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WHY DO MISSIONS LANGUISH?

Paul may plant and Apollos may water, but God alone giveth the increase. We need not only the ordinary and general blessings of life, health, and favorable circumstances, but we must also have the extraordinary and special blessing of the quickening influence of the Holy Spirit. Without this influence, missions would languish to the end of time. Sinners cannot be converted by men. The letter killeth, but preaching cannot give life. "Eternal life is the gift of God," by his Spirit. Under the influence of that Spirit, a nation might be born in a day, and the world might be astonished by the intelligence, China is converted, the Indies are evangelized, the whole of Africa has turned to God.

Without the influence of the Holy Spirit, there can be no real prayer in our churches or in the closet. There may be a display of rich and flowing words, uttered with all the power of effective elocution, but there can be no groaning which cannot be uttered, no fervent effectual prayer, which availeth much. But when the power of the Holy Spirit is felt in the hearts of christians, the very air which they breathe is perfumed with the odor of prayer. Alone or in company, in the church or in pursuit of their daily avocations, the incense of devotion "uttered or unexpressed," arises warm from their hearts without ceasing, and ascends into the presence of God. Let churches, pastors, and missionaries have this Spirit of grace and supplication, and missions cannot continue to languish; for God has promised to answer prayer.

If it were not for the gracious influences of God's Spirit, even the missionaries, who have forsaken all for the gospel, could not be qualified for their station. Being but men, they would sink under the weight of human corruption, and of the manifold trials incident to their work. They would begin to re-assert their claim to the worldly pomp, and the vain-glory which they have repudiated; to covet again the wealth and the ease which they have renounced. They would grow selfish and proud; their spirit and ways would become offensive to God and to man; and they would degenerate into a curse to the churches and to the world. But animated by the Spirit of God, they would be humble, holy, and heavenly-minded, like their Divine Master; content to endure afflictions, privations, and toil as good soldiers of Jesus Christ; and determined in the midst of all their tribulations, to live and to die in the great work of preaching Christ to the heathen. It is recorded of Barnabas, that "he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord." Acts ii: 24. Who does not see the necessity for fervent, importunate prayer, that God would give a great increase of his Spirit to our brethren, both at home and abroad?

If left destitute of the saving influences of God's Spirit, the churches would soon be filled with the spirit of the world. We should find some of our brethren devo-

ting the energies of their souls to the accumulation of wealth; others plunging into the extravagance and follies of this world, which God hates; and others sacrificing time, talents, usefulness, and peace of conscience, in an ardent pursuit of the phantom, honor. Alas! how "earthly, sensual and devilish," would even the professors of christianity become, if it were not for the restraining power of the Holy Spirit! But let that Spirit dwell richly in their hearts, and they become heavenly and lively, approving themselves as the servants of God "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." 2 Cor. vi: 6, 7. If they live in times of persecution they receive joyfully the spoiling of their goods, knowing that in heaven they have "a better and enduring substance;" and if the providence of God calls them to it, they are ready to seal their testimony with their blood, feeling that they are already dead to this world, and believing that their "inseparable life" is hid with Christ in God. If they live in the days of missions, they cheerfully contribute of their substance, to send the ministers of Christ into all the world to preach the gospel to every creature. Or, if necessary, they give their children or themselves to the work, that the cause of God may not fail for want of proper men. How long could missions languish in the hands of such a people?

The Spirit of God in our hearts ever teaches us to obey the divine rules of his word. One of those rules in reference to liberality, is, to give as the Lord has prospered us. 1 Cor. xvi: 2. This rule demands a part of every dollar we receive. Each of us must decide for himself what part of his increase he can give without doing himself an injury. One could give ten cents on the dollar, another five, another one; but let every man consult his own conscience, and give regularly according to his ability. It is not the will of God that a part of his children should do all his work. He does not mean that one shall be burdened and another eased, but that the labor and expense should be divided. 2 Cor. viii: 13, 14. This is the rule of giving, and we cannot believe that the churches will continue to disregard it. Surely, the day will come when the people of God will rejoice to do his will. In that day the missionary shall not preach without success; for the same God who quickens the churches to obedience, will also quicken the missionary in his ministry and the heathen to repentance. Mal. iii: 10.

Reader, perhaps you are a member of the church, perhaps a pastor, or a missionary, and have not yet performed your whole duty, in the solemn and responsible work of missions. If so, for the sake of perishing sinners, for the sake of religion, for Christ's sake, acknowledge that duty, and do it, though not another man of your acquaintance should do the same. We know that success depends upon the special blessing of God; but how can we expect that blessing in the midst of cold, heartless, worldly-minded disobedience? We have not yet consecrated ourselves, a living sacrifice to God; Zion has not yet "done what she could," to send the gospel to every creature; and we have not yet learned to give systematically as the Lord has prospered us. Let us perform these duties, and then, the will of God be done in regard to the success of missions. Whether he convert millions in a year, or reserve that blessing for other generations, the Judge of all the earth doeth right.

T. J. B.

SERIOUS INQUIRIES.

From one of the excellent missionary tracts, entitled "Christian Public Spirit, or living for the kingdom of Christ," we extract a few inquiries which cannot but strike the mind of the reader, as pertinent and solemn. May we not hope that the time is near when all who profess to love Jesus, will live to him, bringing every energy to bear upon the advancement of his kingdom in the world. The author of the tract, thus remarks:

"Suppose that the whole christian church, from the days of Paul and onward, had been as intent and self-sacrificing in their efforts to spread the gospel and convert men to God, as Paul himself was,—how long would it have been before the sin and curse of idolatry, with all its miseries, would have been removed from the world? If there had been, during the second half century after Christ's resurrection, as single an aim and an equal devotedness in preaching the gospel, as were manifested during the first, and the work had been carried forward by an increase of laborers and other means, proportioned to the increasing numbers of the church, what spot of the then known world would, at the expiration of that period, have remained unvisited and unblest by the Sun of Righteousness? Would the world, think you, have remained as it now is up to this time? Who then is responsible for this continued idolatry, and its consequent debasement and misery and ruin, if not the men of those past generations who had the gospel and the power to give it to the nations, but neglected to do it?

Or, suppose that when the era of modern missions opened fifty years ago, with the formation of the earliest English missionary societies, the whole Protestant christian community, or even all the members of Protestant christian churches, had been willing each to labor as hard, and deny himself as much, and endure as much, in the missionary work, as Paul was willing to do in the same work in his day, and where, on the face of the earth, would there now be, after the lapse of merely half a century, an idolatrous or other unevangelized tribe, to whom the gospel offer had not been fairly and fully made? Why should not the followers of Christ of the last fifty years have done this? Were not they under as much obligation thus to enter into the work as was Paul? or rather, was it not as much their privilege and their honor to be 'laborers together with God' in such an enterprise, as it was his? Why then was not the last generation responsible for giving the gospel to the world? for removing or preventing, to a great extent, the evils of continued idolatry, and the ignorance and wretchedness consequent upon it?

But, what is of more practical importance to us, let us suppose that all the members of Protestant christian churches now, were each willing to do as much and suffer as much for converting the world to Christ as Paul was, and how long would it take, with our numbers and intelligence, with our property and influence, with our presses and school systems and organizations, with our experience and encouragements,—*how long would it take to spread the gospel over the world?*—not without prayer, not without the power of the Holy Spirit, not without the divine blessing; but with these, with all those gracious divine interpositions which the promises warrant us to expect and rely upon,—might not the gospel be presented to the whole human family before another half century should elapse? Who will be responsible for the world full of souls which will be lost, if this shall not be done?

What reason can we assign why every one of us should not have this spirit of Paul—of Christ? If we, every member of the church of Christ, should do his utmost, by labor, by self-denial, by personal influence, by faith and holy living, might not the laborers and the treasures be furnished adequate for carrying, so far

as human agency is concerned, the New Testament message to all nations, within the next fifty years?—and that, too, without sacrificing any other great interests which require our support?

Is there, not, then, a responsibility here worthy of some serious thought? Would such an effort require more of us than the apostles joyfully performed and endured? Would it require more than the object sought is worth? Make a sober estimate. What will be the consequence of our faltering! How many souls lost! The power and grace of God are indeed indispensable to make this gospel, when offered, effectual to salvation. But is not this effort, this earnestness, this sacrifice, when connected with faith and prayer, the means most likely to secure this blessing, so essential to success?

How does this subject bear on the relation which communities and nations sustain one to another? Does it not teach that they, as well as individuals, ought to exist and aim not to be ministered unto, but to minister? Have they no influence and no responsibility in regard to each other's welfare? Undoubtedly they have; And yet what nation has ever acted the part of a friend and brother to another nation, unless obviously incited to it by self-interest? Each has sought to enrich and aggrandize itself, and to weaken and depress the other. They have been, in all ages, and even now, under all the christian light of this day, they are *rivals*, not *brethren*; *enemies*, not *friends*. How have the stronger and more enlightened circumvented and robbed and oppressed the weaker and more ignorant, seizing their territory, murdering their population, making treaties to their own advantage, and even glorying in successful outrage!

Turn your thoughts back for a moment to what the nominally christian nations of Spain and Portugal did to the defenceless heathen tribes of Mexico and South America, and the West India islands, three centuries ago. How much labor, and treasure, and military skill, they expended to subdue and plunder and get the mastery over those unoffending tribes for the purpose of gathering wealth and power into their own power. If they had wisely employed a tithe of this money and this effort in introducing schools, and christian knowledge, and the arts of social life, how might those nations now, instead of being proverbial for their anarchy and their moral and social degradation, be numbered among the freest and most enlightened nations—sister republics, indeed, to this land of the Puritans!

But Spain and Portugal were papal communities, and little could be expected of them. Come down then to a later period, and look at the proceedings of Britain, the most powerful and intelligent of the Protestant nations, towards the tribes of the East Indies during the last century. See how many able warriors and civilians have been sent to India; how much treasure, and courage, and talent, and life, have been expended there. And for what? Had but one tenth of the money, and one tenth of the number of men whom it has required to subdue and keep and govern India, been wisely employed for the last eighty years in applying the means of intellectual and religious improvement, and would not those sunny and populous plains now to be like the very garden of God!

Had our own nation but paid back to the aboriginal tribes on our borders, in the form of schools, and gospel institutions, and the arts of life, a tenth part of the value of that boundless landed domain, which, during the last fifty years, we have unscrupulously obtained from them, they would now remain as so many monuments of our justice and beneficent regard."

Board of Foreign Missions, Richmond, Va.

China.

SHANGHAI MISSION.

Letter from Brother J. Lewis Shuck.

The letter which follows from Brother Shuck is dated Aug. 28th, 1848.

I am again, through a kind Providence, permitted to address you from this far off land. Since I last wrote we have kept up our usual services. A week or two ago, a position for a preaching place in one of the most crowded streets within the walls and in the very heart of the city was offered to us, upon uncommonly easy terms. Every thing seemed so reasonable and so providential, that we felt it to be our duty to secure the place, which we have accordingly done. With an outlay of about \$200 we shall have a hall which will hold an audience of between four and five, yea, six hundred persons. The upper story is sufficiently commodious to accommodate the entire families of both of our native Assistants, when we succeed in getting them up from Canton. Yong and Mun have themselves both moved into the upper story, while the workmen are now turning the whole lower story into a chapel.

The brethren will be able to preach in a few weeks, and it is a matter of great thankfulness that they shall have a most eligible place in which to exercise their gifts, and where I sincerely hope we all may have much to encourage us in our work. We hope to have preaching there every night and three times on the Sabbath, and such is the advantageous position of the place, that we fully anticipate a large congregation every time we preach. The front entrance upon the street is eleven feet wide. It is jammed in among other buildings, yet the main building so located as to secure air, light and quiet. I trust the Lord has guided us in this new measure, and that it may result in glory to His name. The plot of ground about which we wrote as so admirably situated for the erection of a chapel is still for sale. Dr. Boone is about closing the bargain for his new chapel. Mr. McKlatchie's chapel

fund, I mentioned to you in my last, has arrived. The London Missionary brethren have decided to erect two more chapels.

A week ago we had the pleasure of welcoming at Shanghai our friend and brother Mr. Dean, who has come up from Hong Kong in search of health. He is now lodging with me. Brother and sister Percy we hope to greet in a few days, as they were arranging to leave when brother Dean left. The weather is here now becoming cool and delightful in the morning and evenings, and we hope the health of our invalid friends will soon be quite restored.

The Teak Chew brother I spoke of in my last, continues to aid us every Lord's day. He speaks the Mandarin, and is well understood by the congregations. Brother Dean has, of course, met him here, and says he is a member in good standing in his church, and should be glad if we could employ him to advantage. Brother Dean will join us soon in our missionary excursions into the interior, and we design taking him (the Teak Chew) and Mun with us. We could find an abundance of work here for him to do, did our funds admit our giving him a commission. He is a staid and elderly man, lost his wife some few years ago, and his four children are all married. He was at Hong Kong a few months ago, and brother Dean told him there they hope to be able to give him employment as an Assistant in six or eight months.

On the 16th of October, Brother Shuck again writes as follows:

Yesterday being Lord's Day, we opened, for the first time, our new place of worship within the walls of the city. I have been more of an invalid than a well man for about seven weeks, and did not make my calculations to preach at the opening yesterday, but when the hour arrived, the temptation was too strong, and I really felt it good to find myself speaking from a pulpit once more. Yong and Mun also preached, and we had a fine congregation of about four hundred people. Brethren Yates and

Tobey with Yong and Tseang attended the afternoon service in the city, while Mun and I attended at the chapel place on our premises. Pray for us that the Master would condescend to bless our feeble endeavors to promote His glory among this great heathen people. To get our new chapel place ready has been a severe tax upon our time, strength and patience. You have no idea of the positive and trying inefficiency of almost every sort of Chinese you may have any thing to do with. When we become able to secure lamps, we design having preaching in the city every night. The position is so admirable that we can have large congregations at all times. Our mission should have as many preaching places as it has missionaries, each missionary preaching in them alternately, and should have besides a large and respectable foreign-built chapel, in which each missionary would also preach alternately, and in which we might hold all our church and society meetings, and administer baptism and the Lord's supper. At the same time, *if properly sustained from home*, we could carry on efficient operations in preaching and book distribution among the surrounding cities, towns and villages. I find myself constantly burdened with a pressing anxiety, that the Board would so sustain us as to enable us to bring the whole present moral and physical force of our Shanghai mission into full missionary action.

17th October.

Brethren Dean and Goddard left last night for Ningpo by the route through the country, in company with Rev. Mr. Way and family. Extensive and unmolested excursions into the interior by foreigners are becoming quite common. Indeed, a gentleman and his wife have just returned after being absent in the interior about two weeks. The British Consul here has also gained some new privileges recently, for passing into the country, from the Chinese authorities. Depend upon it, it will not be a great while before this vast empire, in its whole length and breadth, will afford open doors to the heralds of salvation.

18th. Two weeks ago, Rev. Mr. Taylor and family of the Methodist Church, South,

arrived here. They have been the guests up to this date of Bro. Yates and myself, but have now secured and moved into an excellent and new Chinese house. Having funds along with him he found no difficulty in getting good and cheap quarters. Mr. Jenkins and family had to remain a short time at Hong Kong.

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Letter from Brother George Pearcy.

By the communication which follows, it will be seen that Brother Pearcy has, after encountering severe storms, and suffering much from the perils through which he has passed, arrived at Shanghai. His health in this higher latitude we trust will become permanently improved, enabling him to prosecute his labors with comfort to himself and much profit to the heathen around him.

SHIP JOHN BENYAN,

Woo Sung River, Nov. 18, 1848.

Through the merciful guidance and protection of our heavenly Father, we are now nearly at Shanghai, being at the mouth of Woosung river, twelve miles distant, and just ready to proceed up to the city. We reached this place on the evening of the 16th inst., having had a passage of three weeks. I was hoping to reach Shanghai and see the brethren before I wrote you, but I have just learned that the "Howkwa" that takes the mail is just leaving Shanghai, so I hope to leave my letter on board as we pass her.

Our hearts are melted within us at the remembrance of the kindness of God in the midst of all our troubles. On arriving at this place, we were informed that of five or six ships that sailed from Hong Kong several weeks before we did only one has arrived. In one of these ships was Mr. Nye, a fellow-passenger with us in the Hindostan during the hurricane. He sailed more than six weeks since. The ship was seen partly dismasted about a month ago in the Chinese sea.

The present season has been most destructive to shipping on the coast of China, and most difficult for ships coming from Hong Kong to this place. Indeed but few have been able to get here from Hong

Kong for several weeks. We had opposing winds all the way; at times we had strong gales; three times we lay-to, and was driven to the leeward. The sea was very rough, which made rough sailing. After the sea sickness of the first three days, we improved in health. The air is now bracing, as cool perhaps as it now is at Richmond, and I hope to get strong during this winter. After leaving Hong Kong, we kept along the coast of China for about 300 or 400 miles and then crossed the Formosa channel, and made the south cape of that island. All along this coast were many fishing boats and we saw several towns; but the general appearance of the coast is hilly and barren—the hills being broken and small. To the south cape of Formosa our course was east. We could not pass the more direct way up the Formosa channel in consequence of the opposing current. We then past along the eastern shore of the island going north. The coast here is high and steep, the hills extending to the beach. We saw only one boat on all this side the island and no other sign of a human being, except a solitary light near the coast on a stormy night. There is richer foliage on this island than I have seen in China. The west coast and interior is said to be thickly inhabited, principally by robbers and lawless banditti. The climate appears delightful. I think the time is coming when our Saviour's laws will govern that island. May He hasten the day. It is a large island.

We passed east of the Chinese group, and after much delay came in sight of groups of islands, which indicated that we were close to the maught of the great Yang-tze-keang. This river is so broad at its mouth that the coasts cannot be seen from the deck of a ship in its centre. The water being shallow and the tide strong, and there being many sand banks, this river is very difficult to ascend. At low tide our ship got aground one night, but when the tide arose we floated again. The banks are exceedingly low and the adjacent country appears as level as the sea. The junks and boats of this river differ in appearance from those in Canton river. In one respect, I may here note, the large junks, some of them have four or five masts

with one sail to each mast. At Canton, they have but three masts and as many sails. The people we see here are not so dark as at Canton—they dress nearly alike, except here they seem to have on three times as many garments and many of them thickly padded with cotton, I suppose—they look very bulky. A sailor yesterday, on seeing a Chinaman that came on board, exclaimed to his fellow, "See here, that Chinaman has on a dozen coats." This river Woosung is very narrow with rich foliage on its banks. Mrs. P. unites in kindest regards to you and yours.

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CANTON STATION.

JOURNAL OF BROTHER I. J. ROBERTS.

It will be seen by brother Robert's journal, that he has been again annoyed by the rabble of his immediate neighborhood. The excitable condition of the people, it is hoped, will ere long subside. About the time of the date below, Dr. Hobson and other missionaries from England, were also subjected to interruption in their labors from the opposition of the people and the case had been referred to the British Consul for adjustment. It is gratifying to know that no special personal danger is to be apprehended by our missionaries.

Oct. 1st, 1848.—This day twelve years ago, I left the shores of my native land, taking my departure from Boston. Before breakfast I made two pastoral visits: after breakfast we held the Bible class, and then sounded the gong for meeting. Forty or fifty collected in the Uet-tung chapel, to whom Lye Seng Shang had preached, and I was just commencing, when three or four shopmen came in, commenced a disturbance, broke up my congregation, fastened the door, and refused to let me go out for about two hours. I sent word to Dr. Parker, and he caused the Chinese authorities to send out police men to my aid, who arrived at 5 o'clock. While imprisoned, my mind was at ease, though I got tired of hearing their abusive language, and so I read the 22d chapter of Luke in Chi-

nese. And we had preaching again after the disturbers had left. At 3 o'clock we took the sacrament, it being our monthly season in course. Upon the whole, this has been a rare day, but rather a pleasant one to my soul. I hope that I have made some progress heavenward; and at least, I feel health of body and peace of mind, for which I desire sincerely to thank and praise the Lord. It is a great thing to have *peace* under any circumstance, but in my situation it must be of the Lord.

Oct. 9.—The Tepo, who is officially the peace-maker of the neighborhood, advised me to advance, at least, a portion of the shopmen's demands, and let him make peace between me and them. Though their demands are unjust, yet after a few days reflection and prayer, I concluded to take his advice, and so I let him know that I would do so. This afternoon on my return from the foreign factories, I found the Tepo at my house with the welcome news that my neighbors have agreed to come to terms for 30 leong (\$41 84). This somewhat gratifies me, for though it is unjust, yet the Tepo becomes guarantee that none shall disturb me hereafter, hence my footing, after this, will be better and more secure than before; so the Lord makes all things work together for our good, and I hope for the spread of his own gospel.

Oct. 11.—To-day I paid over to the Tepo \$41 84 (30 leong), with which to make peace with the shopmen and workmen of last year who have been troubling me. Money is a great peace-maker in China—the natives seem to have their hearts perfectly set on money—any thing for money. Peace is a great blessing, but I always find it very difficult to get the assent of my mind to buy it of the extortioner: but still, it may work together for good that I overcome this disinclination of my mind. And at any rate, where it is done in obedience to the commands of Jesus, he makes one feel a pleasure which never could rise out of

the thing itself. Then bless the Lord, O my soul, I am willing to do anything for Christ's sake and desire to be still more willing that his name may be glorified, and my own soul saved and those of others. O Lord, save me and other sinners from among the Chinese, for Jesus' sake.

Oct. 14.—This morning with Chow Seng Shang and the servant that carries the books, I took 300 books and tracts, went among the people and distributed them. During the distribution we improved five or six opportunities of preaching to the people. After breakfast attended to the Bible class, then sent Hue and Chow to distribute books and preach the word inside of the city. Lye wrote, informing that one of his relations was about to take a wife and needed his aid, and therefore he was engaged to-day, but would come to-morrow. Near the factories, I distributed 200 books and tracts along a busy street. There is little or no opportunity of preaching to the receivers in such a case, yet there is a considerable variety among the receivers. Some received the books with thanks, others say nothing less or more, so I merely lay down the book and leave it; a rare one now and then will make an inquiry or two about their design and object, and about as many will refuse them, some with apparent ill-will, others who refuse them do it softly as though they did not wish to offend while they decline receiving. This has been a busy day, but my health has been good and spirits fine, and hence I have felt no oppression from my labors. Thank the Lord.

Oct. 21.—*Typhoon*. These hurricanes seem uncommonly frequent in the Chinese sea this year. During last night we had another heavy gale of wind of this kind here, as severe perhaps as the one on the first of September. I see much sign from my window this morning of disaster. Great destruction of life and property must have taken place during the night in and about Canton. The storm became seriously severe about

10 o'clock at night and continued until day. It was a dark and awfully dreary night; but the Lord kept me in perfect peace and gave me refreshing sleep—thanks to his holy name. I have some fears that brethren Percy or Johnson may have started for Shanghai before this commenced, and been out in this storm also.

MUN SEEN SANG.

Mun Seen Sang is one of the native preachers connected with the Shanghai Mission, and sustained by contributions from the Portsmouth Baptist Church. The following is a journal of one of his excursions, in company with Chin, the inquirer:

"On the 29th of the 9th moon, it being Wednesday, we went on board the boat and proceeded to *Yung Pak Teen*. At four o'clock we went on shore, and when daylight came on Thursday, I delivered a discourse on the doctrines of Jesus, exhorting the people to faith and obedience. To each person I gave one book. This place from Shanghai is more than thirty miles distant, and in consequence of no persons having before been there to distribute books and preach the doctrines, the people gladly came to listen and much wished for books. Having finished speaking, we proceeded about two miles on the way and arrived at *Chin Rak Yen*, and entered the house of Chin Seen Sang (the inquirer). There are some ten persons in his house. The people hearing that a teacher had come to discourse about the true doctrines and give away books, all of them came to see. I exhorted, and discoursed and explained minutely. After this, I proceeded toward the south-east for about three miles to a place called *Chun Rak Hang*. This is a small market town, to which the people all around constantly resort for the purpose of buying and selling. I selected an empty space of ground, and taking the sacred books in my hand, I called out with a loud voice, saying, "if there be any persons who wish good books and wish to listen to good doctrines let them come here." It was not many moments before men and women had assembled to the number of 30

or 40 persons. I then delivered a discourse, taking up the laws of the true God, the atonement made by Christ, and spoke of both body and soul going either to heaven or hell, closing by urging the people to abandon their false gods and serve the Father in Heaven, repenting of their sins, ceasing from wickedness and following righteousness. To each person I gave a book, and then proceeded to deposit a book in each of the shops. It being now sun-set, we returned to Chin's house and passed the night. On Friday, we went on board the boat and proceeded to two other places, *San Lin Ton* and *Yang Sze Kiao*, which are small market towns, and in which I went to the various shops, discoursing and distributing the books. This I continued to do until nearly night, when we started to return to Shanghai.

The whole region passed over is dotted with villas, and a great deal of cotton is planted. I asked the people if any of Jesus Christ's teachers had come among them discoursing of the true doctrines and giving away books. They all replied, none. I gave away more than a thousand books, and hundreds heard the gospel preached. And now I pray to the true God that He would afford His divine aid, bestow the Holy Spirit to operate upon and change their hearts, causing the people to know how to rely on Jesus Christ, and serving the true God that their souls may be saved."

LETTER FROM YONG SEEN SANG.

The readers of the Journal will be gratified to read the subjoined epistle from the native Chinese preacher, Yong Seen Sang, who accompanied brother Shuck in his recent visit to this country. The style is peculiar, and all who heard him when in our midst, will recognize it. His reference to the Divine sovereignty in the [be-reavements and trials] of the mission, cannot but affect the heart, and we hope his appeals to the churches to send out other laborers, will excite becoming solicitude, prayer, and liberality.

"Our Middle Kingdom formerly heard nothing of the name of Jesus, therefore there were none of us who understood how

to serve him. Afterwards teachers of foreign countries entered the Middle Kingdom and preached, and thus in our country we are beginning to be able to hear about Jesus, that he is the Saviour, Redeemer of men's sins and able to save the soul. Therefore have I been able to become a disciple of Christ. And still more, our great Emperor has allowed the privilege at Five Ports, of erecting chapels; and in the district and city of Shanghai the people who come to give ear to the doctrines of the Saviour are not a few. Notwithstanding the teacher Clopton has died and the healing teacher James has also died, and now the teacher Tobey, his wife being greatly sick, cannot attend to mission affairs, must return to his native country; still life and death are entirely with the true God. We look to you great teachers of the churches, entrusted with Christ's affairs, again to send more laborers to the inner land (China), to preach and teach the gospel, in order that the souls of many may be saved. Many more are words which I do not write you, only sending you these few sentences to communicate with you. I wish you peace and happiness and all your family likewise. I beseech the teacher, that night and morning he would pray that China may soon confide in Christ.

I send compliments to Jeter, the great pastor, wishing him happiness and peace. Sincerely do I present this to the great teacher Taylor.

From his younger brother, Yong Seen Sang, respectfully."

PROGRESS OF THE GOSPEL.

The influence of the gospel on heathen minds has become so marked, that the most sceptical are compelled to behold and wonder. It is melancholy that any who call themselves christians should entertain doubt, respecting the missionary enterprise. Such doubt is forbidden and rebuked by the clearest assertions of the word of God. The gospel, is, according to its requirements, to be preached to every creature, while its renovating power is everywhere to be seen, until "*all the ends of the world remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.*" Blessed announce-

ment! If no success had as yet attended the missionary movements of the last sixty years, still, it would become the duty of Christ's servants to labor in this work. Their contributions and sacrifices should be increased. It is enough for them to know that the Master requires them to "teach all nations."

The genius of the gospel also justifies, and even demands such efforts. The spirit of the gospel, is the spirit of benevolence. Every man who has learned of Christ, will be like him. He will sympathize with the miseries of his race, and sincerely desire their removal. As he looks at the stupid idolator, he will long to place in his hands the revelation of the true God. Gladly would he point the deluded devotee of superstition to the Lamb of God that taketh away the sin of the world.

While this is the spirit which should actuate the true christian, and irrespective of results, it is exhilarating to contemplate the triumph of the gospel, accompanied as it is, with the subduing and transforming influence of the Holy Ghost. God has not left himself without a witness. He has smiled upon the labors of his people. Though to try their faith, and to prove them, he has suffered the seed long to lie "buried in the dust," yet it has in due time, sprung up, and they are now beginning to reap the first fruits of the harvest. We have been led to these reflections, with the hope that our brethren of the Southern churches will be encouraged to redoubled exertions in the missionary enterprise. Let them look at the arm of the Lord revealed in pagan lands. Says a missionary among the Sandwich Islands:

"Early in the summer of last year, without suggestion or advice on my part, morning meetings for prayer and conference were established or revived in several neighborhoods. In one or two out-districts, these meetings have been exceedingly interesting. At the dawn of the morning, at cock-crowing, the whole population, men, women and children, might be seen, with lamps in their hands, flocking to the house of prayer; where one hour was spent in reading the scriptures, singing, prayer and exhortation. Then each person returned to his own house and offered joyfully the morning sacrifice

around the family altar. The spirit of love, joy, peace, harmony, manifest in these meetings, was truly delightful. Every house, in some neighborhoods, was a house of prayer; and we trust it will be found at the great day, that many hearts have become fit temples for the indwelling of the Holy Ghost."

Speaking of the civilization incident to the reception of the gospel, the same writer remarks:

"Within a few years a great change has taken place in the external appearance of the natives. In 1842, scarcely a dozen persons who wore foreign cloth, could be found in a large assembly. Now I see but few persons on the Sabbath, who are not clothed in European fabrics, if not in European style.

There is also considerable improvement in the structure and comfort of the native houses. Enclosed yards and gardens, in some instances, add greatly to their cleanliness and general appearance. Many have furnished their dwellings with a table, chairs, iron pots, bowls, plates, knives, forks, spoons, &c. Some have a clock; and they begin to understand the value of time."

Another, in reference to the general improvement of a people, who were, before the reception of the gospel, the most degraded and besotted, observes:

"Multitudes have aroused from the sleep of ages; and, under the quickening impulses of christian civilization, they are putting forth their energies.

To the philanthropist, and to every true friend of man, it is cheering to witness the steady and rapid progress of the natives in the erection of framed houses, and in the improvement of the old style of dwellings; in procuring tables, bedsteads, chairs, chests, writing-desks and stationery; in collecting cutlery, earthen, glass and hard ware, including a considerable variety of culinary and domestic utensils; in multiplying agricultural and mechanical implements; in seeking a greater variety of wholesome food, and a more comfortable and respectable supply of clothing; in obtaining time-pieces, horses, oxen, cows, donkeys, goats, &c.; in opening and improving roads; in the erection of fences; and in many other things, which mark the onward movement of christian civilization. Probably the wealth of Hilo has increased fifty fold within the last ten years."

A missionary of the Am. Board in Ceylon, in regard to an interesting religious meeting, says:

"Our annual convocation, in connection with the meeting of the Board, was held at Batticotta on Thursday, September 14. These occasions, when all our church

members from the different stations come together and sit around the table of the Lord, are of great interest. The very sight of so many who have come out from heathenism, and the striking difference between their intelligent countenances and the neatness of their apparel, and the stupidity and slovenly gaudiness of the heathen, awakes the most lively emotions. We hear even the older missionaries, who have witnessed these gatherings so many times, saying to each other, 'Surely, this is a pleasant sight.'"

It is not necessary to multiply words on this subject. The whole history of these operations is replete with encouragement. And still greater things than these will God perform for his people. He will open a high way in the desert. Even the desert itself shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing. Jesus shall reign over the nations, and all flesh shall see the salvation of God.

A MISAPPREHENSION WORTHY OF NOTICE.

The objection to foreign missions is often urged, from the fact, that we have heathen enough *at home*. True, we have heathen at home, "and whensoever we will, we may do them good." *They* ought not to be neglected. In every dark place of our land should the light of truth be conveyed. But there is danger that the perishing in pagan lands shall be comparatively neglected. This neglect also may seem to be justified by a reference to the receipts of a foreign Board, as compared with some home association sustained by the same people. But let it be remembered that while nearly all at home know the gospel, hundreds of millions of heathen have not so much as heard of the Saviour. These are sinking unpitied into perdition. If it is not necessary, in order to their salvation, that the gospel be sent to them, why should the Saviour, with so much specialty, command his disciples to go *into ALL THE WORLD and preach the gospel to EVERY CREATURE?* The requirement is imperative; the necessity for its fulfilment, immediate and urgent.

But there is another view of this subject. It is suggested by the paragraph below, which we cull from the paper, entitled, the Foreign Missionary. All the various

contributions we bestow, excepting for one board, are for the home field. The writer in the above named periodical thus remarks :

My attention has been turned to the donations of the churches to home and foreign missions. I do not propose to discuss any of the considerations which show the duty of Christians to support both these objects, nor to say anything about their comparative importance. Recognizing both as but the fulfilling of our Saviour's last commandment, I have been trying in my humble sphere to promote both. And I wish to make a statement, which may, perhaps, be of some service to your readers, as it has been to myself—giving occasion to serious inquiry as to duty.

For some years I have thought it my duty, and I have found it a delightful privilege, to contribute a portion of the pecuniary means, which God has placed at my disposal, to religious purposes. I have found it in many ways advantageous to devote to these objects a certain percentage of my whole yearly income ; first considering and setting apart, as to the Lord, the amount which it appears to me I am called to give ; and then expending that sum as opportunities offer, according to my best judgment. To a considerable extent this has been done through the customary collections in our church.

I have long felt the importance of the work of foreign missions, and I supposed that I was doing more for that cause than for any other ; but on looking into the matter more closely, I find that I was laboring under a serious misapprehension. This was owing to the fact that so many collections, under different names it is true, but yet not the less really, are made for the general work of home missions. Through the Boards of Domestic Missions, Education and Publication, the Bible, Tract and Sunday School Societies, and other channels, I find that I have been permitted to spend during the last year, 1848, for the spread of the Gospel in our beloved country, over one hundred and twenty dollars—would that it had been far more ! But I have been surprised to find that, while I appeared to be doing more for Foreign than Home Missions, because my annual contribution was larger, I have really contributed for the missionary work through our Foreign Board less than forty dollars. I regret that the sum was so small ! This discovery has awakened many serious thoughts in my mind ; but I forbear to trespass longer on your attention, or that of your readers, if you should think it expedient to publish this statement.

In nothing we have written, in the above lines, would we prejudice the interests of the Domestic Board. Its receipts we would have increased many fold. Their's is a

blessed work, and those who know us understand well the ground we occupy in respect to their operations.

THE FINANCES OF THE BOARD.

It will be found by the annual report of the Treasurer, soon to be presented, that the expenditure of the last year has exceeded the receipts by several thousands of dollars. This is accounted for by the fact, that the contributions of the churches have fallen much below the reasonable expectations of the Board, and unless funds are soon received, even short of the receipts of the previous year. This is a painful view of the subject. While from the commencement of our operations, a regular, steady advance should characterize us, we fear that results will show us to have gone back.

We earnestly appeal to our brethren in the Lord. Will not every church make an effort during the month of April or May, to secure funds. It is a favorable season of the year, a time when the members of the churches may be easily called together, and when funds are usually in hand.

AGENCIES.

Who will become an agent ? The Board have now in the field but three regular agents. In vain have they sought to secure men of proper qualifications in several States. What are they to do ? We know of but one alternative. It is the exercise of the voluntary principle. Let our brethren of wealth devise liberal things, and, as they purpose in their hearts, so let them give. Let all the members of the churches appropriate of their substance to the object.

We cannot but fear, however, that comparatively few of our brethren and sisters will see this appeal. We have but few regular agents to bring it to their attention. An increase of agents is needed. We hereby call upon the pastors of our churches to take hold of this work. They will, in fact, make the most effective agents. More can be done by them, than any special messengers the Board may send out. As the authorized agents of Jesus Christ, they may, by bringing the subject before those

they serve, obtain large and cheerful free-will offerings to the cause of missions.

This arrangement will have, too, a decided advantage. It will meet the views and feelings of many, and will save a heavy expense. But above all, the reflex influence upon the churches will be of the happiest character. In watering others, they will themselves be watered. They will enjoy more of the blessedness of giving, when their benefactions are the results of pastoral influence. We earnestly hope that the Lord will put it into the hearts of the ministry to prosecute this work in good earnest, and that we shall see the beneficial consequences in all time to come.

THE TRIENNIAL MEETING OF THE CONVENTION.

Our Convention meets in Nashville, on the 2nd day of next month. Delegates have been appointed from all the Southern States, and it is expected that each will be represented on the floor of the Convention. Our brethren in Nashville have made extensive preparations for the accommodation of all who may attend. We should come together,

1. *In a spirit of prayer.* Important questions are to be considered, involving the evangelization of our own and heathen lands. The Divine direction will be needed in guiding us to proper decisions. No amount of human wisdom, not even the concentration of all human talent and experience, will be sufficient to originate and perfect measures for the conversion of the world. We shall want the illuminating power of the Holy Spirit. In answer to the fervent prayers of God's people, his presence may be expected. Before leaving our homes, on our journey, and during the sitting of the Convention, let our constant prayer be "God be merciful unto us and bless us; and cause his face to shine upon us—that thy way may be known upon earth, thy saving health among all nations."

2. *In a spirit of enlarged benevolence.* Contemplate the moral condition of the human family—look upon the millions

ignorant of God and the means of salvation, passing with awful rapidity into eternity—and enquire, "Lord what wilt thou have me to do?" Then, behold the fields white unto harvest—Ethiopia stretching out her hands unto God—the political and moral barriers of China broken down—Europe calling aloud for the gospel message—our own beloved country ready to welcome the messengers of salvation—and remembering "the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," may we out of the abundance of our gratitude and our resources, devise liberal things. "Freely ye have received—freely give."

We again ask the attention of the churches to the following resolutions of the Board.

Resolved, That our brethren of the South, as individuals and as churches, be hereby requested to observe the time occupied by the Southern Baptist Convention, at its anticipated meeting, commencing the first Wednesday in May, as a season of special supplication to God, for his guidance and blessing in our efforts to give the gospel to the world.

Resolved, That the missionaries at our various stations in China and Africa, be desired to unite with their brethren in this concert of prayer.

SOUTHERN MISSIONARY JOURNAL.

The fourth volume of the Journal commences with the June number. As the work is conducted upon the cash principle, we beg subscribers to forward their subscriptions before that period. Moneys may be sent by mail to H. K. Ellyson, the publisher. We beg leave respectfully to urge each subscriber to secure other names. Why may not the list be increased five fold?

Much will depend in the success of our foreign and domestic missions, upon the wide circulation of our monthly periodical. Our brethren will remember this, and before the appearance of the

first number of the fourth volume, we trust we may have several thousand new subscribers.

SOUTHERN BAPTIST TRIENNIAL CONVENTION.

Next session to be held with the First Baptist Church, Nashville, Ten.—May 2nd 1849.

Ample arrangements having been perfected for the accommodation of delegates and others, who design attending the meeting of the Triennial Convention, it is earnestly requested, that on their arrival in the city, they repair without delay to the Book Store of Messrs. Graves and

Shankland, (Arcade buildings, Union Street, two doors from the Bank of Tennessee,) and report their names, where a committee will be in attendance, for the purpose of escorting them to suitable homes, provided for them, during their stay in the city. It is anticipated that a large number of ministerial and lay brethren from distant States will be in attendance, and an affectionate invitation is extended unto all, whether far or near, to come.

CHAS. K. WINSTON,
WM. F. BANG,
A. B. SHANKLAND,
SAML. M. SCOTT,
Com. of Arrangements.

Miscellanies.

INFLUENCE OF FOREIGN MISSIONS ON HOME MISSIONS.

The church cannot do without the spirit of foreign missions, if she would secure the greatest amount of benevolence for her home department.

I have previously remarked that just in proportion as we remove the exciting causes of compassion, we do virtually sweep away all kindness from the earth. Remove from us these exciting causes in reference to the miseries and the woes of the heathen, and deprive us of that reflex influence which foreign missions have already produced, and our sympathies will languish, if not dry up, for those within our own borders. I repeat it, the church cannot do without the spirit of foreign missions. If we would be convinced of the truth of this, let us go to those congregations who do nothing in the cause of benevolence—congregations who feel so poor that they can scarcely pay their minister or keep themselves together, and set them in earnest to labor for the salvation of a dying world, and we shall soon witness a very different state of things. The minister will no longer complain that his salary is not paid, and the congregation will no longer complain that they cannot keep together. The history of a church with

which I am somewhat acquainted will throw light upon what I have just said. This church was so poor, and so divided, that it struggled for existence. During this struggle they invited a beloved father now in the ministry to become their pastor, urging that if he did not come, their church might be broken up. They were at the time fourteen thousand dollars in debt. He accepted their invitation. At that time they held the monthly concert of prayer in connection with another church of their city. At the first meeting of this kind, which their newly called pastor attended, seventeen dollars were the avails of their contributions. He felt grieved, advised them to give these seventeen dollars to the other church, and urged them to raise fifty dollars a month in future for foreign missions. His labors were not in vain. They raised more than fifty dollars the first month, and fifty during the remaining months of the year. And what was the result? No sooner had they begun to honor God abroad, than he began to bless them at home. Their hearts were enlarged, and they not only soon paid off their debt of fourteen thousand dollars, but in a few years have raised sixty thousand dollars for the different objects of benevolence. When they began to exert themselves for those who are abroad, God put

it into their hearts to exert themselves for those at home. No more effectual plan could be adopted to promote the interests of home missions; to pour men and money into the great valley of the Mississippi, and other destitute places in our land, than to induce the members of our churches to contribute largely of their substance to send the gospel to the heathen. There is that scattereth, as I before observed, and yet increaseth. The truth of this assertion of Divine Writ appears even in temporal things. It is witnessed in the business transactions of every day. A merchant never sends a cargo to India or China, but with the expectation that he shall have more in return than he sent. Similiar results it has been declared have followed the spiritual cargoes, if I may so speak, which have been sent to foreign lands. It has been asserted by observing men, "that what the American churches have given for foreign missions, has not been a mere subtraction from their consecrated wealth, without consequent income. What missionaries have accomplished among the heathen, what they have written about them, and what they have suffered for Christ, have been sending all the while an invaluable influence through our land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been if we had kept all our ministers at home. The same investigation would show too that we contribute more for the circulation of Bibles and Tracts, and for the establishment of Sabbath-schools, and for the institutions of domestic missions, than we should do, in case none of our wealth was devoted to foreign missions."

POWER OF THE TRUTH.

Some native preachers from Serampore went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazar, exclaimed, "Well, you are teaching the very doctrines which my gooroo is teaching me!" On inquiring who this gooroo was, he replied that he was a

merchant from the district of Coniollah, who had come to the fair to purchase articles of trade, and that he was then actually in the neighborhood.

The native preachers sought this gooroo out, and learned from him that he had never heard the gospel from any missionary; in fact, that he had never seen any one; but that some tracts had found their way, together with a copy of the gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbors about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him, having all renounced idol worship. With these he daily reads some of his tracts, when at home; and on the Lord's Day a portion of the "great book," as he calls the gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen zemindars, they keep themselves very quiet. This gooroo, according to the report of the native preachers, seems to be well acquainted with the gospel as far as he has read it; and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will no doubt be done. He received the native preachers with great gladness; invited them without the least regard to caste to take their meal with him; and expressed himself extremely happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.—*Rev. Mr. Lacroix.*

GOSPEL AND CIVILIZATION.

In the vicinity of Fort Beaufort are several native kraals, chiefly of the class designated Fingoes. Though living in the midst of a civilized community, they are, with few exceptions, extremely barbarous. You will never find the heathen tribes of Africa incited, by the influence of example merely, to throw off their indolent habits, and to make an effort to rise in the scale of society. They will admire your habitations, but not imitate them; they will express their astonishment at your wisdom

and your skill, but never be ambitious to prove themselves as wise as you are. "Yes," said a Kaffir chief, who visited Graham's Town, as he walked up its streets, gazing on the houses and public buildings, "the English are very clever; but what fools they are to take so much pains! Do they expect to live forever?" Such are the utilitarian views by which the savage is actuated; nor can any but motives of the highest order, motives such as the gospel only will inspire, lead him to adopt a mode of life different from that which satisfied his ancestors.—*Rev. T. Smith.*

CHINESE FEMALES.

Rev. A. W. Loomis, missionary of the General Assembly's Board at Ningpo, China, speaking of the satisfactory progress of the Chinese girls in the school, says: "There are still frequent applications by parents for their daughters to be received, but we are compelled to say we have not room for any more." This shows a wonderful change in China, that parents are willing to send female children to mission schools; and certainly all will regret, that any who wish to enter should be refused.

"VISITING FROM HOUSE TO HOUSE."

Rev. Mr. Lyle, of the Episcopal mission at Shanghai, reports a visit of the gentlemen and ladies of the mission to the Wong family. "The gentlemen," he says, "were received in the outer apartments, and had an excellent opportunity of explaining our object and occupations, while answering the many inquiries which were put to us. The ladies, who had been conducted to the inner apartments, were also beset with questions about the meaning of our preaching, our school, and our coming here generally. From this instance it may be seen, that 'visiting from house to house' is one of the means of making known the gospel, which is quite within our reach."—*Amer. Mess.*

PRAYING AND GIVING.

The venerable father Sewall of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contribution were resuming their

seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. S. was fumbling in his pocket, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, Father Sewall; I asked you to pray." "O, yes," he replied, "I heard you, but I can't pray till I've given something."—*Messenger.*

Donations.

District of Columbia.

Juvenile Miss. Society,		
E. St. Baptist Church,		
Washington, for female		
school in Shanghai,	25,00	
E. St. Bap. Church,	30,00	
		55,00

Virginia.

Rev. N. C. Baldwin, col-		
lected for foreign mis-		
sions, per H. K. Elly-		
son,	10,00	
Va. Bap. For. Miss Soci-		
ety, per Dr. Wortham,		
tr.,	88,75	
Dr. W. H. Gwathmey,	30,00	
Jos. S. Perkins, \$3, S. J.		
Perkins I,	4,00	
		132,75

South Carolina.

Welsh Neck Association, viz:		
Per E. J. Lide, tr.,	30,00	
Rev. E. Estes,	50,00	
Rev. W. B. Johnson B.		
D., subscription for		
1848, to Rev. W. H.		
Robert,	50,00	
Sister Rambo, Edgefield,	5,00	
Sister Triggs, Edgefield,	5,00	
Miss S. E. Evans, Society		
Hill,	50,00	
		190,00

Alabama.

Alabama Association, viz:		
Cash,	31,50	
Benton Church,	11,75	
" " China mis-		
sion,	1,00	
		44,25
		422,00

ARCH'D THOMAS, *Treas.*

Board of Domestic Missions, Marion, Ala.

From our Missionaries.

SOUTH CAROLINA.

Charleston Neck.—Rev. Jos. A. Lawton's Report.

I labored during the last quarter only one month, when it became absolutely necessary to suspend my ministerial labors on account of a severe affection of the throat. After consultation with the committee of the Charleston Association, I employed bro. A. D. Cohen to labor in my stead for the remaining two months of the quarter—hoping by that time I should be able to resume the missionary work. God has intended otherwise. The disease of my throat and my general ill health oblige me to abandon the field; and by the advice of my physician I have left the humid atmosphere of the sea-board. This will account for the delay in sending in my report.

During the quarter the usual services have been performed. Upon the whole the mission has been quite successful. And it is the general opinion of the brethren, that the prospects for building a church on the Neck were encouraging up to the close of the year. And could the means of sustaining a laborious missionary in that field be secured, there is no doubt of its final success. Would to God my health and circumstances had allowed me to remain. My heart was in that work more than I ordinarily feel for other charges. I trust the Board will be able to sustain the mission.

TEXAS.

Clarksville.—Rev. Wm. M. Pickett's Report.

In a communication of Nov. last, I informed you that there were some indications of revivals at my stations. I was not deceived. We have had some precious seasons since. Our meetings were protracted with interest and I trust profit.

The labor principally devolved on me; occasionally would receive some aid from other denominations. At times I have been so much broken down as to be unable to preach. Exhortation, prayer and conversation were the means employed at such times. And the Lord who owns the humblest means, put forth for his glory, blessed our weak efforts in the conversion of sinners. I have had the pleasure of baptizing twenty-four converts since my last report.

There is a gradual and steady improvement in the moral aspects of society. Prejudices are giving way. The mighty power of God's truth is being felt.

Our church in this place numbers sixty-five. Our dismissals are almost equal to our additions. There is a constant "removal to the West." Among those recently baptized was my youngest daughter.

We have organized a small Association of eight churches—200 members in all.

FLORIDA.

Jacksonville.—Rev. James McDonald's Report.

Baptized four persons; received by letter two; restored two; ordained one minister; traveled 480 miles.

MISSOURI.

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

Since my last report, I have commenced preaching in Jackson, ten miles from this place. A Presbyterian minister supplies my pulpit at the Cape the Sabbath I spend in Jackson. At this last place there is a church which has had no preaching for several years, and it had become almost extinct.

Our additions have been small; three only, and those by letter, have joined us

during the quarter. Our Sabbath school has been much interrupted by bad weather. Nearly one half of the families connected with our congregation live in the country, from three to eight miles distant, and during the winter season cannot conveniently send their children to the school regularly.

The cause of piety is most deplorably low. The members of the church seem to follow the law of convenience rather than duty in regard to attending church. The love of gain is in too many instances the ruling passion.

The cause of temperance is promising—it has accomplished much good.

COMMUNICATIONS.

The following communication from bro. Huckins, formerly one of the missionaries of the Board, now agent for Baylor University, Texas, will be read with interest. He has traveled extensively in that State during the last year. He has made careful observations on the progress and present state of the cause. It will be seen that an incalculable amount of good has been accomplished already, and in no new State, perhaps, has there ever been a foundation laid so broad and deep upon which to build interests that are to bless the State and the world. At almost every important point, there is a church of more or less promise.

ANDERSON, GRIMES COUNTY,
Texas, Jan. 7th, 1849.

Dear bro.—I have labored with all your missionaries, and visited nearly all their fields during the last six months. My intercourse with them has been sweet to my own soul, and I trust it has, to some extent, been comforting to their spirits.

I am at this time in the sphere of bro. Creath's labors, to wit: Polk, Walker, Grimes and Montgomery counties. In view of the change which has been effected in this field since I explored it a little more than two years ago, I am compelled

to exclaim, "what hath God wrought!" Then I was under the necessity of hunting a Baptist—now I meet them at every point. Then the Pedobaptist influence predominated—now if the Baptist does not predominate, it is second to no other, and is increasing with rapidity and energy. Brother Creath is a most laborious, zealous and self-sacrificing missionary. He is a man of great faith. And that faith has removed mountains from his field. He has shared great mercies and afflictions. In all he has shewn that he fears God, and desires, above all things, to do his will.

Polk county is a field rich in promise. The church there is composed of active members. Montgomery is an important field, slow of producing, but will produce nobly when the soil is fully prepared. The church at Anderson, Grimes co., is made up of excellent and intelligent members, liberal and ready for every good work. Situate in a most excellent community.

Washington county has five churches. Revivals of religion have taken place in Independence and New Year's Creek churches. In this county great attention is paid to the cause of education; about 800 children have attended school the last year. The ablest minister in the State should be located in this county.

Brother Chandler is making a slow, but permanent and happy impression in Fayette and Colorado counties. He is an excellent preacher and remarkable for his discretion. His influence is destined to become strong and salutary.

The fruits of brother Taliaferro's labors are beginning to appear in Bastrop and Williamson counties. This district is rapidly filling up with emigrants; especially on the Bushy and San Gabriel rivers. On the latter the population has pushed back the Indians and buffalos seventy-five miles during the last two years.

I left that region about eight weeks since. At that time a deeper religious impression was being felt at Austin and

vicinity than ever before. Brother T. is a young man of brilliant mind, a warm heart, and is untiring in his efforts to do good. He needs a word of caution occasionally from your pen, with regard to the reception of members, that his zeal do not transcend the limits of prudence, and upon the necessity of cultivating proper habits of voice. He is a precious young brother: and with proper training is destined to become a star of no common splendor.

Lockhearts, St. Marks, Sequin and New Brumfels, present a very interesting field with a very large population, most of whom are poor. This is occupied by brother Wells, a sound and discreet man.

Gonzales, De Witt and Lavacca counties are supplied by brother Ellis—a Texas raised preacher, a working man and lover of good books, is abundant and successful in labors. Gonzales presents as fine an example of piety, christian activity and liberality as I have found anywhere. Their Sabbath school is superior to any I have found in the State. If the Lord shall continue that brother in his present field, he will place his moral mark deep on Western Texas.

Wharton, Matagorda and Brazoria counties comprise the region occupied by brother Noah Hill. He is a remarkable man, not for his learning, the depth of his reasoning, nor the beauty of his diction, but for the tremendous power with which he enforces the claims of the gospel. He goes right to the heart and conscience; and speaks as if he saw the flames of hell flashing out right at his feet, and as though heaven itself was within calling distance.

I know of no man in Texas who can equal him in this respect. And if the Sabbath school, the family altars reared in the families of his churches, the religious feeling evinced by the members, or their christian liberality, are fruits by which we are to judge, they show that they have a holy man for a pastor.

His field is quite too large for him. Another laborer should be sent there. Brazoria county is superior to any in the State. No doubt, a young man of good preaching talents could be sustained there.

In Houston the church is united and devoted to their pastor. He is sacredly devoted to his work. Wherever he goes he sheds a heavenly influence. He is a blessing to Texas.

Galveston is still without a shepherd. My heart bleeds for that church.

Brother Witt attended our convention. His location at San Augustine was unfortunate. In recommending that point, I was governed more by the judgment of others in whom I had confidence, than by personal knowledge. I am happy to be informed that Marshall is to be his future location. His experience, intelligence and sound judgment, fit him for a general missionary in Northern and Eastern Texas, in which department, I think he could be more useful than by a confinement to any particular locality. The population there is already large and rapidly increasing. But our denomination needs in that section of the State, the guiding influence of wise and discreet minds. Here almost every form of error is rife. This is the theatre on which almost every species of ism and error has been exhibited. Why is it so? While in Middle and Western Texas, a majority of the churches present a sample of order, union and love. The answer is plain. A majority of the churches in Western and Middle Texas have been planted and watered by your missionaries. In the east and north, the churches have been established by men acting on their own responsibility, and some of unsound doctrine. It will require ten years of hard labor to set things right there. In my judgment the greater part of your efforts in future for our State should be expended in Eastern Texas. Wherever your missionaries have labored, I find my agency successful and so vice versa.

I have occasion to thank God we have some most excellent ministers who are not under appointment of your Board. They are zealous in their Master's cause.

JAS. HUCKINS.

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Clarksville, Texas—From Rev. W. M. Pickett.

Dear brother.—I returned home last night from a very interesting trip. Some time previously much coldness and discouragement prevailed. But now at most of my stations there is much interest, and I left them with reluctance. Could my visits have been protracted, doubtless much more would have been accomplished. I hardly have time to cultivate and reap all that I sow. And yet how to circumscribe my field I know not.

I have organized a small church in Titus county, in the immediate neighborhood of an anti-mission church. And I regret to say that our Methodist brethren have joined the antics in persecuting me. It is, however, gratifying to see so many evidences that the opposition is yielding, and that so soon as the people gain their consent to hear and examine they are often willing to yield to the truth. *Many* of the anti-party will not believe what I say in relation to the general principles by which the missionary operations are conducted. Please send me the proceedings of the Southern Convention, Constitution, &c.. They will believe what they see in print sooner than what they hear a missionary say. I am fully convinced that a number of them will soon yield their opposition and unite with us. We greatly need denominational books. The people are opposed to us because they do not know us. They do not know us because our enemies have misrepresented us. Our enemies have misrepresented us because they are afraid of us. Could our denominational standard works be circulated here the public mind would soon be corrected. I doubt not five or six churches could soon be organized if we had ministers to take charge

of them. But the prospect is not encouraging for the support of pastors. Most of the people are poor, to whom the gospel proves a blessing, and they are not able to sustain pastors. And you inform me that the state of your treasury will not admit of additional aid to this field. But help we much need; bibles, testaments, religious books and tracts are much in demand. If we had the men and the means to press forward with energy, a revolution could soon be effected in this field.

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GOOD RESOLUTIONS.

1. By the grace of God I will never be worth more than \$50,000.
2. By the grace of God I will give one-fourth of the profits of my business to charitable and religious uses.
3. If I am ever worth \$20,000 I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths, and the whole after \$50,000, so help me God, or give to a more faithful steward and set me aside.—N. R. Cobb.

This is the platform adopted by a christian merchant on entering into mercantile business in 1821. At the time of commencing business he had very little capital, save excellent business talents and an irreproachable character. He adhered strictly to the spirit of his pledge, and soon attained to the point where he had fixed his limit of acquisition. He died at the age of 36 years. And on his death-bed he said to a friend, "By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me."

The chief end of man is to glorify God. Very few attained the end of their being, in this life, in a more eminent degree than did Mr. Cobb. He was in business only fifteen years, and accumulated a property of \$50,000 besides the \$40,000 which he had appropriated to religious purposes. As the above resolutions indicate, he was emphatically a

christian steward, regarding himself "not his own." His education was limited, but his business talents were superior. He did not think he was called of God to enter the ministry, but that he *was* called to employ his talents in the sphere for which he was qualified. This he did; conscientiously regarding a wise system and religious principle. The Lord prospered the work of his hands. He trusted in the Lord and did good. The cause of Christ is to be spread over the earth by instrumentalities. The employment of these requires money, and consequently christian business men are needed as well as christian ministers. If God has created men of diversified talents, adapting one to the farm, another to mechanic arts, another to merchandizing, another to the ministry, &c., there is an equal obligation upon all to devote their several talents to the glory of God, in that particular sphere for which he has fitted them. Hence the inquiry of every one should be "Lord what wilt thou have *me* to do?" Should every mechanic, merchant, planter and professional man act upon the reasonable and scriptural principle of stewardship, we should soon see a benevolence that would cheer every heart, give energy to every religious institution and fill the world with salvation and joy.

Mr. Cobb is dead, yet he speaks. He speaks in many pulpits by the ministers who were educated by his liberality—he speaks in heathen lands by the missionaries he sent there—he speaks by the many bibles and religious books which were published and scattered abroad by his beneficence—he speaks by the religious institutions which his munificence established, and he speaks by the multitudes of souls converted through the various instrumentalities which have been employed by the fruits of his pious industry. He has made to himself many friends of (with) the mammon of unrighteousness. What he has done others *may* do. God grant that many may follow his example.

AN ACCEPTABLE SACRIFICE.

During the burning of the "Ocean Monarch" last August, the Affonso, a Brazillian steam-frigate, on her trial trip, came to the assistance of the ill-fated ship. In company with many other distinguished passengers of the Affonso was Prince de Joinville, his lady and suite, on a pleasure trip. The Prince afforded active service in rescuing the unfortunate sufferers from the devouring flames and flood. After they were conveyed to Liverpool, he generously bestowed his money and personal services to relieve their immediate wants; then left a large sum of money with Admiral Grenfell, and said: "Take this, Admiral, for these poor people; it is that which we had intended to expend on a tour of pleasure, which, after this, is impossible for us to enjoy."

In all this we see no more of benevolence and sacrifice than the gospel enjoins upon all men; and no more than every good man is expected to do. Yet such examples are so rare that they excite our admiration when we meet them, and we wish to call the attention of all to them. Here was a pleasure trip already entered upon, then abandoned, and the funds designed for that purpose consecrated to the work of mercy. Though it was his duty, and so of all others in similar circumstances, yet how few would have done it! We ask the man of wealth—the lover of pleasure and of honor, would you have made the sacrifice? You may all answer, yes. But is it true? Thousands of immortal beings are every moment exposed to the raging billows of eternal wrath, and to flames that shall never be quenched. And what sacrifices have you made to rescue them? What contemplated pleasure trips have you abandoned and appropriated the cost thereof for the good of souls? Think again before you say, yes.

The precepts and example of Christ teach us that men are responsible for the welfare of one another.

AMERICAN INDIAN MISSION ASSOCIATION.

This body held its sixth annual meeting in Augusta, Ga., Oct. 26th, 1848. Delegates present from Georgia, South Carolina, Virginia and Kentucky. Major Thomas G. Blewitt, of Columbia, Miss., was re-elected President; Rev. Sydney Dyer, of Kentucky, Corresponding Secretary, and Cornelius Van Buskirk, of Kentucky, Treasurer.

The report of the Treasurer shows the amount of receipts from all sources to be \$11,194 61. An increase of more than \$2,000 over any preceding year. Expenditures for the year \$9,927 61. Balance in the Treasury, \$1,267 63.

Recapitulation.

Stations, - - -	6
Out Stations, - - -	20
Missionaries, - - -	23
Churches, - - -	14
Baptism, - - -	117
Schools, - - -	4
Scholars, - - -	127
Communicants, - - -	883

FIRST ANNUAL MEETING OF THE ARKANSAS BAPTIST STATE CONVENTION.

This body was composed of delegates from seventeen churches and one association. Number of delegates 46. Interesting reports were presented on Agencies, Sabbath Schools, Colored population, Bible cause, Book distribution, Domestic and Foreign Missions and Education. About \$1,700 were pledged for the purposes of the convention. Rev. J. C. Perkins was appointed agent for the ensuing year. The following extract from the report of the committee on Domestic Missions shows that they have much work to do:

"It would be impossible, in a brief report like this, to fully set forth the claims of the Home Mission cause, and the great destitution in our State. We have but to look around us, and see multitudes, who are perishing for lack of knowledge, and even a great part of the flock of

Christ is wandering in the mountains, without an under shepherd to go in and out before them. A few facts may be proper here, in order to lay this most important subject before this convention. We have in our State 150,000 souls. The entire number of Baptists within the same bounds does not probably exceed 5,000, and about one-half of that number opposed to all missionary operations. The number of ministers who are ready to co-operate with us, in our efforts to go into all the world and preach the Gospel to every creature, we do not believe exceeds fifty. Within the bounds of the Saline Association, there are ten Baptist churches, entirely destitute of Pastors, and several more within the bounds of the Liberty Association. In the eastern part of the State, where there was once a Baptist Association, there are nine churches, without one ordained minister within their bounds. We have neither time nor space to speak particularly of other churches in different parts of our State, which are being scattered and wandering from the fold like sheep without a shepherd, or of the great number of brethren who are living out of the church of Christ, because there is no one to organize them, or preach the gospel to them if organized. In addition to this most deplorable state of things in our own denomination, there are hundreds, and even thousands, who seldom, if ever, hear the glad tidings of salvation. For encouragement, we would refer the convention to the remarkable success of Home Missionary operations amongst our brethren in other States, and, above all, to the glorious promises of our blessed Saviour, who said, And lo! I am with you always, even until the end of the world."

MARYLAND BAPTIST UNION ASSOCIATION.

Consists of 22 churches; 20 ministers; baptisms 184; net gain 215—total 2,004. They have seven missionaries under commission. The sum of their labors is as follows: 207 weeks; 10 stations

supplied; 523 sermons; 642 pastoral visits; 118 prayer meetings; 8,100 miles traveled; 72 baptisms; 5 temperance addresses; 23,306 pages of tracts distributed.

They report 16 Sabbath schools; 189 teachers; 1,161 scholars; 2,580 volumes in the libraries; penny collections \$92,51; teachers baptized during the year, 4; pupils baptized, 10; adult and Bible classes, 5.

The following extract gives a view of their prospects:

On every side the prospects of the cause we love are very encouraging. Our churches are gaining numbers and vigor; our principles are winning their way into the public mind; our missionaries enjoy the confidence and love of the community, and are indeed worthy of it. On the Eastern shore there has been a most cheering revival; the church at Elkridge, which was almost dead, has experienced a glorious resurrection. The church at Cumberland is about to assume a far more influential position than before, and all around us fields ripe for the harvest present themselves. In view of these indications of Providence, the Board have felt that they would be faithless to their trust to linger in sloth and inactivity any longer. They have listened to the imperative call of heaven for more laborers, and have ventured to appoint them, relying on the love of the brethren for Christ to sustain them in so doing. We have now *seven* missionaries under appointment, all of them faithful and beloved. To support them will require at least 1,600 dollars for the year, or six hundred more than has yet been contributed to our funds. Even then we shall be far from supplying the destitution. The churches at Forest and Hereford, Nanjemoy, Good Hope, St. Mary's, Taneystown and Pikesville, all need help. Brethren, Maryland is committed to you. Hear the many calls which she utters for the pure light of divine truth; see the encouragement which God has already given, and commence, with new energy,

this important work, or upon us will be pronounced that fearful curse, "Curse ye Meroz, because they came not up to the help of the Lord against the mighty."

GENERAL ASSOCIATION OF TENNESSEE.

We have received a copy of the proceedings of the seventh annual meeting of this body. There were seven associations and twenty-two churches represented by about seventy-five delegates. The labor in the various departments of benevolence is distributed among several Boards, each of which reports to the convention.

The following sums were reported:

Foreign Missions, \$601,85; for beneficiaries, \$158,65, cash, and \$129 in pledges; for permanent publication fund, \$5,377, in cash and pledges. Since the organization of this society, its agents, Messrs. Graves and Shankland, have sold and distributed 240 bibles, 618 testaments, 3,016 denominational works, 618 other religious books, 13,212 miscellaneous and school books, making a total of \$17,709 books. They have also sold and distributed 283,136 tracts and Registers. They have published 10,000 copies of a Hymn book, entitled the "Companion."

The Association have employed three missionaries a portion of their time. Interesting reports on Sabbath schools and Education were also presented.

Four delegates were appointed to attend the next meeting of the Southern Baptist Convention.

WEST TENNESSEE BAPTIST CONVENTION.

The proceedings of the last meeting of this body are bound up with those just noticed. The convention embraces sixty churches, located in the Western District of Tennessee; forty-seven of which were represented. About ninety-five delegates present. These churches contain about 10,000 members.

The committee on finance report \$1,045,38. In the district five missionaries have been employed, some of them for

their entire, and others a portion of their time. The sum of their labors is 682 days; 509 sermons; 90 exhortations; 85 baptisms; 396 family visits, and 4,827 miles traveled. Reports and addresses were made on the various objects of christian effort.

The West Tennessee Bible Society reports \$697,95.

Monthly Record.

ORDINATIONS.

Hillman Williams, at Medicinal Springs, Georgia, Dec. 15.

William R. Cox, at Rehoboth church, Wilks co., Georgia, Dec. 8.

Wm. G. McMichael, Macedonia, Butts co., Georgia, Dec. 10.

Nathaniel G. Foster, Madison, Ga., January 28.

Joseph H. Wombwell, Norfolk, Va., January 24.

MINISTERS DIED.

Meshack Lowrie, Dec. 29, Jasper co., Georgia. Aged 74 years.

Andrew Broadbuss died, New Town, Va. Aged 78 years.

Cador Gantt, Dec. 2, in Abbeville District, S. C. Aged 77 years.

Richard Wilkins, Nov. 5, Pickens co., Ala. Aged 72 years.

Jordan Martin, Dec. 28, Chesterfield co., Va. Aged 71 years.

ASSOCIATIONS FORMED.

Baptist State Convention of North Louisiana, formed Dec. 2, 1818.

SOUTHERN BAPTIST ALMANAC, *And Annual Register for 1849.* Published in Nashville, Tenn., by Graves and Shankland.

This is a neat pamphlet of 32 pages. The first 16 pages are devoted to calendar and statistical tables. The last 16, to "Tracts for the people." The first is an examination of infant baptism—the second shows immersion to be the only christian baptism, and the third contains an argument to prove that the church at Jerusalem was not Pedobaptist.

These few pages contain much information and strong argument on the subjects discussed. If every family were furnished with this document and the Bible, they would be furnished with ample weapons to contend with any opponent.

Donations.

FROM DEC. 1 TO FEB. 1.

Alabama.

Ala. Bap. Con., L. C.	
Tutt, Treasurer,	613 73
Jones' Creek Church, by	
J. J. Bradford,	120 00
Sundry persons, by Dr.	
Hartwell, agent,	111 35
Sundry persons, by H.	
Lee,	4 00
J. Lyon, Benton,	5 00
B. Harris,	3 00
	857 08

Georgia.

W. H. Turpin,	100 00
Ga. Bap. Con., per Treas-	
urer,	100 00
Mrs. Jane Colby, by Rev.	
C. D. Mallary,	10 00
	210 00

Mississippi.

Collections of Rev. J. C.	
Keeney, for quarter	
ending Dec. 31,	701 20

Arkansas.

Rev. W. M. Wallace,	10 00
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Texas.

Montgomery, Huntsville	
and Fanthorp's chs. by	
Rev. J. W. D. Creath,	100 00

South Carolina.

Collections by Rev. Wm.	
P. Hill, agent, for qr.	
ending Dec. 31, 1848,	650 00

Virginia.

Taylorsville church, by	
Rev. J. B. Taylor,	23 75
John D. McGill, esq'r,	
by Rev. J. B. Taylor,	50 00
	73 75
	2,602 05

BIBLE FUND.

Rev. Lewis Dupre, ag't	
for South Carolina, by	
Rev. J. B. Taylor,	23 00

WM. HORNBUCKLE, *Treas.*