may require. At about sunset the king sent us a large basin, containing boiled rice and fried beef. God forgive our jealous hearts; but how could we avoid the suspicion that this food was poisoned with a view to obtain more easily the property upon which the king had looked so greedily but an hour before!

However, some of us ate of it heartily, and suffered no inconvenience in consequence. Indeed, I know not that we have any just reason to suppose that the king or his people have any other than kind feelings towards us.

March 6th.—Having got our affairs somewhat settled, we commence our studies this evening. The town in which we live is fortified by two or three rows of posts, perhaps ten or twelve feet high, upon the top of which is a thick hedge. It is entered at several places, at each of which we pass through four or five gates. The town contains a population, I should think, of about 4 or 500. The buildings are of various forms, round, square, and oblong. They are thrown in promiscuously, neither in lines nor in curves. They are built one story high, thatched roofs, and no chimneys. The ground between the buildings having been scraped, is swept every morning. The whole town has an appearance of cleanliness, surpassing anything I had anticipated in this region. Many of the people are professed Mahometans, but they know very little of Mahometanism. They listen with interest when we tell them of Jesus Christ. May God lead them all to repentance.

The king having prepared a dinner for the men who had brought our burdens, we were invited and went to see it. It consisted of boiled rice and stewed beef. It was contained in 16 large bowls, some of wood, some of brass, and others of pewter, each bowl containing a full peck. The beef was cut in pieces, perhaps twice the size of a man's hand, and was not separated from the hide or even the hair.

March 7th.—The king has already forgotten his promise to give us a cow and a goat, and proposed to sell them to us. But he wanted four dollars for a small goat, which we valued at only one, so we could not trade. I don't know whether we can trade for a cow or not. He also proposed to sell us a slave to work for us. The fact is, he cannot be contented till he gets everything we possess.

March 8th.—This has been a day of great exploits. The king of Boparah just crowned, accompanied by a host of men, visited king Lansanna on the occasion of his sister's marriage with that prince. He gave him bullocks and other valuable for which Lansanna made appropriate returns. Of course all this could not come off without music, dancing and firing of guns. There was so much bustle as entirely to confuse our school. God grant that we may not frequently be annoyed by such exploits.

March 9th.—Already have we great reason to thank God and take courage with regard to the introduction of the gospel into this dark country. One man, of the Vey tribe, who speaks English and sometimes serves us as interpreter, is frequently present and listens with intense interest to our daily devotions. He professes Mahometanism, but knows very little of the religion he professes, and seems to have not a shadow of prejudice against Christianity. He says he would be glad to learn to read and write English, and in return proposes to teach us Vey and Mandingo.

March 10th.—Brother Bowen and I both preached to-day to a congregation of about forty, including the king and his head men. After meeting, Bomper was asked what he thought of Christ, thinking that he had already heard enough to have formed some opinion with regard to him. He frankly answered, "When you preach about God, we believe; but when you say Christ is God's Son, we don't believe that." We must try to bring before them some convincing proofs of his divinity.

He was at this time suffering from his first attack. March 12th, his last date, he referred to this illness, and hoped his fever was effectually broken up, then alluded to the departure of the king's, visitors that day.

Should he continue with us, I have strong hopes that he will soon be a Christian. His name is Bomper.

The following, from brother Bowen, tells the affecting story of his death:—

“The first and most painful subject to which I allude, is the death of our beloved brother Goodale. He was attacked of fever on the 10th of March, but the disease appeared to yield readily to medicine, and he was soon out of bed. We rejoiced to believe that he was now safe; but he suffered two relapses, the third attack being a complication of fever and dysentery. The latter was checked after about three days, but the fever continued. About the 10th of April, on feeling his feet, I found them for the first time becoming cold. This was a heart-rending discovery. I thought he might live through the day. Next morning, I think it was, he began to show some aberration of mind, which continued to increase. He spoke often of the poor heathen, and exhorted us not to falter. Frequently he spoke as if he had been perfectly in his senses. On Friday night we expected him to die, but he lay insensible till next day about half-past two P. M., the 13th of April, when he breathed his last. Surely no one can conceive the loneliness of our mud hut in that sad hour. Our poor brother was buried without a coffin, about twenty paces from the south-east gate of Sama. We wrapped him in a shroud and a mat, and covered the vault with poles, leaves and boards.”

In the language of a surviving sister, we can say, though a dutiful son and a most affectionate brother slumbers in Afric's benighted land, we would not murmur, but rather lift our hearts in praise to the Giver of every good and perfect gift, that such a son and such a brother was spared to us so long. We cannot but weep; for though he still lives in our hearts, and though with the eye of faith we behold him with the blood-washed throng above, a loved and loving one has gone from earth, and frail nature finds in tears a sweet relief.

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### SHANGHAI AN IMPORTANT MISSION STATION.

We have been much interested in reading an editorial article in the North-China Herald, published in Shanghai, on the increasing importance of that great city as the commercial emporium of Northern China. All that is said in this article applies with equal force to our missionary operations. Already are foreigners permitted, by the force of public opinion, to penetrate the interior, visiting the unnumbered towns and cities of that densely populated region. Our missionaries are received by all classes of people in the most friendly manner, and are allowed to visit their temples, preaching every where “Jesus and the resurrection.” An extract or two from the above named article, is worthy of a place in the columns of the Journal. Referring to the increasing demand for foreign manufactures, which must soon take place and the moral effects of this demand, the writer observes:—

The thriving colony of Hongkong, and location at Shanghai, attest what may be expected by a more free introduction of our manufactures in exchange for the native produce of a country so much sought for in Europe and elsewhere. Little, however, has as yet been effected, compared with what must follow gradually, by the spread of our manufactures throughout the vast territories of the North, the centre and the West of China; fields of enterprise almost unknown to Europeans, and whither none, or scarcely any of our manufactures have yet been sent. There cannot be the slightest doubt in any thinking mind, that there exists in those regions a future field for the extension of our commerce, upon a scale so vast, that any existing trade can only be looked upon as the rudiments or nucleus of future operations, which will cast all past transactions deeply into shade. A great point has been gained for the interests of Europe and America, by the more northern and central



*locale* of Shanghai—the distance from Peking has been diminished one-half, and the greater freedom of intercourse with native merchants and tacit allowance of foreigners to travel into the interior, cannot but result at a future day in removing the prejudices, which have so long blinded the rulers of the Celestial empire, to the true interests of mankind, (and consequently of her own subjects,) by a free and unrestricted intercourse with all civilized nations, and the spread of a more extensive circle of science and of arts, and the general diffusion of the light of the blessed gospel into every province, city, town and village of an empire peopled by a third of the human race.

The favorable position of Shanghai for these commercial operations, next claims the attention of the editor.

Shanghai is most admirably chosen as the principal seat of commerce for the North, the West and the whole interior of the empire; the Yang-tze-keang, the noblest river of the world, which traverses the centre of the kingdom, (intersecting three of its largest provinces,) and which communicates with that other splendid river, the Hoangho, (yellow river,) by means of the Grand Canal, is the main river into which the Shanghai river falls; one tide brings ships of the largest burthen from the ocean into harbor, and above thirty sail of European ships sometimes ride at anchor before this new and important mart, the centre of civilization of the middle kingdom, and the only seat of perfectly free commerce with other nations.

Shanghai by its excellent central position, as regards the coast line, must by its connection with all the principal water-courses of the country, command its inland trade throughout the length and breadth of the land; it is, therefore, most desirable that the British Government should exert her influence at the Court of Peking, to extend the facilities of trade with the interior—to do away with the pernicious interference of local authorities, and to establish our commercial relations on such a firm basis, that the enterprise and integrity of British and foreign merchants may have a fair and open field for their exertions, and become the promise of a far wider spread of civilization, refinement, science, arts and true religion, than has ever yet obtained in China since it became an empire.

The extended influence of this city as a connecting link with all other nations, is far from being an unreasonable idea. On this point, the writer observes:—

We consider that we are not indulging too sanguine expectations, that a full and free discussion of the difficulties attendant on the extension of our trade with the Chinese, must result in general good to all parties. Their exclusive policy having until within these few years confined all foreigners to one corner of this overgrown empire, it is natural now some relaxation has taken place, that we should seek to stretch our limbs more freely in every direction.

Canton has been the cradle of our commerce with this wonderful country, but it is the destiny of Shanghai to become the permanent emporium of trade between it and all the nations of the world. To aid by his humble efforts in effecting this grand object will be the one great aim of the editor's most strenuous exertions, and if after a few years of steady toil he has the great happiness to see that his energies have in some small degree contributed to its attainment, he will have the proud satisfaction to reflect, that his labors have not been lost or altogether in vain.

It is estimated that the American whaling fleet numbers some 500 ships, mainly engaged in "pursuing their gigantic game" in the North Pacific Ocean. More recently we find them among the trembling mountains of ice, and behold them penetrating the deepest frozen recesses of Behrings Straits, going as high as 70° north latitude.

Still it is believed, that within too weeks sail from this port, there are now some 150 to 200 whalers pursuing their hardy industry; and under favorable circumstances, a ship could, we are assured, be on her cruising ground in one week from leaving this port!

The writer also alludes to the changes in the commercial world, which have taken place by the discovery of the golden deposits of California, and the consequent trade established between our Pacific shores and the city of Shanghai.

No better evidence can be adduced of the obvious necessity of a paper, than the fact, that this place is now acknowledged to have sprung up, within five years, to the rank of the fourth port in Asia, for the magnitude and importance of its trade,

and yet it is only within the last four months that it has been brought into regular steam communication with Hongkong; and although late, we are happy to say, with a success, (derived from the magnitude and great value of freights,) unsurpassed in the annals of commercial enterprise, (with the sole exception of the Eldorado, or Californian Lines,) at avowedly the dullest period of the year.

It must be apparent, that the enlightened spirit of commercial adventure, which it has hitherto been believed would circumnavigate the globe and penetrate its inmost recesses, nor leave unexplored the most appalling and rigorous climes of the polar regions, where snows and ice perpetual reign, has been strangely neglectful of the most promising field for its profitable exertions; and this, we are sure, is only owing to a want of knowledge and absence of information with reference to the resources and capabilities of this port, which it shall be our duty to collect and distribute throughout the world.

It requires no spirit of prophecy to predict, that not the least important of consequences resulting from the astonishing mineral discoveries of California will be the inevitable relations which must in future exist between the most rapidly progressive nation of the world, and the most positively stagnant people on the face of the earth; the Anglo-Americans and the Chinese.

By the greatly increasing facilities of steam navigation, (the advent of which, on this side the Pacific, will be hailed with the utmost satisfaction by all concerned in the China trade,) these two nations will soon be in presence, and we have sufficient knowledge of our trans-atlantic brethren to aver, that they will not leave it to the feeble diplomacy and miserable red tape-ism of European courts, to break down the wall of partition that has hitherto shut out one-third in numbers, and two-thirds or more in actual civilization of the human race from free communication—social and political intercourse with the rest of the world.

We have introduced these extracts for the purpose of enforcing the claims of Shanghai as a great centre of extended missionary operations. Our Board have made a good beginning, having men prepared to preach in the dialect of that region, with chapels, dwellings, school-houses, &c. Four additional families are soon to go forth, and we may hope, with the Divine blessing, that scores of thousands will ere long hear in their own tongues, the wonderful works of God, through the agency of Southern Baptists. Nor is this all. We may expect the accompanying influences of the Spirit will attend the preached word, and multitudes become obedient to the faith. We call upon our brethren not only to contribute liberally of their substance, but to pray constantly for the conversion of China.

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### IMPORTANT CHANGES IN THE PEKING CABINET.

By the following communication from brother Shuck, we learn the policy of the Chinese government, under the new reign. If the stringent measure proposed by the edict of the Emperor shall be carried out, it is not difficult to foretell the result. The British government are sufficiently anxious to extend their dominions in the East, and it will only require the exercise of a little intolerance on the part of the Chinese, to create a war which will compel submission to their rule. Brother Shuck remarks:—

“It was rumored some weeks ago, that important changes had taken place among the high officers of the Imperial Court. A few days ago copies of the Peking Gazettes reached Shanghai substantiating the report and giving particulars. It appears that the Prime Minister, Keying, from whom I received friendliness in former years at Canton, has been displaced. Many high native officials have for sometime been endeavoring to secure Keying’s removal from his important office, in consequence of his sensible acknowledgments with reference to the intelligence and power of the foreigners. Indeed, the new Emperor declares the fault of Keying to be his always having so much to say about the foreigners—*truths* likely, but

which were doubtless unpalatable to the Imperial ear. *Muhchanga* another prominent and able statesman of the cabinet, has also been removed from office. His particular offence is alledged to be his opposition to Lin, another high minister, known long ago for his bitter hostility to foreigners. The fact is, that the new and inexperienced Emperor, *Heen fung*, has some ignorant and imprudent advisors high in favor. There have been for some time past two parties at the Imperial Court in warm contention, one bitterly and ignorantly prejudiced against the foreigners, and the other anxious to conciliate the foreigners, because knowing something of their knowledge and power. *Keying* and *Muhchanga* belong to the latter party, and herein may consequently be found the sole cause of their being turned out of office; and should the Emperor live a few years longer, he will rue the day he parted with such able and judicious councilors as these two statesmen. The doings of this same "Commissioner Lin," were the definite causes of China being involved in the last war with England, which resulted in the opening of the Five Ports. But should ignorant and prejudiced ministers prompt the Emperor to measures which may give rise to another war, the result will be, that England will not be satisfied with five Provinces even, much less Five Ports.

"Jehovah rules the nations, and the extension of His kingdom will be the certain result of any future war in China."

We subjoin an extract from the edict of the Emperor :—

"*Muhchanga*, then, by fictitious representations, has deceived us and kept us in ignorance of the real state of affairs around us. Herein lies the burden of his offence.

"As for *Keying*, his unpatriotic and pussillanimous policy is to us a matter of unmixed astonishment. When he was at Canton, for instance, he seemed only anxious to make our people subserv the interest of foreigners,—all the while overlooking the claims of his native country. Is not this evident from his proposal to throw open the gates of that city,—whereby he violated the principles of heaven, outraged the feelings of man, and all but introduced a series of innovations, the results of which is above human power to divine.

"Our late lamented Parent, however, having seen through the duplicity of the man, forthwith recalled him to the Capitol; and, although he did not at once discard him from his service, only awaited a fit opportunity for doing so.

"Recently, during a private interview with ourselves,—*Keying* speaking freely to us of the English foreigners, how they were to be dreaded, and strongly urged upon us the necessity of a mild and conciliating policy—supposing that we were not aware that his knavish object was merely to secure rank and emolument for himself. Oh! how fallen and degraded is he;—the more he speaks, the more we discover this—so that at last we have the same contempt for him, that we should have for a wild yelping cur.

"*Muhchanga* is a deep man, whom it is difficult to fathom: *Keying* is shallow and easily found out: but their crime is one and the same,—they have entailed disgrace and injury upon their country.

Were we, therefore, not to carry out the demands of the law,—would this be ruling the people with proper self respect? Would this be fulfilling the serious trust that has been put upon us by our Reverend Parent?

"Yet when we think of *Muhchanga*, that he has been an old servant of the Crown, under three successive reigns,—we cannot endure the thought of bringing merited punishment upon him all at once. We, therefore, command that the sentence be commuted for the more lenient penalty of deprivation of all official rank,

and that henceforth he no longer be employed in the service of the State. And as to *Keying*, although he is destitute of all strength and firmness, yet he has been to some extent the creature of circumstances; we command, therefore, that leniency be shown him likewise, and that he be degraded to the fifth rank, to wait employment in one of the six Boards.

“That these two individuals have been deceiving their Sovereign, while they have been promoting their own selfish interests, must be evident to the whole empire; and yet we have not treated them with severe rigour, although it has for a long time cost us intense anxiety of mind in deliberating how to adjudicate the case.”

## Board of Foreign Missions, Richmond, Va.

China.

### SHANGHAI MISSION.

Letter from Brother Yates.

Dear Bro. Taylor—In my last overland communication, I promised to say something by this mail about my trip to Ningpo. Although at the first of November my health was improving, Dr. Lockhart advised me to leave my field of labor for one month; and the brethren of my mission thought I had better follow the doctor's advice; and hoping myself that a change might do me good, I sailed Nov. 7th in the English Schooner “*Nymph*,” for Loo-kong, (an opium station on one of the islands of the Chusan Archipelago; distant from Ningpo 28 miles.) At this latter place I passed one day very pleasantly, roaming over the mountains, covered with buck wheat, sweet potatoes, and a great variety of vegetables. The more rugged parts of the mountain are thickly studded with farms of pine bushes, from which the natives, at regular seasons, gather fuel, by pruning the bushes, or rather by stripping the tree of all its branches except a few at the top. On these islands, too, the Candle berry-tree (*myrica cerifera*) is very abundant.

Nov. 9th. took a Chinese boat bound for Ningpo, where a cordial welcome awaited me. Whilst there, I enjoyed the hospitality of my much esteemed friend and brother, Rev. J. Goddard, of the Northern Baptist Board.

The city of Ningpo is much larger than Shanghai, though I doubt whether the population is much greater. There is much vacant ground within the walls, and many wealthy men occupy large lots. The walls are substantial, being built within and without of granite. The streets of Ningpo are broader than those of Shanghai. The dialect, although in some respects similar to that of Shanghai, yet is so dissimilar as to render it impossible for me to communicate religious truth to the people. In all business transactions I found no difficulty. But to attempt to communicate to them any matter of which they were wholly ignorant, was useless; I found my speech was in a great measure unintelligible.

At Ningpo, there is none of that bustle of business that we have at Shanghai; and yet, this does not argue against Shanghai as a mission station. Indeed, the contrary is the fact, if we judge from the congregations of the two places. At Ningpo there is no foreign trade, except in opium, and yet for some reason the congregations are small, when compared with those at this place. Here the natives have daily intercourse with foreigners, and consequently feel at ease in their presence; and this may be regarded as a reason why our chapels are thronged with attentive listeners. And yet I regard Ningpo, as an eligible mission station. The people are quiet, and

I think, upon the whole, a better class of people than we find in Shanghai. There they have a large city of one dialect; here we have a great diversity of dialects; having people from all parts of this great Empire; and yet this diversity may in the end, tend to the furtherance of the great work in which we are engaged, as our books are by those strangers, taken to all parts of the interior.

There are at Ningpo 16 male and 10 female missionaries, viz: 8 American Presbyterian, 3 American Baptist, 3 English Episcopalian and 2 English Baptist. The Presbyterians are about completing a large foreign built chapel. The Episcopal mission also have a chapel, not so large as the one just mentioned. All the other preaching places are native houses.

All the mission families have foreign built dwelling houses, except the Episcopal mission and Miss Aldersey, with her school.

There are at Ningpo 3 boarding schools, 1 male and 2 female; also, several day schools.

During my stay at Ningpo, the Bishop of Victoria, (Rev. Dr. Smith) called, on his way from the Lewchew islands. A government steamer was dispatched to these islands, bearing a communication from Lord Palmerston, in regard to the Rev. Dr. Bittleheime, the only missionary on the island. Dr. Smith, in an address, gave much valuable information in regard to the Lewchewans, as well as of the condition of Dr. Bittleheime and of his labors.

The Lewchewans, are Japanese, and the island is held in a state of vassalage to the Japanese government; and hence, the violent opposition to his (Dr. B.) remaining on the island. The Japanese are aware, that this is the entering wedge towards the opening of that long hermetically closed country. Although they do not dare to touch Dr. Bettleheime's person, for fear of a collision with foreign power; yet they resort to every possible stratagem to annoy him

and his family, evidently thinking, by so doing, to run him away from the island. This annoyance is given by the officials; he could get along well enough with the people, if the officials would let him alone.

Dr. Bettleheime's deprivations are extremely great. He lives with his half clad family, consisting of wife and four children, in an old temple, situated on a small promontory; the only way of ingress and egress, is by the great door of the temple. This door is constantly guarded by 6 or 8 policemen. Some of these men follow him, wherever he goes, calling out to the people to leave the street, when a general rush is made by all to escape, as though some ravenous beast was approaching. If he goes into the markets, all that are able to run, immediately escape, leaving everything behind. If he goes into a dwelling, the inmates instantly leave it. Thus he is unable to get an audience at any place. Indeed, if a native is found in conversation with the Dr., he is punished. Dr. Bettleheime is not allowed to purchase a single article of anything, whatever, or perhaps I ought to say, the people are not allowed to trade with him or any other Englishman who may visit the island. The authorities furnish him with a daily supply of food for himself and family; and this supply consists of just what they feel disposed to send. Sometimes they send one pound of salt fish, at other times a small fowl, weighing a pound, with rice. This is all he and his family have to subsist on during each day. The officials send a man to cook for them, and this man is changed every 10 days; thus giving them the annoyance of having always about them a new servant. This has been the policy of the authorities during the past year or two; much more rigid than formerly.

Dr. Smith, after 2 or 3 unsuccessful attempts, succeeded in obtaining an interview with the chief officer on the island; at which time, by the aid of Dr. Bettle-

heime, he communicated to him the contents of Lord Palmerstons letter, viz: "That the English government would look with displeasure on any attempt to injure or annoy Dr. Bettelheime." The Lewchewans greatly fear the English, and it is not likely Dr. B. will be so much annoyed in future, as the authorities promised he should be treated differently. Before Dr. Smith left the office, however, Mandarin, with his face upon the ground, *begged* that this man Bettelheime, should be taken from the island—that the island was too poor to afford sustenance for so many, and moreover, that he was the source of *all their trouble*. Now I have no doubt of the truth of this last remark; for the Japanese are pressing them on the one hand, and the English on the other.

Dr. B. has acquired the colloquial of the place, and by the aid of some of the priests in the temple in which he lives, has made considerable progress in the translation of the New Testament, as well as of a dictionary of the language.

Ships of war frequently call at this island, and time will show what will be the result of his labors in this quarter.

The first of December I returned to Shanghai by the inland route; found no difficulty whatever. The distance by this route is about 100 miles.

The services at our "Sung way song" are continued, with the same good attendance as at first. We hope soon to commence night preaching there, as we are now endeavoring to secure lamps at purpose.

We are anxious to hear that you are restored to health; and we feel the more anxious, from not having received any letter from Richmond by the last mail. Hoping to hear soon of your improved health, I remain, my dear brother,

Yours most truly, M. T. YATES.

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Letter from Brother Percy.

A few days since an old lady living not far from us, departed this life. I had

not heard of her till about the time of her death. Then from a near relative of her's, I gathered the following particulars:—

She was of an ancient and very respectable family of the better class. She died in her eighty-sixth year. She was one of three wives of a man who died many years ago, leaving her to the care of one of his sons. I have reason to believe he was attentive and kind to her. She had no children. In her fiftieth year she had made for her own use an excellent coffin, which was kept till the day of her death—thirty-six years.

For many years she had been in the habit of fasting on the first and middle of each lunar month; or, rather, abstaining from all food except vegetables. By this means, together with sacrificing to the gods, she had tried to better her nature. For a few years previous to her death, her eyes were dim and she was unable to walk. She was tired of the present life. To her the future world was dark and uncertain, but her highest hope was to be permitted to be born again a human being in some other part of the Celestial Empire, (China.)

On the second night after her death, they put her remains into the coffin that had so long waited for her, adding several suits of clothes and much paper money: some say to supply her wants in the future world; others, that it was done as a mark of respect. The next day I saw the coffin in the private setting room of the family. There were urns of incense and fragrant caudles that had been burning, and much paper money still to be burnt.

Counting from the day of her death, every seventh day, for seven weeks, a priest is to be called to read the sacred books, to induce the god who has charge of the spirit, to lead it back to its former dwelling, and there to partake of refreshments prepared for it—wines, vegetables and meats.

I asked my informant when they supposed the departed would be born again?

He said, "Just at the time of her death. While friends weep at the death, others in another place will rejoice at its birth." And will her spirit go immediately into the babe? I asked. He said, "Yes." Why, then, do you call the priest to read the sacred books and give it meat?—"Oh," he said, "this is custom, but that he knew there was no truth in it. But all Chinese observe this custom. If one omitted it, he would be reproached as un- dutiful."

The above may help to show the sad state of millions of the Chinese. Life and immortality have not been brought to light to them through the gospel. Will not Christians who enjoy the full light of the gospel be anxious that these heathen may partake of the same rich blessing?

*Shanghai, Jan. 15, 1851.*

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CANTON MISSION.

Letter from Brother Roberts.

Mrs. Roberts has had an opportunity to-day of speaking of salvation through Christ, to the females of China, at this place. At two o'clock this afternoon, she met her female congregation at the Uet-tung chapel, which amounted to thirty or forty in number; some of whom were from within the city proper. And I feel persuaded that her ideas were communicated to her hearers, so far as they could comprehend the subject. She commenced very properly, 1. By proclaiming to them the words of God—the *ten commandments*,—"By the law is the knowledge of sin." 2. She pressed their guilt home upon their consciences, by inquiring which of you have not violated one or more of these commandments? some of which were recounted, that the violation might be clearly perceived, and the guilt really felt. 3. She then earnestly inquired, by what means of your own, of men, or of your gods, can you escape the damnation of hell,—the just punishment of your crimes? 4. When speechless, helpless, and condemned, she proclaimed to them free

salvation through Christ crucified. That he came from heaven, and died on the cross, to atone for their sins; that he rose from the dead, has ascended to heaven, and lives forevermore,—that now the forgiveness of sins, and the salvation of the soul, are proclaimed freely in the gospel, to whosoever believeth upon Jesus. Oh, what good news; glad tidings to those who never heard of a Saviour before! Few at home properly appreciate this mercy. But is it not an imperative duty, yea, and an inestimable privilege, to be allowed to preach Christ and him crucified, to the perishing heathen, especially females, and most especially Chinese females, to whom it has, hitherto been so difficult to gain access? And now it can only be attained through the agency of a female missionary. Who would have supposed fifteen years ago, that the privileges of this day, could have been enjoyed in Canton, by this time? Just think of the difficulties that at that time forbade such an expectation.

When I arrived at Canton in 1837, foreign intercourse with the natives was limited, the Christian religion was prohibited, and foreign females were excluded; and then the internal difficulties—the religious superstition of the females, and their nonintercourse with males, on any occasion,—all taken together presented one of the most unpromising prospects of the gospel ever being preached freely to Chinese females. But behold what God has wrought! Mrs. R. invited three of the ladies from within the city, to stop and take tea with her. These were very respectable looking women. One of them had attended three times, one twice and the other for the first time. They were cheerful, social and talkative. The one who had come three times, observed, some who came, only came to see the female missionary, but she came to hear the preaching; that she is in habit of hearing lectures: that one of her sons lectured frequently, on ancient history. All seemed

pleased, and were invited to come next Sabbath.

A reflection.—Is there any work on earth like this?—“Workers together with him?” Any honor like this? any reward like this, yielding a hundred fold in this world, and eternal life in the world to come? Yours in Christ.

I. J. R.

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Chinese Superstitions.

The following, from the pen of Mrs. Peary, of the city of Shanghai, will give our readers some insight into the superstitions of the Chinese, even in the common affairs of life. How important that we hasten to send them a knowledge of the true God, and his Son Christ Jesus!

In our intercourse with the Chinese of late, I have heard the subject of buying land and building frequently spoken of by them, and curiosity has led me to make some inquiries as to their usual manner of proceeding on such occasions. I send you the result of my inquiries, thinking it may possibly interest you somewhat.

In the first place, a man wishing to purchase land, must seek a “go between,” or (according to a Chinese idiom) “a middle mate,” for it is altogether contrary to custom for the owner of the land and the man wishing to buy to speak face to face about the matter; all the talking and bargaining is done by means of the “go between.” After a good deal of maneuvering on both sides, they perhaps come to terms, whereupon the purchaser makes a feast, invites the owner of the land and the “go between;” he then pays the money into the hands of the go between, who pays it to the owner. The land being purchased, a Diviner is then consulted for the purpose of ascertaining what day is a lucky day for commencing the building, and then what precise spot should be the middle of the house, and where each door and window should be placed. This they consider indispensable, in order that they may not be visited by any calamity or haunted by the evil spirits that go to and fro in certain directions. Each door and window they say has a presiding spirit;

the front door has *two*. Unless these doors and windows are placed exactly in the right place, they say that evil spirits instead of good spirits will preside over them, and will be continually bringing in calamities and distresses of all kinds. It is considered very unlucky to have three doors or three windows placed in a direct line.

The house being planned, and the day set for commencing the building, workmen are called; but previous to their driving the piles into the ground, (which is here the first step towards building,) the god of the earth must be sacrificed to and worshiped; for it is believed that the god is offended if any one digs into the ground or drives piles into it beyond the depth of three feet; but being previously sacrificed to, he permits it. After the building is finished, the god of the earth is again sacrificed to, it being considered that he was sinned against by the noise of the workmen with their tools. Before moving into the house, a fortune teller is consulted to fix upon a propitious day for moving. In order to ascertain this, he gravely inquires the age of each member of the family and what particular day in the month each one was born. Then after much apparent deep thinking, shuffling of cards, &c., he pronounces the auspicious day. At the appointed time, the fortune teller must also go along and point out the precise place for the bedstead, which must by no means be across the beams of the house.

On moving into a new house, or to a new place, it is customary for the new comers to send presents of cakes, fruits or sweet meats, to the neighbors. When a family is about to move to a new place, the friends send in presents to them; and after they have moved into their new house, they make a feast as a kind of return for these presents.

The above mentioned are a few of the superstitious customs and habits of the Chinese, with reference to building and moving—(a great many persons have additional ceremonies.) If a man does not



conform to these, he is considered a very daring person, setting the gods at defiance; and if he is afflicted in any way, it is looked upon as the vengeance of the gods sent down upon him for his daring presumption.

On hearing these statements, I said, "Suppose after adhering to these ceremonies, the family still are greatly afflicted, what then?" Oh, they said, in that case they looked upon it as *fate*, common to all men.

## Other Missions.

### Southern Methodist Missions.

The following is an extract from the pen of the Rev. B. Jenkins, at Shanghai. He is one of the missionaries of the Methodist Church, South.

#### *Villages, Populations, Bridges. &c.*—

"At every mile or so we passed villages or hamlets, containing from one hundred to a thousand souls, and now and then a well constructed bridge of smoothly hewn granite with well turned arches, resting on granite supporting-blocks of from fifteen to thirty feet in height, and covered with granite slabs of a foot in thickness, one or two feet in breadth, and ten to twenty feet long. The stream was now some forty to sixty feet wide, and frequently we passed some handsome grove on the shore, the last resting-place of one who, passing from earth, where he enjoyed something of riches or distinction, had made this preparation for the continuance of his name among men; or some swarm of ducks on the stream, driven by their keeper that they might obtain their morning meal of crabs from the holes where they burrow along the shore. Many of the happy looking peasantry would follow our boat along for the purpose of looking at the pak-wei-tsz, (white devils,) but always appeared overjoyed when a word of salutation was addressed to them in their *pan-tee-wo*, (native dialect.)"

*Books and Tracts.*—"Here we opened—not our earthly but—our heavenly treasure-bag, stowed with the promises which Jesus has left to a fallen but redeemed world. My friend and myself, taking each an armful of our Christian books, our man following with the bag, while we passed through the city to the temple, distributing on each side of the

road as fast as we could make our way through the pressing crowd, who were as anxious to get our books as to look at the foreigners. The respectable store-keepers along the line of streets reached their arms out greedily over the counters, which are placed immediately inside the open shop-front, that they might obtain one; and thus, in less than an hour, we exhausted a large back-load of tracts and books, from which we cannot but hope that in due time some laborer in our Master's vineyard may reap fruit."

*Preaching in an Idol Temple.*—"Having reached the temple we affected an entrance, and soon mounted a table on which the incense pots and sticks stood immediately in front of the idols; from this stand we in turn preached as well and as heartily as we could the existence of *one God*, the Creator and Governor of the universe—the fallen condition and depravity of man—and salvation and happiness by Jesus Christ, to many hundreds of our fellow sinners, ninety-nine in a hundred of whom heard for the first time the tidings of salvation through the blood of the Lamb. The dialect of the people of Soong-keang is so like that of Shanghai, that we found the people as intelligible as those of the latter place. One respectable looking old man publicly asked us many questions concerning the doctrines of Jesus, which we answered so that all might hear; and he followed us from this temple in the crowd to another temple in front of a very high and beautiful square pagoda, where we again each preached twice from a table in front of the idols, to more people than our voices could reach.

“Hastening through the curious crowd out of this fine city, containing more than a quarter of a million of souls, better-looking and better clad than the people of Shanghai, we reached our boat soon after one o’clock, and availing ourselves of the ebbing current, we came on with rapidity homeward.”

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American Board.

The following, from a charge given to missionaries of the American Board, by Dr. Anderson, exhibits the plan upon which this body proceeds in its extended operations.

The missions to the oriental communities were entered upon—as were the missions in all other parts of the world—with the simple object of *bringing sinners to a saving knowledge of the Lord Jesus Christ*, and of effecting this by *preaching to them Christ in his various offices and work as Redeemer*. It will not be denied, indeed, that the incidental results of this enterprise are of great value, and may properly be motives for prosecuting the missionary work; but the missions are not framed and prosecuted with reference to these as among their leading objects, but to the one grand object of drawing attention to the crucified Lamb of God, who taketh away the sins of the world.

It is true there has been room for much simplification, as the result of experience, in the working of the system. We no longer send farmers and mechanics, as we once did. We do not think so much of medical cures and surgical operations. We have less confidence in the sciences, as companions of the gospel, in its first propagation among uncivilized or partially civilized pagans. We have less expectation from all merely civilizing causes; and we have, as the result of experience, an increasing persuasion, that *preaching Christ crucified* will be the “power of God and the wisdom of God” to all them who are called. This is the reason for the well known fact, that missions have been increasing in influence of late,

while they have been diminishing in actual expense; in other words, why the same amount of funds supports a more extended system now, than it did ten years ago? The grand object, the grand means, are the same; but the working process has, in various ways, been simplified, and made more spiritual, and to bear more directly, steadily and effectively on the hearts and consciences of men. And there can be no doubt that farther improvements in this respect will be made, under the divine influence, as the work proceeds.

Referring to Messrs. Stoddard and Rhee, the two missionaries recently set apart by the American Board, the *Journal of Missions* remarks:—

These missionaries to the Nestorians received their instructions, Sabbath evening, Feb. 23, in the seminary chapel, Andover. The occasion was one of great interest. Just eight years before, Mr. Stoddard had received his instructions in the same place, preparatory to joining the mission. It was the exhausting labors connected with that precious revival among this people two years ago, that rendered it necessary for him to withdraw from the work for a season. He goes back with recruited strength, and rejoicing in the Lord that he is permitted to set his face again towards his chosen field. Only about sixteen years ago, Mr. Perkins, the first missionary to the Nestorians, received his instructions in the same chapel. No later than four or five years previous to that, the whole Protestant world was in almost total ignorance of the Nestorian people. The instructions to Messrs. Smith and Dwight in 1830 to turn so far aside from their explorations among the Armenians, for the purpose of visiting the Nestorians, were owing to a paragraph accidentally seen in a newspaper. This fact serves to illustrate the manner in which God brings great effects from little causes, and shows how the minutest things are under his control. How great the change that has since been wrought!

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## Presbyterian Board.

Extract from a late letter from Rev. H. W. Ellis.

We have in this place four schools; one kept by a citizen lady, (Mrs. Frances Moore,) a second under the auspices of of the M. E. Mission, a third, and by far the best preparatory school, is kept by Mr. B. V. R. James, under the auspices of the "Ladies' Benevolent Society of New York City," and a fourth, kept by myself, a classical or high school, supported by the "Presbyterian Board of Foreign Missions, at New York. In the first two schools they have 150 common school books, the third, (N. Y. Ladies,") have perhaps 300 books of the best kind: there are in all, 450 books. Our high school has a library of two thousand volumes, consisting of all kinds of books, maps, globes, a philosophical apparatus, &c., &c.,

## The Interior of Africa.

The Liberia Advocate furnishes an account of a tour on foot by a missionary, 253 miles in the interior. The writer declares that the region is unsurpassed by any portion of the West Indies. It is an elevated country, with high ranges of mountains, extensive valleys and fine undulating tracts lying between, well watered, and covered with valuable timber. The soil is fertile, supplying all the productions of the tropics with incredible rapidity and abundance. Cotton, coffee and tobacco, of the best quality, can be raised in any quantity. The region in the vicinity has great mineral wealth. Besides gold, the abundant production of which is well known, iron ore is found of such purity that the natives are able to construct from it their knives and other instruments without smelting, as it becomes at once, on being heated, sufficiently malleable for this purpose.—*Macedonian.*

## Donations.

FROM APRIL 1, TO MAY 1.

## Maryland.

|                           |              |
|---------------------------|--------------|
| Wm. Crane's subscription, | 100 00       |
| Rev. Richard Fuller, D.   |              |
| D.,                       | 100 00       |
|                           | <hr/> 200 00 |

## Virginia.

|                          |              |
|--------------------------|--------------|
| Rev. C. Tyree,           | 2 50         |
| Mrs. Mary A. T. Roane,   | 5 00         |
| Collections by Rev. A.   |              |
| B. Cabaniss,             | 200 00       |
| A legacy from Mrs.       |              |
| Ann Hutchinson,          | 9 00         |
| A friend to missions, G. |              |
| E. A., of Orange co.,    |              |
| for African and China    |              |
| missions,                | 5 00         |
|                          | <hr/> 221 50 |

## North Carolina.

|                       |       |
|-----------------------|-------|
| Col. at Wilmington by |       |
| Rev. A. B. Cabaniss,  |       |
| and remitted by Elder |       |
| McDaniel,             | 30 65 |

## South Carolina.

|                        |              |
|------------------------|--------------|
| Col. by Rev. B. W.     |              |
| Whilden,               | 218 00       |
| Bap. State Convention, |              |
| per Dr. Mendenhall,    |              |
| treas.,                | 396 82       |
|                        | <hr/> 614 82 |

## Georgia.

|                          |              |
|--------------------------|--------------|
| Col. by Rev. Eli Ball,   |              |
| agent,                   | 150 00       |
| B. F. Sharp, esq., Edis- |              |
| to, for African mis-     |              |
| sions, per Rev. J. B.    |              |
| Taylor,                  | 100 00       |
| Wm. S. Brown,            | 5 00         |
|                          | <hr/> 255 00 |

## Alabama.

|                        |             |
|------------------------|-------------|
| Bap. State Convention— |             |
| Wm. Bozakin,           | 20 00       |
| Mr. Pullen,            | 10 46       |
| Legacy from Wm. R.     |             |
| Fleming,               | 50 00       |
|                        | <hr/> 80 46 |

|                         |              |
|-------------------------|--------------|
| American Tract Society— |              |
| For Shanghai miss.,     | 200 00       |
| For Canton miss.,       | 100 00       |
|                         | <hr/> 300 00 |

## Missouri.

|                     |      |
|---------------------|------|
| Wm: Henry Folinger, | 2 00 |
|---------------------|------|

## Texas.

|                      |      |
|----------------------|------|
| Colored members Gal- |      |
| veston Bap. ch., for |      |
| African miss., per   |      |
| Rev. Mr. Huckins,    | 3 00 |

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1707 43

## BIBLE DISTRIBUTION.

## South Carolina.

|                         |       |
|-------------------------|-------|
| Col. by Rev. L. Dupree  |       |
| for Bible distribution, | 10 00 |
| ARCH'D THOMAS, Treas.   |       |

## Board of Domestic Missions, Marion, Ala.

## APPEAL OF THE BOARD OF DOMESTIC MISSIONS.

In view of the approaching Biennial Session of the Southern Baptist Convention, to assemble at Nashville on the second Friday in this month, the Board of Domestic Missions takes this opportunity of explaining to the Churches, in all candor, the plan of its operations, and urgently beseeching their increased co-operation in this most important enterprise.

1. *As to the plan of our operations.*—One great object which this Board has in view, is, to assist feeble Churches, throughout the Southern and South Western States and Territories, to obtain the stated preaching of the gospel.

A church in some rising town or village, frequently desires to have a minister settled over it. The members can raise enough among themselves for his support, within perhaps \$100 or \$200, but for want of this amount, the church must, if unaided, remain destitute of the gospel ministry, and finally dwindle and die—the congregation dispersing to other denominations. The Board, then, by assisting them to make up the deficiency, will, it is clear, effect all the difference between a preached gospel, and an empty pulpit, between a church established, and one dispersed. By thus, also, leading others to contribute, each dollar given through the Board, will multiply itself fourfold; the church will, in all probability, be soon able, not only to maintain itself, but to impart of its wealth, and its members, to form other colonies, and other churches, in like manner. If to all this, we add the influence of its examples, its Sabbath schools, and its congregation, we shall see by a single instance, the importance to our denomination, and to the whole cause of Christ, of this feature in the plan of our Domestic Missionary Board.

The first Presbyterian church in New Orleans, was supported twenty years ago, by a Missionary Society. Now, it not only maintains itself, but raises for benevolent purposes about \$12,000 a year. Had a Baptist church been properly fostered at the same time, it would doubtless have been equally successful now.

Since the establishment in 1845, of the Board of Domestic Missions, about 150 churches, all over the southern States, have been thus assisted, many of which have now ceased to require aid, and some are even returning money into the Treasury. Upwards of \$35,000 have been appropriated to this object, and full 3,500 members have been added, by the missionaries of the Board, to their communion. There is not, we believe, a State or Territory embraced within the field of the Board, that has not thus been assisted at some point. New and growing communities have, however, the strongest claims, as being more emphatically missionary ground, and as affording the best prospect of the speedy and sure establishment of self-sustaining churches. Nor is aid ever afforded, unless in the hope of the church being able to maintain itself in two or three years.

Another great object embraced in the plans of the Board, is to supply newly settled and growing parts of the country, with the preaching of the gospel, where we have at present no churches.

Many parts of Louisiana, Texas, Arkansas, and New Mexico, present fields of this description. The classes who emigrate to these new lands, are generally the young and enterprising, and frequently also, men of substance and education.—Even those who are comparatively poor and illiterate, will soon be wealthy and educate their children, so as to fit them for posts of the highest influence. Some are

already professors of religion, many others have been brought up at home under pious influences.

Now, this class of persons is to form the character of the whole inhabitants of these territories to remote generations, and they and their descendants will either become energetic, enterprising Christians, or strong and bold in violence, crime and blood-shed. Without some system of domestic missions, they will inevitably be left, owing to the scarcity of ministers in those regions, and their inability to support them, utterly destitute of the means of grace.

Many who have in youth been surrounded by every religious advantage, now residing in these destitute regions, are willing to make great sacrifices, to obtain even a small portion of those privileges, which until deprived of them, they could not so fully appreciate. With such persons, the Board in every case, acts in co-operation, aiding them to the extent of its power in obtaining for themselves the supply of what they so much need and earnestly desire. The same remark applies to the colportage of Bibles, and efforts in behalf of Sabbath Schools.

II. We would urge a few reasons for increased contributions for the support and enlargement of our operations.

1. *It is in these new countries that the gospel is most scarce, most desired and therefore most useful.*—The merchant uniformly sends his goods to those places where they are the most rare and most needed, thus yielding the largest return to him and benefiting mankind. Shall not a prudence at least equal, guide us in diffusing that heavenly wisdom, “the merchandize of which is better than the merchandize of silver?” In many parts of the older States, there is reason to fear, that the appetite for gospel knowledge is not proportioned to the supply continually within reach. Certain it is that many who, when the means of grace were abundant, valued them not, now being in these far off settlements, literally hunger and thirst for the bread of life. Like the stray sheep in the wilderness, they long for the green pastures and the still waters of the Christian church, and will prize the good shepherd who seeks them out in their desolate condition. Private letters are constantly received from persons on our western frontiers, thus describing their situation and desires. Those of our brethren and sisters who have children or friends, residing in these distant settlements, will feel a peculiar interest in the operations of the Board, and we feel sure, will not fail to aid us by their prayers and contributions. God may have suffered those friends to depart for a season, that they might, through the labors of our missionaries, be received again forever, not merely as friends or children in this world, but as brethren, and fellow heirs of eternal life. Let us send the gospel to these newly settled States and Territories, for there it is most scarce and most desired, most welcomed and most honored.

2. Another reason for planting the gospel by means of the Domestic Missionary Board, in new States and Territories, is, that *it is the most natural and successful way of diffusing our principles.*—As to the comparative success and ease of gathering churches in new and old settled communities, hoary in pedobaptist prejudices, there is all the difference that there would be between planting acorns and removing oaks. If we would mould society, we must begin with it in its infancy. A community or a church all lifeless and decaying, quietly settling down like a deserted village or an old house on its rotten sills, is harder to mould from vice to virtue, from formality to spiritual mindedness, than the most heterogeneous but energetic population in the far west. You cannot steer a vessel in a stagnant sea. But it is amid perilous and crested billows, wild waves and howling winds, that the helm turns the ship, “whithersoever the governor listeth.” If then we would be truly

successful, we must begin with society at the bottom, not at the top. If, to borrow the illustration of a distinguished writer, we would make water boil, we must put the fire underneath, not above. You never can heat society downwards.

*It is in newly settled territories, therefore, that christianity lays the foundation for its most extensive and permanent triumphs.*—It is strange how much religious opinions are divided off territorially. That denomination which first obtains the supremacy in a particular tract of country, will hold its sway over that land for centuries. Compare Mexico, and Massachusetts. The one was first colonized by Roman Catholics, and it is Catholic now. The other was settled by Congregationalists, and it is Congregational now. Episcopacy cannot flourish in Scotland, nor Presbyterianism in England, to this day. As the Reformation left these opinions, so they continue. But far back of the Reformation, in the year 565, when from the island of Iona, Columba began to send his missionaries throughout Scotland, did the religious character of that country begin to be formed in all its present distinctive features. And in A. D. 600, when Augustine landed at Cantenburgh, the foundations of the present church of England were laid, such as we now find it. For more than twelve hundred years, have the seeds of Presbyterianism and Episcopacy thus sown, side by side, continued to reproduce themselves.

The soldier of the cross, therefore, who takes possession of an unoccupied region of country, in the name of Jesus, holds it by a more secure and permanent tenure, than he who seizes it by the sword, and whose battles and conquests are with garments rolled in blood. He who sows the good seed of the gospel, in new and spiritually uncultivated countries, may expect that seed to reproduce itself longer than oaks and cypresses remain on the same spot. But if infidelity, Universalism, or Roman Catholicism are permitted to take undisturbed possession of these new lands, they can never be rooted out. Let evangelical truth be planted there now, let it have the decided supremacy among the few settlers scattered over these extensive territories, and the effects will remain generation after generation. The religious character of the 100,000 of people who will live on these lands, will be in a great measure determined within the next thirty or forty years, by domestic missionary operations.

But looking forward beyond the confines of the present world, let us consider that if these newly settled lands can all be taken possession of in the name of Jesus, by evangelical Christians, then as age after age rolls on, tens of thousands of souls, washed and made white in the blood of the Lamb, will ascend to mansions of eternal glory. Can we conceive of a nobler enterprise; of a more exalted and animating prospect?

These labors of evangelization, however, cannot be carried on upon at all an adequate scale, without vastly increased means; we could profitably employ one hundred dollars where we now employ one. If the Board has reason to feel encouraged, in view of the results of its operations so far, and to believe that God has guided and blessed its efforts on the other, it is compelled urgently to appeal to the churches, for an increase of their benefactions. The country is prospering, wealth is fast accumulating in the hands of many Christians. The income of thousands will be far larger this year, than it ever has been before. Such we earnestly invite to consider the claims of the cause of Christ, and to lay up treasure where the moth and rust cannot corrupt, nor the thief break through and steal.

## From our Missionaries.

## TEXAS.

*Clarksville—Rev. W. M. Pickett's Report.*

For the last three years the crops have been almost a failure, about here, and the people were not able to do any thing, were they ever so willing. I am now trying to sell my horse, for which I have but little use. The prosperity of the church is all my care. Thus far in my present quarter I have baptized nineteen, among which are four Presbyterians.— There is now one Presbyterian and one Methodist, received for baptism. I have made two deposits of Bibles and Testaments, and some are sold. I expect I shall shortly be able to tell how many.— There is such destitution and poverty, that were all calls for gratuitous distribution responded to, I should not be able to return half the amount of the books sent here. Those that are able to buy, want books generally of a better quality.— Should the Board not re-appoint me, I will gladly furnish all information in my power, and preach as long as I can. Two Campbellite ministers are in the county, and we are looking for a third. This heresy taints many, requiring only an intellectual assent to the proposition that Jesus is the Son of God, and allowing them to explain even this as they please.

## VIRGINIA.

*Wheeling—Rev. N. G. Collins' Report.*

When I first came to Wheeling, my congregation would seldom exceed twenty. We had no meeting house, no Sabbath school, no singing. We now have a respectable congregation, a Sabbath school of one hundred and thirty members, and a good meeting house paid for, and an excellent choir of singers. I presume you have received the application of the church, for the appointment of Brother Ely as my successor in Wheeling. I leave this place for Maryland April 1st. Brother Ely is a man of talent and good

reputation as a pastor. I hope he will be appointed. The Baptists in Wheeling owe a lasting debt of gratitude to the Domestic Board of the Southern Convention, and the General Association of Virginia, without whose aid the preaching of the gospel could not have been sustained here. [Brother Ely has received the appointment alluded to, and enters on his labors April 1st, under encouraging circumstances.]

## Communications.

## Austin, Texas.

A very interesting letter has just been received from Rev. G. G. Baggerly, dated Feb. 26, 1851. He says: "Austin, surely is one of the most important points in the whole south. It numbers now near 2500, nearly double the inhabitants of a year ago. I have no doubt a large and prosperous church can, and will be built up, if the proper means are used.

The Episcopalians number 15; Presbyterians 12; Episcopal Methodists 40; Cumberland Presbyterians 30; Campbellites 20; Baptists 20. Now is the time for us to work. Much pastoral labor is indispensable, and this I cannot perform. The church earnestly desires the appointment of a suitable minister to Austin as your missionary. A young man would be preferable. We ought to have his labors twice a month. Lockport will pay a fair proportion for a quarter of his time. If you will send a young man, of good preaching talents and piety, we pledge ourselves to do what we have specified.

There never was a time perhaps, when such loud and constant cries came from all parts of the southern States, for young men of piety and talents. We fear that but few comparatively are preparing themselves for the great work of the gospel ministry in our Theological Seminaries.

## St. Louis.

We hear from several quarters, that the Baptist cause is prospering in this city.

There are two missionaries of our Board engaged there, establishing churches. In regard to one of these, the third church, under the care of Rev. Jos. Walker, the Western Watchman, has the following :

Meetings have been held nightly at the Third Baptist church, in this city, (St. Louis,) for several weeks ; and though the weather has been unpropitious, the services have not been without marks of the divine blessing. Four candidates were baptized by the pastor, Jos. Walker, last Friday night in the baptistery of the Second church, and six received the right hand of fellowship on the following Sabbath.

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#### Destitution of Arkansas and Texas.

The following extracts are from a letter, dated Charlotte county, Virginia, Aug. 26th. 1850, and signed W. T. G.

Five years ago, I traveled a good deal in our Southern and Western States. On this side the Mississippi river, I discovered nothing differing very materially from Virginia, as it respects religious advantages. But as soon as you cross the river into Arkansas, and on to Texas, the scene is changed ; for, except in towns and some few neighborhoods, the settlements are so few and far between, that a meeting-house is never seen, (I saw but one for, I suppose, at least 800 miles.) I heard of but one appointment for preaching, out of the towns and villages, while I was there.

I stayed one night with a gentleman by the name of Polk, who claimed to be a kinsman of our late Ex-President. His family consisted of his wife and 9 or 10 children, and his wife's mother—a very old lady and a Baptist. She told me that she had not heard a sermon for 25 or 30 years ; and I suppose that not one of this man's children had ever seen a preacher. I think there were two other families in this neighborhood, all living I presume, alike.

From the Arkansas to the Trinity river, the land generally is very fertile,

and is settling up very fast. The Catholics are aware of this, and knowing the advantages of a first impression, are making very strenuous efforts to gain over the community to their sentiments. I will give you an instance, to show you their success. The county of Sevier has been settling some 12 or 15 years. Pera Clifta is their county seat ; and there is another village in the county called Rocky Comfort. As soon as these places sprang up, a Catholic Priest was there, and now they have a church in both. Through the influence of the priests, persons who are able, send their children to Kentucky to be educated at Catholic institutions ; and the consequence is, they return Catholics. I have been credibly informed that with the exception of one Irishman, all the Catholics in Pera Clifta are descendants of Protestant parents, educated at Catholic schools. The following is an extract of a letter from a young lady of that village, to a friend in this county : “Miss H—S—has joined the Catholics ; and says she cannot see how any body can be a Protestant.” The brother of the young lady, who wrote the above, is an intelligent man, and a member of the Arkansas Legislature. He is now in this State, and speaks more favorably of the Catholics than of the Protestants. I should not be surprised if his sister was as much inclined that way as himself.

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#### The New Orleans Baptist Church.

John Paulding, Esq., of New Orleans, a gentleman of great wealth, and many years ago a member of the Baptist church in Savannah, has recently died. He bequeathed the Municipal Hall property, supposed to be worth some forty or fifty thousand dollars, to the Baptist church in New Orleans, now under the care of Rev. J. Fletcher, missionary of the Domestic Board. That church will probably thus be enabled to build a suitable house of worship. It is in a prospering condition.



Mrs. Jane Hutchinson, a member of the 2d Baptist church in Richmond Va., under the pastoral care of Dr. Howell, has also recently left several shares in the James River and Tuckahoe Canal Company, equally to the two Boards of Foreign and Domestic Missions. Christians in disposing of their property, by will to the cause of Christ, may thus be doing good, years and years after their ashes are scattered to the wind. We believe this matter is greatly overlooked by pious persons in the present day. The amount of benefactions, in this way, in former times greatly exceeded that of the present. Even to this day, in Roman Catholic countries, few make a will without bequeathing a portion of their property to religious purposes. We who have a purer faith, should devote more.

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Brownsville and Rio Grande, Texas.

From Rev. J. H. Wombwell, a letter has been received. He says: "I am glad to learn that a brother of the right sort can be had for this frontier, and I shall use the earliest convenience in writing. The city of Rio Grande is still unoccupied. It is a growing town and contains one thousand inhabitants. Roma, is a small town higher up the river, (15 miles) and is the seat of a Catholic school, about to be started by the Bishop of Monterey. Though I have experienced some hardships and sufferings, I am not only prepared to toil on, but am anxious to have help along this valley, and on these borders. I will try in a short time to have a reading service in Spanish, and hope soon to organize a Baptist church." In a postscript, he adds, "I have just been out among some Mexican houses, at each of which, I left a Spanish Testament. Those who received them, seemed pleased, and thanked me courteously for the favor. May the Lord bless the reading of his word, to those who have wandered long in blindness."

Organization of the White River Baptist Convention.

We have received a very interesting account of the organization of this body, which will act as an auxiliary to the Board of Domestic Missions. It was formed at Antioch church, Izard county, Arkansas, September 14th, 1850. The 5th article of the Constitution will explain its object.

Art. 5. The primary objects of this convention shall be, to supply the destitute regions within its bounds with the unadulterated Word of Life, and a living ministry, and to aid, by appropriate and scriptural means, all destitute and feeble churches, and also to supply the community with such books as may be approved by this body, and as may be thought best calculated to communicate information of the distinctive doctrines and ordinances of the gospel of Christ, as received by our denomination. The convention may, whenever consistent with the condition of the treasury, adopt means for the advancement of education, and also for the cause of foreign missions.

It was also "Resolved, That this body through the Corresponding Secretary, make application to the Southern Domestic Missionary Board, at Marion, to be auxiliary to said society: unanimously adopted."

P. S. G. WATSON, *President.*

J. C. BRICKEY, *Sec'y.*

The next annual Session of this body, to be with the New Hope Baptist church, Phillips county, Arkansas, on the Friday before the 2d Sabbath in October, 1851.

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**Rocky Bayou Missionary Baptist Association.**

This enterprising little band, which has but eight churches, and four ministers, seems to have received a clear gain of about forty members during the past year. We cut the following from its minutes.

8. Resolved, That we call for reports from our missionaries; whereupon Brother P. S. G. Watson presented the subjoined:

To the Rocky Bayou Missionary Baptist Association,

September 14th, 1850.

Dear Brethren—Being recommended by this Association at its last session, to the Missionary Society, at Marion, Alabama, requesting my appointment as Missionary and Agent for North Arkansas, and having received the appointment, I think it my duty to give you a synopsis of my labors thus far—namely:

Churches visited, 12; sermons preached, 100; exhortations, 25; ministers ordained, 2; deacon ordained 1; church meetings attended, 30; baptized, 9; received by letter, 19; miles traveled, 784; collections for missions, \$ 34,70.

*Remarks.*

In consequence of sickness in my family, I was unable to preach in January; and in February was much hindered by bad weather and high waters; March and April I had but little hinderance; May, had sickness, and death of my youngest child; June, no interruption.

July 25th, called home in consequence of sickness again in my family, and on the 30th lost another son. August 3d, taken sick myself, and have not been able to preach any 'till the present.

In addition to the churches visited, I have gone into many destitute regions, and as a missionary, I have been kindly received, which argues well for the mission cause. There is much need for more laborers, for truly the harvest is great.

Yours in the gospel,  
P. S. G. WATSON.

Elder H. McElmurry then made a verbal report, which was affectionately received.

9. Resolved, That we recommend the holding of protracted meetings, especially in destitute places.

Preaching to the Slaves.

Seventeen thousand seven hundred dollar have been raised by the South Carolina Methodist Conference within its boundaries, the most of which is to be expended in sustaining missionaries for the slaves.

How to be Happy.

A lady in New York, placed a hundred dollar bill in the hands of an agent, for the object of his mission; from her apparently humble circumstances he supposed there was a mistake. She informed him there was no mistake, adding: "I have learned that the children of God are happier in combining liberality in the service of the Lord, with industry and frugality in their temporal arrangements, than by expensive living, and a parsimonious relief of the needy cause of Christ. By economy, I obtain the means to give for the spread of the gospel, and by divine grace I have much enjoyment in giving."

This is the true philosophy of happiness. This is the only ground on which God has promised enjoyment in this life. "Faith without works is dead, being alone;" a dead faith can yield no comfort to its possessor.

Those persons, who expend all their income, for luxuries and extravagance, so that they have nothing to give to the cause of Christ, or on the other hand, those who with a miserly hand withhold all, know comparatively nothing of the enjoyment of christianity.

Christian, would you be happy? "Do good unto all men, especially unto those of the household of faith," and you shall enjoy its luxury. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "The liberal soul shall be made fat." "The willing and obedient shall eat the good of the land." "It is more blessed to give than to receive." Such are the promises of the Lord. They are all yea

and amen in Christ Jesus. So has every one found them who has confided in them.

Population of the United States.

The population of our country increases at the rate of three per cent. per annum. This may be seen by the following table; a careful computation, exhibiting a comparison between the actual census and the estimated numbers at that rate:

| Year.                   | Census.    | Estimation. |
|-------------------------|------------|-------------|
| 1790                    | 3,929,329  |             |
| 1800                    | 5,309,758  | 5,280,368   |
| 1810                    | 7,239,903  | 7,096,721   |
| 1820                    | 9,638,166  | 9,537,366   |
| 1830                    | 12,866,020 | 12,847,366  |
| 1840                    | 17,063,343 | 17,226,367  |
| 1850                    |            | 23,149,308  |
| 1800 or 10 years hence, |            | 31,115,755  |
| 1870 or 20 years hence, |            | 41,809,307  |
| 1880 or 30 years hence, |            | 56,188,571  |
| 1890 or 40 years hence, |            | 75,512,456  |
| 1900 or 50 years hence, |            | 101,481,755 |
| 1910 or 60 years hence, |            | 136,382,388 |
| 1920 or 70 years hence, |            | 183,285,658 |
| 1930 or 80 years hence, |            | 246,519,319 |

The coincidence for so many years between the real number and the estimation at three per cent. per annum, is most worthy of remark. The number for the present year, 1851, must be set down at more than 23,000,000. What an eventful day is approaching! How widely will future history differ from the past—and how solemn the prospect. And it is remarkable what a number of persons now living will live to view the great epoch of 80 years hence. A calculation of the probable number, gives the sum of 800,000, more than double the present population of New Jersey. This calculation is made in this simple way: At our last census there were more than 46,000 individuals in the United States upwards of 80 years old. The same proportion among our citizens 80 years hereafter will be more than 800,000.

What are to be the great changes produced by such an increase of population in 80 years? This is a question, worthy of the most serious reflection. One of the probable events will be this: the spreading of our population over the whole continent, to the very apex of Cape Horn. Less than 70 years ago, we had

not crossed the Alleghanies; now we have overspread the Mississippi Valley, crossed into Oregon, and are flocking into Texas, New Mexico, and California. And if we have done all this with our present limited population, how will we spread over the Southern plains before our numbers reach 240,000,000!

The absorbing political reflection arising out of these calculations is this: The importance of cultivating right principles and right conduct; sound morality, and wise and enlightened forecast. We must be *progressive*, but let us be conservative of all that is good.

Donations.

FROM MARCH 1, TO APRIL 1.

Alabama.

|                   |       |       |
|-------------------|-------|-------|
| Dr. Blackey,      | 20,00 |       |
| Dr. C. Battle,    | 25,00 |       |
| Mrs. C. Battle,   | 5,00  |       |
| Mrs. D. H. Brame, | 25,00 |       |
| Rev. E. Talbot,   | 5,00  |       |
|                   |       | 80,00 |

Mississippi.

|                                          |        |        |
|------------------------------------------|--------|--------|
| Rev. W. M. Farrar,                       |        |        |
| agent, per L. A. Duncan,                 | 300,00 |        |
| E. Minter, (subscribed to J. C. Keeney,) | 5,00   |        |
|                                          |        | 305,00 |

Georgia.

|                      |        |        |
|----------------------|--------|--------|
| Rev. W. T. Brantley, | 50,00  |        |
| Rev. W. P. Hill,     |        |        |
| agent,               | 200,00 |        |
| Mrs. J. S. Brown,    | 5,00   |        |
|                      |        | 255,00 |

Virginia.

|                        |       |           |
|------------------------|-------|-----------|
| Rev. D. Shaver, agent, | 65,00 |           |
|                        |       | \$ 705,00 |

BIBLE FUND.

South Carolina.

|                    |  |       |
|--------------------|--|-------|
| Rev. Lewis Du Pre, |  |       |
| agent,             |  | 10,00 |

Louisiana.

|                     |  |       |
|---------------------|--|-------|
| Rev. Martin Haggard |  |       |
| for sale of Bibles, |  | 25,00 |

WM. HORNBUCKLE, Treas. \$ 35,00













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