

The Commission.

Vol. I.

AUGUST, 1856. 6

No. 2.

TENTH ANNUAL REPORT

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION;

Read at Augusta, Georgia, April 30, 1856.

That is a wise arrangement which by a proper division of time, makes it proper at certain periods, to review the past, and to gather new strength for the future. The lapse of another financial year brings the Foreign Mission Board into such a position. Gladly do they account to their brethren for the manner in which their trust has been fulfilled, desiring that all their work shall be inspected, and when in any thing it may appear to be right to change their plans or operations, they will yield to the judgment of those in whose agency they are employed.

The Board record with thankfulness the special care of their Divine Lord during the past year. Not one of their missionaries has been smitten by death. A goodly measure of health has been enjoyed by them, and the work of their hands has been prospered. While thus in the field abroad, the sparing goodness of God has been manifest, the Board have been required to mourn the loss of one of their own number, *at home*, in the death of their esteemed brother, James C. Crane. This event, which has filled with sadness many a heart, may serve to remind us all of the priceless value of time, and to impress with the importance of working while it is day. In the death of their colaborer, a heavy loss has been sustained by the mission cause. To that cause he had given much prayerful thought and labor, and for its promotion he was accustomed to make large pecuniary benefactions. In our partial judgment it seemed needful he should be spared, but, He whose decisions are all wise, and all right, has determined otherwise, and to *Him*, with un murmuring heart, we would humbly bow.

FINANCES.

At the last annual meeting, a balance of \$4,325 35 remained on hand. Since that time \$26,503 84 have been received, making a total of \$30,829 19. The

expenditures have been \$26,298 86. Balance on hand \$4,530 32. According to a statement of the Treasurer, existing obligations will more than consume this balance.

The indications of Providence favor the hope that we may ere long greatly extend our aggressive movements against the power of darkness. The way is even now prepared for preaching the Gospel without legal hindrance to immense multitudes in China and Africa, and the question arises, whether the Boards shall be permitted still farther to engage in this work. Is it too much to expect from the churches a growing interest in the mission cause? May they not without interference with any other claim, greatly increase their pecuniary contributions? Such an increase will be needed during the year 1856. The appropriations for the Liberian Missions have been nearly doubled. A similarly enlarged appropriation for the Yoruban mission will also be required.

AGENCY.

In the agency work, under the immediate appointment of the Board, our brethren, George Bradford and E. Dodson of North Carolina, William B. Johnson of South Carolina, J. H. Campbell and J. H. Corley of Georgia, John D. Williams of Alabama, William M. Farrar of Mississippi, and M. L. Thurman of Kentucky, have been employed, more or less, of the past year. It is still apparent that this instrumentality cannot be dispensed with, as comparatively few pastors perform their own appropriate work in securing the contributions of the churches. As illustrative of this statement we may refer to one of the States which had contributed annually a comparatively small sum, until visited by a judicious agent, when in tenfold measure the liberality of the churches was secured. Another of the States has forwarded in fourfold proportion beyond any similar period by the agency of an intelligent, active brother. It would not be an unwise investment to put into operation in each State such an agency. The peculiar qualifications for this work are, however, exceedingly rare. To present the claims of the Foreign field in such a manner as to secure the hearty and liberal offerings of the Lord's people, is not an easy task. Its proper execution requires general intelligence, knowledge of human nature, activity, self-denial, kindness of manner, and patient perseverance in well doing. A man possessing these requisites is not easily found, and when found, he will be in such demand for the pastoral and other work, as to make it an actual sacrifice for him to accept an agency. When such a man is obtained, he ought to be welcomed, and loved for his work's sake, for none of the laborers in the great field perform more arduous work than he, and none are likely to accomplish good on a larger scale.

PERIODICALS.

The Home and Foreign Journal has been continued during the past year with an issue of 14,000, the same as the previous year. We are happy to state that the loss by its publication, which for the third volume ending June 1854, amounted to nearly \$900, has been greatly diminished. At the close of the present, fifth volume, it is believed that little, if any deficiency will be found. It is probable that two or three thousand of non-paying, and probably, non-reading subscribers, must be stricken from the list. These, however, may be more than supplied by proper endeavors on the part of our brethren. This little sheet ought to be greatly increased in its circulation.

The Board are arranging to publish another periodical, entitled THE COMMISSION, in a magazine form, to meet a demand which has been made by many judicious brethren in different parts of the country. Every Foreign Mission Board has its magazine for the presentation of valuable facts, such as are furnished by its laborers in the foreign field. It was believed that without seriously, if at all diminishing the circulation of the Journal, a sufficient number of paying subscribers might be obtained to meet the expenses of publication, besides furnishing many of our pastors gratuitously with the work. The Board, however, believe that it would be a justifiable expenditure, even should the cost of publication exceed the receipts, as it may become a powerfully effective agency in our behalf. All the experience of similar organizations justifies this conclusion.

APPOINTMENTS.

Since the last meeting of the Convention appointments have been conferred on J. F. Beaumont, Rev. R. W. Priest of Mississippi, and Rev. J. H. Cason of Tennessee. The former has entered upon his field of labor and the two latter with Brother S. Y. Tremble appointed last year expect shortly to enter upon their work as missionaries to Yoruba. The Board have pleasing confidence in their fitness for this field.

THE MISSIONS OF THE BOARD.

CHINA.

CANTON MISSIONS.

The Mission at Canton has continued, as at the last annual meeting, under the care of Rev. C. W. Gaillard. He has, in connection with his lady, been engaged in the missionary work, as far as a limited knowledge of the language, and the distracted condition of the country would permit. His health and that of his family, have been almost uninterruptedly good, and day by day, he has held religious meetings for conversation and preaching the word. He seems encouraged with the prospect before him. In his work, he is aided by Yong Seen Sang, the native preacher. They have been largely engaged in the distribution of the Scriptures and religious tracts, not only in Canton, but in other towns, numbering from 1,000 to 3,000 inhabitants. In these excursions they were treated with great kindness by the people, and serious attention was given to the things which were spoken. Brother Gaillard is prosecuting the study of the language with commendable diligence, and we have reason to hope that if spared he will speak it with great fluency. Earnestly does he express his desire to be fully prepared for preaching the gospel, especially as the congregation may be addressed every day in the week, ranging, as he says, "from fifty to one hundred at *one* chapel, and from one to two hundred at the other, depending somewhat on the weather."

The schools two in number have been much interrupted by the civil war, which at one time with desolating power, prevailed in Canton and vicinity. The teachers are expecting that they will have as many pupils as they can accommodate.

It is gratifying to know that the spirit of inquiry among the people of this region is increasing. Frequently, at the close of a discourse or exhortation, the

people will remain, propounding serious questions on doctrinal subjects, and indicating in some instances that they are not unaffected by the truth. Near one of the chapels (Lune Hung Ki) several have professed to believe in Jesus, but the evidence of conversion has not been sufficient to warrant their reception into the church. Yong Suu Seen is engaged in teaching them the way of the Lord more perfectly. Brother Gaillard pleads for a reinforcement of this station.

"I hope," he says, "that the Board will not feel that this station is sufficiently strong with only two men. It ought to have at least three men, so that if one should die or be compelled to leave, there would still be two left. But I know that the Treasury of the Board is low, and I do not expect them to send men without the means of doing so. But I wish they could send three *single* men to this station,—*single* men who could at any time leave their homes and go into the country 20 or 30 miles to preach and distribute books. This could be done now, if we had the nerve to do it. If I understood the language well, I would have no fear of insult or injury in going 30 miles west or south of this, and there preach and distribute books."

How strongly our brother feels the pressure of obligation now upon him may be gathered from his statement.

"That familiarity with the scenes of a heathen land, has as yet had any tendency to cool or abate my desire for their salvation or to ameliorate their temporal condition. The evils of heathenism are now, something real, something that we not only hear of, but see and feel; and one of the laws of benevolence is; that it increases by being called into active exercise. At the same time I believe with you, that we need much prayer and much faith; and we greatly need the united prayers of Christians in America."

It was stated in our last report that brother Rosewell H. Graves of Baltimore, had been appointed to this station. His departure was deferred to afford the opportunity to continue a course of medical study which had been previously commenced. Having been ordained to the ministry by request of the Seventh Baptist Church of Baltimore, of which he is a member, and being commended to God by prayer in an interesting meeting at the First Church of that city, he sailed in the Howqua, from New York, on Saturday the 19th of April. May the sheltering wing of the Almighty be over him.

SHANGHAI MISSIONS.

An unusual measure of prosperity has been shared by this station since the last annual meeting. We then reported the city of Shanghai as in possession of the insurgents, and besieged by the Imperialists. The condition of things was peculiarly unpleasant and even perilous. Our chapels and the dwellings of our brethren were seriously injured by the almost daily conflicts of the belligerent parties. Missionary work was more or less interrupted. But the graciously overruling hand of God was interposed on behalf of the mission. The lives of all the brethren and sisters were preserved amidst fearful surrounding carnage, and now, the city being retaken by the Imperial party, they are permitted to prosecute the duties of their vocation. A full compensation for losses sustained, has been made by the government and the chapels and dwellings have been rebuilt or repaired. A most encouraging condition in the spiritual aspect of things is also enjoyed. The opportunity which the siege offered to relieve the sufferings of the people secured for our brethren a large influence over them,

and deeper interest in the truths of the gospel. The impression seems to be strongly made upon the minds of our brethren that the set time when God will bless their labors has come. One of them says, "I have watched for years with increasing hope to the gradual development of interest in the great facts and truths of the gospel here. *Now*, my dear brother, your missionaries look with *delight* mingled with awe upon the field whitening before them. The Lord be praised for his condescending mercy in visiting us at Shanghai. Let the brethren be assured that ours is no doubtful experiment." Brother Cabanis remarks, "It is encouraging too, to know that some few are being moved to enquire, in earnest, the way of salvation. We have recently seen them weep on account of their sins—a rare sight in a Chinaman, and one worthy of record in our missionary annals. The man recently baptized promises to be useful. He happens to be a poet, and has written us some hymns in the Shanghai dialect, which were very much needed. They add greatly to the interest in our religious services. Our congregations are more orderly, and pay better attention to preaching than before the war. We are encouraged in our work, and trust the brethren at home are praying for a blessing on our labors."

He again observes,—Sabbath, April 29th, "Had four Chinese services to-day, and from the interest manifested and conversation of some, we think the Lord is certainly causing the Chinese to think of the souls' salvation. There are however, many lions in the path of duty here which frighten the poor people very much." Brother Crawford referring to nine cases of seriousness within the range of his own labors, observes, "For these nine precious souls, Mrs. C. and myself have covenanted to offer up regular and special prayer, with the agreement that whoever else becomes interested for himself under our teaching, shall be added to the number. Our constant prayer is for the coming of the Holy Spirit."

Nor have our brethren been without the special tokens of the Divine favor in the conversion of the people. Several have professed to receive the gospel and have furnished evidence of sincerity by renouncing idolatry and asking to be united to the church. One of these, a female, had given to the mission much joy in exhibiting the fruits of repentance and faith. In reference to this case Mrs. Crawford writes, "We had the great pleasure of witnessing on last Sabbath the baptism of the first Chinese woman ever immersed at this port. It was performed in the Sircleau river, a few rods above its junction with the Whorupoo. The spot was well selected, and the ceremony was witnessed by quite a number of natives, many of whom looked on in the greatest astonishment, wondering and inquiring what such a thing could mean. It was a very impressive scene, and a native disciple afterward said to me, "How it reminded me of Jesus going down into the river Jordan!" This woman, Mrs. Yih, was before her conversion, an amiable, lovely woman, beloved by all who knew her and we hope will exert a good influence. Sometime since on being asked whether she might not, should she meet with bitter persecution, turn away from this religion, she replied in almost the exact words of Peter when Christ asked—"Will ye also leave me?" viz: "Where should I go—where else but in Jesus is salvation offered?" Another case is of special interest and is thus referred to by one of the brethren, "We have good news to communicate this month, another hopeful convert has been received into our church. A man about forty-five well educated and prepossessing. Gee, is something like the sound of his name. He resides at Hahung which is situated on the sea-coast, about one hundred

miles from this place, and in April last accompanied some friends who came here to attend the literary examinations. During his stay here he attended services at the Sung-way-dong: was interested; received a testament, and afterwards had several interviews with the brethren for instruction, and returned home favorably impressed with the gospel. He read the Testament once or twice and then commenced studying it daily, systematically, comparing one portion with another, and praying *frequently* for the aid of the Holy Spirit to enlighten him, and (we doubt not), while thus engaged in seeking light he found peace in delivery. An opportunity offered about three weeks since, and he came to see us again, and after much conversation, &c., with him, he was upon application, joyfully received as a suitable candidate for baptism. Mr. Yates baptized him on Saturday the — ult. The next day he communed with us, and on Monday returned home. His examination before the church was entirely satisfactory to all present—he seemed to have clear views of the plan of salvation—during the interview he was asked, “What his friends would think of his refusing to worship his ancestors?” he replied they would doubtless ask his reason therefore, that he would plainly tell what they were,” &c. “But suppose they should ridicule you?” he answered, “that will be their fault and not mine.” His family consists of two grand children, whom he is educating; he attends to this personally, having a sufficient income to live without laboring. He is a man of great promise, and we expect him to do much toward teaching his fellow countrymen the plan of salvation.”

Subsequently another, the nurse of Mrs. Burton, has been baptized. She thinks, says Brother Cabaness, that she has been converted for some time, but we have been waiting to become more fully satisfied about her case. She was so much more enthusiastic than the Chinese ever are about anything, we feared she might be simply carried away, by her feelings. We are now satisfied that her love for the Saviour is genuine and of the warmest kind.” The brethren mention also the conversion and baptism of a young German sailor who had united himself to the church.

The number of interested and even anxious inquirers seems also to be increasing. Brother Crawford speaks of ten or fifteen from a village three miles distant, meeting him and his lady in their private room every Sunday morning for religious instruction.

AFRICA.

YORUBAN MISSION.

The reports from our brethren of this mission have been of the most encouraging character. They regard the whole country as accessible and are only waiting for a sufficient number of missionaries to plant the standard of the cross in several prominent cities. Arrangements have now been made which we trust will be permanent for the reception at Lagos of brethren who may be sent out, and for their passage into the interior. Brother Joseph M. Harden who has been for several years engaged in the service of the Board at New Virginia, Liberia, has been transferred to Lagos and will there labor as a missionary and forwarding agent. He will attend to the transportation of all goods designed for the mission and otherwise administer to the comfort of all

who may pass on their way to their respective fields. Brother Clark is still at Ijaye, and Brother Bowen has gone up to Ogbomishaw. The reinforcement sent last fall consisting of Rev. A. D. Phillips and lady of Georgia, and Brother J. F. Beaumont of Alabama arrived at Lagos the early part of the present year, and were expecting immediately to proceed to Ijaye to join the mission at that place. Such has been their estimate of the importance of this field that the Board have determined to send out by the earliest opportunity three brethren who have been appointed as their missionaries. The hope is also cherished that others may be induced to offer themselves for this field. It is probable that Brother Bowen may soon be invited temporarily to return to this country for the purpose of superintending the publication of the grammar and vocabulary and portions of the Scriptures, which he has been preparing. This will also allow the opportunity of recruiting his exhausted energies which have been affected by excessive labors.

During the past year a few have been baptized, while numbers profess to be personally interested in the great question of salvation. The Board hesitate not to say, that they know not on the face of the earth a more inviting field, nor one to which the attention of Southern Baptists seems more directly demanded. God is calling upon us to go and possess this land as the heritage of his Son. We must not disobey the call.

LIBERIAN MISSIONS.

Although communications with our several stations on the coast have been somewhat interrupted, we are happy to state that in no former year have the indications of the Divine blessing in these missions been more marked. We shall not go into a particular reference to each of the stations, leaving this for our regular report to the Convention next Spring. It will be sufficient to state that in connection with the Liberian Missions more than eighty have been baptized during the year. The Board have concluded to enlarge their operations in this field. Their appropriations for the coming year being nearly doubled."

RECAPITULATION.

From the brief survey thus taken, the Board find encouragement to prosecute their work with renewed vigor. They have three missions in great nations comprising nearly one half of the world's population, with twenty-one stations, and, including those in this country who are expected to leave for their fields, forty one missionaries and assistants. About ninety have been baptized during the year. Shall we not thank God and take courage? Will not the churches *require*, and *enable* the Board to give a largely increased dissemination to that gospel which is the wisdom of God and the power of God unto salvation?

REPORT NO. 10

Of the Funds received and disbursed by the Treasurer of the Foreign Mission Board of the S. B. Convention, for the year ending on the 31st of March, 1856.

Cash on hand April 30th, 1855, per Report No. 9,		\$4,325 35
Received since from District of Columbia,	116 18	
Maryland,	2,085 99	
Virginia,	7,648 69	
North Carolina,	1,272 84	
South Carolina,	2,140 24	
Georgia,	4,821 00	
Alabama,	2,904 15	
Mississippi,	609 30	
Louisiana,	30 00	
Tennessee,	1,638 33	
Kentucky,	2,174 08	
Florida,	139 70	
Texas,	13 00	
Missouri,	497 21	
Bible Board S. B. C.	200 00	
Interest,	13 13	
Returned by Mrs. Dr. Burton, May 21, 1855,	200 00	
		213 13
		<u>\$30,829 19</u>
DISBURSEMENTS:		
To the African Mission,	6,286 92	
Canton Mission,	2,946 78	
Shanghai Mission,	6,070 73	
Central African Mission,	4,730 35	
		20,034 78
For Incidental Expenses,	763 28	
Interest,	27 99	
Salaries,	3,602 57	
Outfits,	550 00	
Travelling expenses,	610 99	
Passages,	533 07	
Home and Foreign Journal,	176 18	
		6,264 08
		<u>\$26,298 86</u>

Balance on hand, \$4,530 33

ARCH'D THOMAS, *Treasurer*
Board of Foreign Missions S. B. C.

RICHMOND, April 7th, 1856.

I have examined the accounts of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, and find them correct and supported by proper vouchers, and that there has been expended during the year (26,298 86) twenty-six thousand two hundred and ninety-eight dollars and eighty-six cents, and the receipts for the year, including balance from last year, (\$4,325 35) forty-three hundred and twenty-five dollars and thirty-five cents, amounts to (\$30,829 19) thirty thousand eight hundred and twenty-nine dollars and nineteen cents, leaving a balance in hands of Treasurer, (\$4,530 33,) four thousand five hundred and thirty dollars and thirty-three cents.

CHAS. T. WORTHAM, *Auditor.*

ORIGINAL.

For the Commission.

A Thought on Missions.

BY REV. T. J. BOWEN.

OGBOMISHAW—YORUBA.

THE enlightenment of nations centres in a few individuals—the eminently learned, the skilful merchant, the boldest in politics, &c. Take all these away from any State and it would instantly sink to the level of a merely civilized community.

Every branch of knowledge and all great social movements may be compared to a pyramid, the apex of which are the learned, the skilful, the leaders. Just below these, who are never numerous, there is a larger class a little inferior, and another, and another down to the masses of the people. Take, for instance, the case of Wesley. He was the apex; his preachers, leaders and principal members were the superior strata of the pyramid of Methodism. The people were the broad basis.

Take the case of a heathen land. The missionaries there, (if any,) are the apex. Between them and the broad basis, there are no intermediate strata. The pyramid has not been built. Wesley had never planted Methodism without the aid of his preachers and leaders. He would have stood, as too many great men have done, an isolated luminary, almost useless, simply for want of intermediate strata to conduct his influence to the people. Missionaries never did and never will establish the gospel as a ruling principle over the million without these intermediate strata.—Whitefield was mighty, but passed like a meteor. He confessed himself that he was deficient in Wesley's source of power—organization. Paul was careful to ordain *elders*, (several of them, not a pastor, not clergymen,) in every church. These were the connecting strata between Paul the apex, and the basis of converts. It is stated again and again, that influential men and

“honorable women” were converted. These were connecting strata. So were many unconverted men of power, who were friendly to Paul.

Now, in barbarous nations there are no mighty minds. The inhabitants are mostly on a dead level. For this very reason the people have never risen, and while this reason continues they will never rise. Here then is an ultimate principle in the missionary theory; an ultimate rule of missionary duty. We must have a middle class, or we shall never affect the masses of the people to any extent. Converts are one substratum, but there must be mind as well as soul in a christian nation. A savage may be converted and saved, but a savage people will never sustain the gospel. A half civilized people will never do it. Look at Abyssinia—nay look at the rise of Romanism.

We expect more of the gospel than it was ever intended to do. It is the spirit, not the body, of civilization, and no spirit will dwell in a dead carcass. Teach the people to think—teach them practical civilization—preach to them. These are our three maxims.

For the Commission.

What are You Doing?

AN EXTRACT.

Who can estimate the moral grandeur of the mission of Christianity.—My brother, my sister, what are you doing to push on this great work? What share do you propose to yourself in restoring earth by the diffusion of the Gospel to friendship with God and the dominion of virtue? The means and methods are before you. The appeals for them, many and oft, you are familiar with. You have it in your power to advance this great cause in a thousand different ways, and heaven requires you shall exert the full extent of your ability. What efforts are you making? What proportion do you contribute, of that with which God has blessed you, for the conversion of the six hun-

dred millions of your fellow men now groping in Heathenish darkness, and to whom Christ commanded that his Gospel should be preached? That command is resting upon you individually with as much force as it does upon any other christian. Oh! think upon the awful responsibility it imposes, and ask yourself if you cannot this year give two dollars for every one you gave last. Try the experiment, trusting to God, and see if you are not a happier and a better christian; enjoying double of the presence of your Jesus. Would not this more than repay you for your increased subscription? G. H. N.

Westmoreland Co., June 16, 1856.

The Progress of Small Beginnings.

By the late Rev. Andrew Fuller, of Kettering, England. Not published in his works.

We are indebted for the following interesting article to Rev. Jos. Belcher, D. D. It is from a volume which he will soon publish, of the papers of the author not before in print. We are sure our readers will thank us for procuring it for them.

As great events arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made promise of a son to Abraham; but five-and-twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity; there the performance required a period of nearly *five hundred years*. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed; this promise was nearly *two thousand years* ere it came to pass. These events resemble the oral streaks in the trunk of a tree, which mark its annual growth; each describes a larger compass than that which precedes it, and all which precede are preparatory

to that which follows. The establishment of Abraham's posterity in Canaan, was a greater event than the birth of Isaac, and greater preparations were made for it; but it was less than the coming of Christ, and required less time and labor to precede it. All that the patriarchs and prophets were doing for thousands of years was introductory to the gospel. Their work was to go through and through the gates, to prepare the way, to cast up the highway, to gather out the stones;—and when the way was thus prepared, and a standard lifted up for the people, by the preach- of the cross, then are they seen to walk in it.

There is something analogous to this in almost all the operations of grace—the heart of an individual is seldom or ever known to be effectually renewed without some preceding convictions, though the convictions may have nothing spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life on the prophet's prophesying upon them; but first there was a *noise*, then a *shaking*, then a *coming together*, bone to his bone, then they were covered with sinews and flesh and skin, and last of all were *inspired with the breath of life*, lived and stood up, “an exceeding great army.”

It is said of the Messiah, that he should “deal prudently,” and that hereby he should be “exalted, and extolled, and be very high.” Now much of the exercise of prudence consists in *timing* things, or doing every thing in its proper season. If the Gentiles had been called in the early ages of the world, there had been no such proof afforded of the necessity of gospel grace, by the manifest insufficiency of human wisdom to lead sinners to God. And if they had not been called when they were, and the blessings of the gospel had been merely confined to the Jews, the spiritual pride which abounded in that people might have become intolerable. By

things being thus wisely balanced, divine grace appears to be what it is, altogether free; and both Jews and Gentiles may each see enough of themselves to humble them in the dust. First, the world is provoked to jealousy by his calling and blessing Israel; next Israel is provoked to jealousy by his calling and blessing the world; and lastly, the jealousy of both issue in their embracing the Messiah; and each proves a blessing to the other. It was on a review of these subjects that the apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The amount is—the servants of God must lay their account with laboring and waiting his own fit time. They must not only sow before they reap, but in many cases may leave the harvest to be reaped by their unborn posterity.

Reflections like these may preserve us from impatience and despondency, though but little fruit may appear, a number of years. To this may be added, that there may be fruits actually brought forth, which we may overlook, or which do not come within our calculation. The usefulness of faithful ministers in any country is seldom, if ever, justly estimated. As much of that which we reckon usefulness may turn out to be of no account, so much of that which we overlook may prove genuine. Some have frequently expressed their fears and suspicions of the heathen converts; and their character may, for aught we know, be doubtful. It certainly affords a proof that the missionaries are not so eager to catch at nominal converts as to gain real ones. It may be proper, however, to observe, that should those who appear to have embraced the gospel amongst the Hindoos, or others who may hereafter come forward, prove to be real christians, they may notwithstanding be less amiable persons than we commonly find among us. Human character, as cog-

nizable by men, is a compound of various materials, and arises from a number of very different causes. The state of morals in a country will have an inconceivable influence in forming the exterior of its inhabitants. That which is reputable and advantageous is sure to be pursued in a considerable degree, and not a little for these purposes.—Christianity has wrought so much in this and in some other nations, that gross lying, theft, robbery, adultery, and some other sins are in a good degree shamed out of countenance. No man can preserve his reputation while he openly indulges in these vices. It is not so, however, in Hindostan. Such practices are there so common that no manner of disgrace attaches to them. This being the case, there is nothing in the state of society to restrain a Hindoo from gross immorality. If he be restrained, it is only by christian principle, and the connexion he has with christians; which may not be equal to the same things accompanied, as they are in Europeans, with other things. This seems to have been the case with the Corinthian christians. This city was vicious to a proverb, and they were a very unamiable people. They set up men as heads of parties, held communion at idolatrous feasts, connived at fornication, went to law before the unjust, and profaned the Lord's supper to the purposes of sensual indulgence. If such a community were to appear amongst us, we should probably deem them a company of hypocrites, and give them up as strangers to real religion. Yet Paul did not give them up; but pursued and reclaimed them. And it is worthy of our enquiry, whether the evenness and regularity of character which we possess be not greatly owing to adventitious circumstances, rather than to the immediate influence of christianity. If all that appears amiable in us, but which in reality arises from no higher motives than a regard to our own interest or reputation, were

taken out of the scale, and nothing left but the pure effect of christian principle, we might not be able greatly to outweigh either a Corinthian or a Hindoo.

Such considerations, while they humble and lead us to, examine ourselves, may induce us to hope that our labors may prove in more instances than we apprehend, not to have been in vain in the Lord.

For the Commission.

Uncle Jim and his Half Dime.

A few years ago, when the brethren of the Lexington church were taking a subscription for their Association, Bro. G. stated to the colored members that he wanted each one of them to bring him a dime at the next monthly meeting for the African Mission, that the gospel might be sent to their countrymen. At the close of the meeting a very old and infirm negro man, known as Uncle Jim, came up to Bro. G. and offered him a half dime. Bro. G. declined taking it, and explained that he wanted a dime next month. "I know that," said Uncle Jim, "but I don't know whether I shall live another month, and I must give my half dime now for fear that I shall die before I have another chance to give. If I live, I'll try and give the other half dime next month." Is not that the right spirit? How many brethren will follow Uncle Jim's example, and give now for fear of not having another chance?

N. M. C.

"Blessed and a Blessing."

It is natural and right that every Christian should wish to be made, like the venerable patriarch, to whom this promise was more than once given, "blessed." That epithet in the connection here alluded to, denotes the possession of the various gifts which contribute to human happiness, and constitutes a state of the highest pros-

perity, including temporal as well as spiritual favors. It is, no doubt, the privilege of the believer, under certain limitations and qualifications, to desire worldly good and the bounties of Providence. These are manifestations of the divine benevolence, and in general conducive to the happiness of God's children. In our present sinful state they are not, it is true, always and certainly for our advantage, and can therefore become objects of faith, to be asked and sought with undoubting confidence. They are justly, however, objects of desire and hope. In humble submission to the Divine Will, it is innocent in Christians to pray and toil for temporal goods and providential favors; for physical health and long life; faithful friends and commanding influence; fruitful fields and ample harvests, gainful trades and commercial enterprises, that bring large returns. The Christian does not necessarily sin when he indulges the wish for silver and gold, houses and lands, honors and authorities, and the various possessions which men in every age have esteemed valuable, and which God conspicuously made a part of the "blessedness" of Abraham.

But while *this* element in the prosperity which the Christian may regard with a strong desire, is not to be condemned, its main and characteristic elements must ever be spiritual, sacred and eternal, rather than material, secular and temporal. The gifts of grace and of the Spirit, the fruits that ripen in the sunshine of the Divine countenance, the virtues that enrich the soul and adorn the life, form the peculiar excellence of a condition of Christian prosperity, and should be coveted most earnestly. Holiness of Heart,—love kindled into a steady flame in the contemplation of the perfections and ways of God—faith fastening with undoubting and undying grasp on the merits of Christ—hope expatiating on eagle wing and with eagle vision amidst the sub-

time realities of the future world—a sensitive conscience—a consistent daily walk—these, and the like, should ever be uppermost in our minds, when we long and pray to be made “blessed.” These are absolutely good and unconditionally promised, neither of which can be affirmed concerning temporal blessings.

We hold it lawful, then, for the Christian to desire prosperity, in the fullest and largest sense of that word, including what is outward as well as inward, the temporal as well as the spiritual.

But now let it be carefully considered, with what disposition and purpose the Christian should entertain this desire. What must be his motive, in order that he may innocently ask God to “bless” him with prosperity, with health, riches, honors, or even the gifts and fruits of the Spirit? The reply is, he must wish for prosperity, that he may do good, and *to be blessed, in order that he may become a blessing.* If he seeks the favors of Heaven for his own enjoyment simply, intending to retain them and their benefits within the narrow circle of self, he seeks in ignorance and folly. He is only right and safe in this desire, when he would enjoy distinguished favors to the end that he may be a greater blessing to others, and, like the generous Nile, that overflows its banks to fertilize and beautify, means to give what he receives.

It is not pretended that this is a *complete* account of the motives which should influence Christians in desiring prosperity, or that *every* good and perfect gift is to be sought on the ground here specified. It is doubtless right to ask many things from God simply because they are *good for us*, and with no particular thought of others. It is not altogether a sound religious maxim which tells us “we should *be* good in order that we may *do* good.” The truth rather seems to be, that we should *be* good, that is, cultivate Christian vir-

tues: because holiness is excellent in itself, and well-pleasing to God. Nor is the converse maxim worthy of unqualified approbation, which says, “we should *do* good that we may *be* good.” It would be disastrous to Christian morality to substitute these indefinite utilitarian standards, for the clear and immutable laws of conscience and duty, as portrayed in God’s Word.

But still there is a portion of important truth in the sayings just quoted. If piety should not be cultivated by us simply because it will enable us to do good, it is at least right and noble in Christians to desire temporal and spiritual blessings in order that their usefulness may be increased. Indeed, with regard to temporal gifts, it is true almost without limitation and condition, that we can safely desire and expect them only as we look upon them as means of usefulness. A Christian can consistently ask and labor for reputation—an honorable and influential name not merely for the sake of “the bubble reputation,” or the pleasure of having a “sounding name,” but only as he honestly intends to consecrate his fame and influence to the glory of God and the good of man. If he seeks wealth simply that he may hoard it up and gloat over it in miserly seclusion, or waste it on his lusts, or gratify his tastes, and live in rank and splendor, he sins in the wish, and may expect, if God hears his prayer, that the gift will blister the hand which receives, and curse the heart that has longed for it. But if, on the other hand, a Christian would have wealth, with the distinctly formed purpose to devote it to the promotion of good causes and to extend the Redeemer’s Kingdom, his desire may be innocent and praiseworthy. There *may* be a sort of holy covetousness, a passion to acquire, controlled and stimulated by a pious determination to disburse and bless. To this passion might happily be applied the heathen poet’s description of avarice:—“*Sacra*

auri fumes." It is conceivable, especially in this age, when the facilities for propagating the Gospel are so numerous, how the love of money and the ambition to be rich may be sublimed into noble Christian virtues. Thus all temporal gifts and favors which enter into the conception of a "blessed" or prosperous condition, should be regarded only as means to a higher end, not to be sought in and for themselves.

In like manner is it true of the other class of blessings, the Spiritual, that they are more justly esteemed, more wisely desired and asked, when, along with the immediate and certain good they will do us individually, we cherish thoughts of the good they will enable us to do to others. When we desire a deeper piety, larger measures of divine influence, a stronger faith and a warmer love, not simply that we may be better qualified to discharge our immediate duties to God and enter the heavenly rest, but also that we may be richer blessings to our perishing fellow-creatures—this is a sort of angelic unselfishness, a disinterestedness that resembles us to Him who said for *their sakes* I sanctify myself, that they also might be sanctified.

Let no one say or think that this is a romantic and transcendental piety, which cannot be reached and realized. In point of fact it is the very piety more or less distinctly enjoined in a large variety of Scriptures, and exemplified in the lives of a vast multitude of Saints. The soul of this piety, is that charity which is greater than faith, and the queen of the christian graces. Even the material creation may teach us on this point, and enforce the lesson now urged. Nothing in the heights above, or the depths beneath, is an end to itself; nothing exists for itself. All is communication, interchange, receiving and giving again. The stars shine, the rivers flow, the flowers bloom, the planets roll, not for themselves. The sea gives off its vapors to be condensed and

fall in fertilizing showers on hill and valley—again in a thousand streams to be returned to the ocean, and again exhaled. Thus through all nature, the generous and ceaseless round is kept up. So should the christian who is "blessed," become a "blessing." His spirit and language should be, "give, O Lord," that I may give again—replenish that I may distribute—enrich that I may enrich others—fill me out of thy fulness, that I may become a fountain of living water—teach that I may be a teacher—sanctify that I may be a polished instrument for glorifying thy name!

Would that christians acquiesced and labored and prayed more, under the influence of this grand motive! Then would there be no empty missionary treasuries—no lack of missionary laborers—no agents frowned into discouragement and sadness by wealthy but churlish church members—no starving pastors. How changed would at once become the aspect of our rich, powerful and prosperous, (prosperous at least in temporal possessions,) southern Zion! If the exalted conviction could find firm lodgment in every christian bosom, that we are "blessed" only that we may be "blessings," and that as we have "freely received," so we should "freely give," how would every benevolent enterprise feel the stimulus of a new life and hope!

Christian churches, as such, should desire blessings from the same motive. They should wish large accessions, extensive revivals and general prosperity, not from partizan zeal—nor that they may become respectable, and enjoy a dignified church life,—but that they may be potential for good. This was precisely the reason for which the Psalmist desired distinguished divine favors to rest on ancient Israel. His prayer was, "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!*"

J. R. K.

Our Missions.

CHINA—CANTON MISSION.

The following from brother Gaillard, refers to a visit made by him for the purpose of preaching the gospel, and distributing books and tracts. This being the first visit made, it is rather an experiment with reference to future more extended labors in this way. We trust the time is not distant, when in all these towns and cities Jesus and the resurrection will be preached not only by foreigners but by native evangelists.

Wednesday, April 16th. The Rev. Daniel Vrooman and his native assistant Chen, myself and a Chinese boy (to be our cook and book carrier) left Canton as soon as it was day, intending to go 70 or 80 miles up the river to distribute books and to see if we would be permitted to go into the interior. Our boat is about 40 feet long and ten wide externally, worked by eight hands, four men and four women, for which we pay \$1 40 per day. Our cabin is seventeen feet by seven, occupied by four of us and our books, &c., so that we have room enough and to spare.—Our boat can go from 35 to 75 miles per day, depending much on the wind and tide, and the industry of our boatmen.

As we leave the city of Canton, we enter a beautiful, level, fertile country, interspersed with towns, rice fields, temples, pagodas and grave yards. Immense numbers of people appear: as far as we can see, and we suppose that it is the same beyond the reach of our vision. At noon, we reach Furt Shan, distant from Canton about 15 miles. This is a very large town situated on each side of the river, and extending along its banks for three or four miles; and some distance back from the river, so that it is not much smaller than Canton city. The rebels had possession of this place last year for some time, and when it was retaken, a large number of houses were burned. It is estimated that the habitations of at least

two hundred thousand people were destroyed by fire, and many thousands of the people, mostly women and children, perished in the conflagration. Much of it is still in ruins, though many good houses have been rebuilt, and many others are going up. We did not distribute any books here, as Mr. V. has been to this place before. At one, P. M., we go on shore and distribute books in several towns on and near the bank, and return to our boat at four, P. M., to get our dinner.

We keep our boat going all the time, as we can walk as fast as it can go against the tide. Five P. M., we go ashore to see a very romantic looking hill, near the bank; back of which we find a town in ruins, except a few poor looking houses and poorer looking people. A walk of half a mile brought us to a town of several thousand inhabitants, where we distributed some books. But some of the people being a "little merry" from the effects of Sam She, and were rather noisy, we did not distribute many, telling them to wait till morning. Half past six, P. M., we anchored for the night at Sun Kwoon Sha, distant from Canton about 30 miles. Many came to our boat after night for books; but we did not give them any, knowing that if we began to give, we would not get to sleep that night till we had given all we had. By eight o'clock all were still, which is a thing unknown in Canton sooner than midnight. After having prayer in Chinese, we retired, as we hoped, to rest. But between the musketoes and a board bed, we did not sleep much; but will perhaps get used to it before we get home. Thursday 17th, up at half past five, A. M., and sent a letter for Mrs. G. to a passage boat which is to go to Canton to day, and sent our boy to market to buy something for our breakfast, but he came back with two eggs, saying that the market was not yet open. So we started off and made our breakfast on rice and one egg each.

The country from Fust Shan to this place is most beautiful, being an alluvial soil, very level, and as rich as any land I have ever seen. It is planted in the white mulberry, which are now about three feet high, the old stalks being cut down every winter. Nine, A. M., entered a town of five or six thousand inhabitants, distributed some books, and found a disciple by the name of Leo, who said that he was baptized by brother J. L. Shuck at Hongkong, some ten years since. He appeared very glad to see us, says he is still a disciple, and tries to teach the gospel to his townsmen: but none of them believe it. He had only a small part of the New Testament. I took him to the boat and gave him a whole copy and some other books, exhorted him to hold out to the end. It may be that he is a Lot in this Sodom. May God make him useful here. He says that no foreigner has ever been here before. I also saw several others here, who said that they had been at our chapel, and had seen me, and had received some of our books. So that the gospel has come this far. All are asking us how far we are going; but as we do not know, we cannot tell them; for we do not know how soon we may be ordered back to Canton. But we are careful not to cause any excitement, and if we talk, it is generally to those who follow us some distance, which is always the case.

At noon, we came to two large towns, Nam Lha on the left, and Sy Nam on the right, each of which is about two miles long. We are now in Sam Sho Department, have traveled a day and a half, and have not been out of sight of a town at any time, and can generally see from five to ten at once. But their names are too numerous to write.—Three, P. M., saw two men in a town, who had been at our chapel a few days since. They knew me at a distance of fifty yards, as I heard them telling the crowd who I was. A good introduction I think. Our boatmen want to turn

back here, saying that they are afraid to go any further. A boat from Quong Sy, passing by at the time, we ask him if he will take us, he says he will as he is going up the river about two hundred miles further, and that he will take us to Quang Sy, or turn back to Canton any time we say so. We told our boat to come up and put our things in the other boat, and then they might return. But they soon changed their minds; and were willing to proceed. Passed a town where there is a large theatre at this time, but did not stop; three women in a small boat, came begging money for their idol; we of course refused to give; and they followed us some time, saying that they would follow us back to Canton if we did not give them money.—Our boatmen told them that they would not make much by going to Canton, for we “always did just what we said.” They then turned away and left us much to our satisfaction.

Four, P. M., Ty Ngan Shan, Large wild goose Hill, which is about twelve hundred feet high. Here two rivers cross each other: one coming down from the North and going to the sea West of Macao. The other coming from the west, a part of which goes by Fust Shan, Canton and Macao, the other fast going to the sea, West of Macao; so that we can travel over a great part of this country by water. Either of these streams are navigable for steamboats, and are a mile wide at this place. We go up the western river now, hoping to travel up the other at some future time. Half past six, P. M., a large town where I saw a man who has been to our chapel several times. Three quarters past six, P. M., arrived at Ooi Shooi, where we are anchored for the night.

SHANGHAI.

From this station we have this month received nothing, excepting a few lines from Dr. Burton. He informs us that he is every day dispensing medicines to the sick, and that the other brethren

are engaged in their appropriate work. Brother Yates and his lady are absent on an excursion with reference to the renewal of their health. They are as they proceed, preaching Christ, and distributing the scriptures. The assistant, Wang, though not fluent in speech, is engaged several times every week in preaching and teaching.

Africa.

YORUBA MISSION.

Visit to Illorin by Rev. Wm. H. Clark.

The following completes the sketches of brother Clark's journey to Illorin, which have been before published. We trust the anticipations of our brethren now in that land may be fully realized, and that ere long the gospel's joyful sound may be familiar to its teeming population. For this, let all devoutly pray.

August 25th.. Yesterday was spent on Mt. Igbeti, one of the highest, and finest mountains in Yoruba, commanding a view of nearly the whole of the kingdom. To whatever point you may look, there is some mountain marking the site of a living or ruined city. The morning of our descent was misty, dark and gloomy. Our route was considered to be a dangerous one, infested as it had been for some time past with robbers. I started with none other than my own people, hoping to receive the aid and direction of others, at the foot of the mountain. Worn out with delay, we started, but where to? The little path, washed by the recent rains, and the high bending grass, wet with the heavy mist, afforded us but little cheering indication. Loosing the path, falling into and wading creeks and branches, and looking out for robbers, composed no little of this day's travel. But for the aid of the Caravan, we should have been compelled to beat a retreat at an early hour. Twice I saw my horse in a situation almost hopeless, from the effects of which he never recovered. This region of country is very well watered, much of it prairie, though wild and un-

inhabited. As many other parts of Yoruba, it presents a rolling face, and the appearance of having once been under cultivation. It is a little remarkable that in a country so wild, and so favorable to the increase of wild beasts, scarce any signs of them are to be seen. I believe all I saw were elephant tracks that tore up the ground like a plough. This was my third night, since leaving Ijaye, in the open air. With some little fluttering of heart, we passed the night unharmed, though every moment liable to the attack of slave-stealers.

August 26th. It was a most precious relief when I heard we had crossed the last creek, and would soon approach the vicinity of Illorin. Yesterday and today, we had seen no mountains. In the evening, three o'clock, we feasted, as a Yoruban would say, just off the high rock seen from Mt. Igbeti. Here we had fully entered the farms, I with the hope, a few hours travel would accomplish my object. But how often are we deceived in our hopes! The rain had set in, rapidly swelling creeks and branches, and fifteen or twenty miles of muddy traveling were before us. I knew Illorin might prove so hostile to my visit, as to refuse my entrance, so I was determined, leaving my carriers behind, to keep close to the Caravan, that would no doubt give me a recommendation to the gate-keeper, or custom-house officer. Night had long set in, the rain still falling, and we were rapidly making our way, when we caught sight of the fires of the distant city. My people were far behind as we struck the gate, and were admitted. The thought of our being turned off from a town at night-fall, made me solicitous as to my present situation, the weather being most inclement. A word here in season, was as an apple of gold in a picture of silver. What might have been the case, at the appearance of a white man, at such an hour, without some satisfactory explanation or recommendation. The good

old man received me, and was quite kind in providing for my comfort.

August 27th. Arose free from cold, and with but little soreness. At an early hour the people heard of my arrival, and with eager curiosity, collected in crowds around the door, and remained the whole day. Sometimes the house would almost suffer violence from repeated attacks. A message from the king arrived, but I could not learn the hour of my departure. The long day had passed away, and the moon was lending her light, when three messengers arrived as my escort. This was the policy of the king, to deceive the multitude that otherwise might have obstructed my passage. The moon shone beautifully as we hastened along the fine walk, and shady groves, adorning this part of town. Market after market, brilliant with lights, we passed through, scarcely any one perceiving that a white man was passing by. After a walk, perhaps of three miles, we halted at the house of the king's executioner, who gave orders for us to pass to his subordinate in office, where we were shown the kindness of African hospitality. Here we enjoyed a good night's rest.

August 28th. But few visitors to-day, and to my great relief, the crowd very much fearing the man, who received in time of war the appellation of "*Bogco logun*," a soldier that fights any and every where. A short interview with the second chief, who seemed favorable to our project of preaching the gospel. I mentioned that there was a difference in our religion, which he seemed to understand. I presume all the courts of royalty are very similar in some respects, one of which is, *the courtiers will not allow you to approach too near their sovereign*. Your petition must be very respectful, and your words very few. According to custom, I am not allowed to walk into the town, scarcely to go out of the yard, without a guide, until I see the king.

August 29th. This morning a message from the king, stating his readiness for an audience. Seven months ago, in Ogbomishaw, in considering the prospects of coming to this place, I had no idea of meeting the favor and kindness I see expressed in the countenances of these fathers and elders. You can scarcely conceive the interest they seem to manifest. This year will date a new era in African history. The few days I remained here, were attended with but little interest, save another interview with the king, when I had an opportunity of presenting some truths of the gospel. And instead of the praise of Mahomet, as is very common with the trifling class of "*alufas*," the exclamation, Amen! fell from many a lip, as I uttered my last sentence. After a delay of ten days, I was permitted to continue my journey, though not without some trouble, so anxious did they seem for my presence; and in four days' disagreeable and dangerous traveling, crossing creeks and rivers, and sleeping out at night, I reached Ijaye in safety. One word with regard to Illorin as a mission field, for it is one in itself. The size of the town, its central position, its contiguity to the Niger, the number of languages spoken, and the head quarters of Mahommedanism, point to it as the most important city in central Africa. I look upon the Mahommedan population as the most interesting within the country, possessing as they do the intelligence of Africa, with none of the trammels of heathenism. Give us men, and with the grace of God we will occupy Illorin. What I have now to say is, the important field of Yoruba is open to us. We are acquainted with its geographical position, its cities and people. Ye men of God, *come over, "come over and help us."*

LETTER FROM REV. T. J. BOWEN.

In reference to the anticipated return of our Brother, he writes from Ogbomishaw, on the 13th of April. We can sympathise with him in the feeling of sorrow with which he leaves, even for a season, his loved work. We trust however that God will care for this interesting field, providing the needful men, and all the facilities for its cultivation, until the wilderness shall blossom abundantly, and flourish as the garden of the Lord. Referring to his anticipated return, he remarks.

We are all grieved, and I am distressed. I am afraid that I shall not be able to rest at all in America, but I shall think about this country by day, and dream of it of nights, as I did when I was absent in 1853. Several times of late I have dreamed of being in America, always anxious to return, and just on the point of leaving. I don't know what the Board will want me to do, but if the Lord will, I should be very glad to spend nearly all my time in missionary work. A month or six weeks will suffice to visit Georgia, and I suppose I might attend the May meetings in 1857. All the rest of my time I should like to spend in Baltimore, instructing a class of colored men in the Bible, the Yoruba language, and the various details of missionary work, that they may return with me to this country. It is my settled conviction that such means are nearly or quite indispensable. But they must be men who are willing to do anything, and to make an humble beginning here, with the prospect of being made missionaries ultimately in this country, if those here shall find them worthy to be promoted. I have many things to say on these points, and several *facts* concerning the work in this country, which I think you will regard worthy of consideration.

My other labors in America should be (as I think) to publish the grammar, a catechism, a spelling and reading book, and some parts of the Bible. The vocabulary will be large and I do not

know whether it ought to be published. Possibly the Smithsonian will publish it when they see the MS., and learn, what they will soon perceive, that no language can easily be more interesting to the ethnologist and philologist.

When I tell you that I have had the chill and fever almost constantly ever since July 1855, you would excuse me if I had nothing entirely ready for the press. Still I have labored to the utmost of my strength, and have collected so many materials that I believe there is little more remaining to be done.—The practice of translating has given me considerable facility in that also. As to health, I trust that the voyage will greatly improve me, and that a month or two spent in going to the South and back, will enable me to resume the labor of writing, at least for a few hours daily, standing at a desk. I can not sit, owing to my spleen and liver. The rest of my time should be spent in healthy and useful exercise.

There is another subject on which I feel concerned. I never before was so desirous of preaching the gospel. How and to whom can I preach in America. They will expect me to make speeches about Africa, to which from some cause I have an almost constant aversion.

Nevertheless I am willing to do any thing that the brethren deem best.

RETURN OF REV. T. J. BOWEN.

As stated in the last annual report, the Board have arranged for the temporary return of brother Bowen to this country, with reference to the publication of important works in preparation by him—and also for the purpose of recruiting his exhausted energies. The sickness of Mrs. Bowen has made it necessary to carry this into effect rather earlier than was at first contemplated. He arrived in New York about the middle of last month, having, with his wife, been improved by the voyage.

The following was written at Lagos, May 6th, on his way home, and refers to his health.

Your favor of the 27th of February,

has just been received. How sorry you will be to hear that we are now leaving Africa! After all, you can not feel as we have felt. But there was no alternative. I could not remain here, even a little while, without great risk of losing my wife—a little longer and she could not have come to the coast. My own health is worse from week to week, but unlike my wife, my flesh though very thin, continues firm. This evening in walking out a native man saluted me, "How do Captain. You got better." Supposing I was some sea captain just recovering from fever.

A doctor and some others have intimated a doubt whether I can get well, even at home. But I feel that I can. My liver is not so bad as my spleen, and perhaps the greatest difficulty of all is the ague which has hung to me since last July. Several times I have been much better for a few days at a time, and then I have tried my best, mentally and bodily, to get well, but I always have fallen back, sinking lower and lower with each relapse. My constitution is not gone at all, but it wants stamina. I have never recovered from the dreadful attack of November 1853. At first my spells came every month or two, now I am sick by the month and well by the week.

I was exceedingly anxious to stay till fall because the brethren had so lately arrived. But they have passed through their first fever and are well. I fear that brother Beaumont is too nervous. It gives me great uneasiness—still he is sound in body and exceedingly quiet and prudent. He preaches well—nothing so much surprised me—and he loves solitude.

Some months ago I got a carpenter from Liberia. He is a mulatto from North Carolina, and a good quiet man. We have engaged him to remain with brother Beaumont. There are also two civilized natives, one from S. Leone, and a civilized Wy man—a good fellow. I hope that all four of these men are christians.

REV. A. D. PHILLIPS.

The last letter from brother Phillips, is dated April 19th, at which time he was in good health, excepting inflammation in one of his hands, which prevents him from writing to his friends. He has preached through an interpreter, and seems to regard the prospect for the diffusion of gospel light as most cheering. Among other things, he refers to the woman, Opikir, who on account of her professed attachment to Jesus, was beaten by her husband, and remained unmoved, bearing all her sufferings with a martyr's spirit.

Letter from J. B. Beaumont.

We are glad to publish a letter from our Brother Beaumont, dated March 8th, furnishing some interesting facts, and confirming the statements formerly received. It is a matter of thankfulness that thus far our brethren are passing safely through the acclimation, and are betaking themselves in good earnest to the acquisition of the language, and otherwise to a preparation for their great work. Our Brother writes.

By the last mail from England I received both of your letters, one dated Jan. 2nd, the other Jan. 28th, and I was truly glad that you had at length heard from me. I think I wrote about 8 letters to you during my sojourn on the mighty ocean. And in compliance with your request, I wrote to you from Abbeokuta.—You want to know something about this country. Well, I will try and tell you something about it, though I cannot promise that it will prove interesting, because the objects deemed by one as deserving of special notice, may appear quite indifferent to another. So when a thing is described on paper it may be quite uninteresting to the reader. The surface of this country in many respects resembles some portion of the western States; the composition of the soil however is very different. This country consists of vast prairies,

stretched out as far as the eyes can reach, with here and there a gentle undulation. Occasionally there may be seen a round topped hill arising out of the plain to a considerable height, and thus affording some variety to the landscape as well as relief to the eye. The country between here and Ijaye is pretty well watered. We in coming from Ijaye crossed numerous small streams of water. The country appears to me to be most admirably adapted to grazing, and the people about here have some of the finest cattle I have ever seen. They also have goats and sheep. The sheep in the country here have no wool like they have in America, but they have hair. The soil in many places is very good, and produces in great abundance such things as they cultivate, the principal of which are yams, corn, potatoes, beans, peas, plantains, bananas, &c. Cotton is cultivated in many places, but I do not think that it will compare well with that raised in the southern States. They manufacture a kind of coarse cloth out of the cotton they cultivate, which is much worn by the natives. In places left uncultivated the grass grows very tall, and answers the twofold purpose of sheltering the ground, and of affording protection to numerous flock of partridges, rabbits and many other species of small animals, and tribes of birds. During the dry season, the natives set the grass on fire, when many rabbits and sometimes deer are killed by them.

The trees are very different from any that we see in America, some of them are very tall indeed and spread out their massive limbs as if in defiance of storm and tempest. A person who has never seen any trees except those in the U. States, would not readily credit an account of the astonishing magnitude to which some of these trees attain. We have many large trees here of the family of Leguminosæ as well as the Compositæ, of the former of which we have only a few dwarfed specimens in the

United States, and of the latter none at all. There are no pine nor cedar trees in any part of this country that I have yet seen, and what some call the African oak and hickory, are trees just as different from the real oak and hickory, as any other trees that do not belong to those genera.

This town in which I am located is a considerable place. Of the exact number of inhabitants, I have no means of gaining any information. It is situated on an inclined plane. It is well supplied with water by several small streams of water around and in the town. On the south of us, at the distance of about 5 or 6 miles, are some isolated, round topped hills, rising to a considerable height. Are said to form part of the chain of the Kong Mountains. This place has the appearance of being healthier than Ijaye; the country around is not so low and flat, and the nights are not so cool and chilly. There is also more variation in the direction of the wind.

Figure 5.

This station is on the coast—about 7 degrees north latitude—and not far from the mouth of the river Niger. It is the landing place of all our missionaries who go to Yoruba. At this station, our Brother Joseph M. Harden is located. He is a colored man, who went from Baltimore, and who has been deemed reliable to act as our missionary there. He is also charged with the duty of receiving and forwarding our missionaries, and such supplies as are necessary for their support.

The following is from his pen.

Since I wrote to you last, I have preached in the streets as often as the business of the mission and my health would allow. We have to pass through a kind of acclimation in coming from Liberia to this place. The people generally listen with great attention, while I tell them the simple story of the cross, and some of them have taken off the badges of idolatry, since I have been preaching to them; but I cannot say that any of them are converted. I only

hope that the word has not been spoken in vain to them. I would gladly spend my life in such a noble work as preaching the gospel to the perishing heathen; but there is something else to be done, their children are to be instructed. We should have a boarding school for heathen children here. I would enquire, does not the Board intend to have such, and if so, who is to teach it? It is well known that the business of landing and transmitting goods, &c., together with preaching the Gospel, is as much as any one man should attempt, or is able to do.

Liberian Mission. NEW VIRGINIA.

This station, on the St. Paul's River, has been one of much promise. Quite a number of converted natives are connected with the church, and our missionary, Richardson writes, under date of May 20, as being greatly encouraged with the prospect. We are inspired with the hope that multitudes here will be brought to the feet of Jesus. Brother R. thus refers to his work.

I am going on in the usual way, preaching to the church, and to the poor heathen around, the words of life and salvation, with increased enjoyment, feeling confident that at no distant period I shall reap a harvest to the glory and honour of the blessed Jesus.—On the same day named above, I baptized a young convert just from the pit's mouth of destruction.

MONROVIA.

The following from our venerable Brother, John Day, is full of interest. It refers to an interesting occasion, occurring last Fall. We are sure our brethren of the South will not regard their means misplaced, in appropriating them to the Foreign field. It will not be a departure from the truth, if we say that in no part of the world has more been found to encourage the friends of missions than in connection with the fields now under our superintendence in Liberia.

We need not wonder at the enthusiasm which seemed to warm the bosom of the writer. He says:

I sit down to inform you that some of the churches in this country are in a very interesting state. I baptized three yesterday. One was a man of about forty-five years old, so notorious for wickedness, and whose conversion was apparently so genuine, that although baptizing took place early in the morning and in the rain, the hill-side was lined with spectators. My youngest son was one of the number, who teaches the school at Clay Ashland, and who has gained for himself the character of extraordinary steadiness. He has long been the subject of religious impressions, and has, as he hopes, been an heir of heaven more than a month. He wishes to study for the ministry of God's word, and devote himself to the heathen. I gave him some books, and sent him back to his school; shall cherish those impressions in the hope that God will raise up one of my own blood, to herald his salvation to lost sinners.

O, brother Taylor! If you had been with me yesterday, you would have numbered it with the happy days of your life. To have witnessed the solemn prayer-meeting, the long procession; to have stood on the water's edge, and looked into the hundreds of thoughtful faces, bedewed with tears, as they beheld the solemn and yet joyful subjects of Messiah's kingdom, as leaving the watery grave, would have filled your soul with joy.

In the forenoon I preached from the words, "God was in Christ reconciling the world unto himself; not imputing their trespasses unto them." God gave me power to speak His Word. Every eye bespoke a feeling heart. What a heavenly place in Christ.

Torrents of rain prevented my attending in the afternoon. At night I administered the Lord's Supper, after an address, calling attention to the en-

dearing love of God, the amazing sacrifice of Christ! Every bosom swelled with emotion. The closing hymn: "Alas! and did my Savior bleed," &c., seemed too much. Every soul was filled to overflowing, and appeared to say:

"O, would he more of heaven bestow,
And let this vessel break,
And let my ransomed spirit go,
To grasp the God I seek!
In rapturous awe on him to gaze,
Who bled and died for me,
And shout and wonder at his grace,
Through all eternity."

I tell you these things that you may not think me crazed, if I should think we have a glorious prospect of a revival.

In brother Underwood's church, in New Georgia, a revival is now going on. Eleven were received for baptism a few days ago, among them a Vey woman. Brother Underwood is now up the river. His church at Caldwell, which he took charge of in ruins, begins, as he tells me, to look up.

PLEA FOR A SCHOOL.

Brother Day has been for some time urging the establishment of a High School, for the education of Ministers and young men somewhat advanced in their studies. The Board have authorised the erection of a building for the purpose. Referring to the necessity, Bro. Day remarks:

What can the Baptists do, unless you establish a School here, for the training of young men. All other societies having missions here, have schools. To expect to train colored men in America and send them here, is hopeless. If you would have young men sent from here, they might do well. They would then have book, eye, and ear education. They would see the sober, grave, dignified ministers; they would hear them preach, and notice the gestures of men of sense, and be disgusted with the knock-down gestures of many of our preachers, who, in the pulpit, look like

fellows squaring off to box. Dear brother Taylor, encourage a school.

ENCOURAGING PROSPECTS.

We fully concur with our Brother Day, in what he says below of the encouragements to persevere in our work.

Our affairs in the Mission are, upon the whole, very encouraging. Our men are more faithful in the discharge of duty, and our operations are brought to bear more directly on the natives than heretofore for several years past; and I hope in a few years, if it is sustained, this Mission will be every thing the Southern Baptists hope for. I have provoked to a good work, even here, in my low state of health. When I came, and found no one preaching at Kroo Town, I commenced the work. Soon a chapel was up and a preacher at work. The school at Bootan, I am informed, is doing well.

Subsequently, our Brother writes:

The Spirit of the Lord has been so abundantly poured out on the people of my charge, that everywhere is to be heard the cry, "What shall I do to be saved."

Three, this morning, praise God for pardoning love. The number of seeking souls is numerous; the state of feeling glorious.

My own soul is so sunken, and yet so lifted up, that I can not write. I have prayed, and I have preached, but the greatness of this work sinks me into nothing. God has all the glory. I am a worm and no man, and yet God has so honored me as the instrument, that my soul is lifted in praise to God. While writing these lines I hear some crying for mercy, and others rejoicing in the great salvation.

Bless the Lord, O my soul.

GREENVILLE.

The subjoined paper from the pen of our Brother R. E. Murray, will inform our readers in reference to the field occupied by him and others in Sinou

County, Liberia. We regard this as one of our most important positions. God we trust will ere long pour out abundantly, a blessing upon it.

Dear Brother Taylor,

Your kind favour of 18th April, ult., came to hand on the 30th inst. It cheers my heart to perceive that my poor labours give satisfaction; I only regret, that more has not been done, for the promotion of the cause of Christ. Living in the vicinity of the natives, acquainted with their manners and customs; their degrading superstition and vile habits, and the decidedly hostile feelings of many of them to our laws and institutions, I cannot but feel a deep anxiety for the spread of the gospel among them, being certain that it will remove their prejudices, and we can live together as brethren, in peace and harmony. I am truly convinced of the soundness of your remarks that "It may seem to be a slow process to enlighten the dark minds of the heathen men, but the gospel *will*, by the accompanying influences of the Holy Spirit accomplish this result." This is my hope, this my dependence. The path of duty, I find to be encompassed with difficulties, of which a large portion has fallen to my lot, but I know him who has said, "My grace is sufficient."

The books &c. were safely delivered, for which, accept the thanks of parents, teachers, and children. A smaller number of Bibles and Testaments, and a larger number of spelling books would have suited our wants better. I will remark on this head, that a good supply of books, at all times, exerts a great influence in this country, and will generally secure a large attendance of scholars. We have in Sinou county two churches. The "First Baptist Church of Sinou county," is situated in Greenville, of which I am pastor; a branch of it is in Farmersville and another at Lexington. The Second Baptist Church is in Farmersville, under the Pastoral charge of Bro. I. Roberts. They are known

simply as the First and Second Baptist Churches. There are three ordained ministers, viz: Isaac Roberts, Joseph Byng, R. E. Murray.—Moses Dent, Stephen Britton, Isaac Mason, Licentiates.—Teachers, J. W. Lewis, Greenville, Andrew J. Morel, Farmville; Jonathan Strother, Lexington; Elizabeth Simpson, Kroo-Town. Brother Mefo has opened a school at Grand Butain. Brother Britton teaches, and preaches also. As soon as practicable, he will erect a small house for the accommodation of his scholars. To teach a school in a native town, is almost impossible, on account of the noise and confusion. Some of these people are sensible of it, and recommend the building of School houses, a short distance from the towns. The distance from the different points is rather indefinite. Krootown is in Greenville, about a quarter of a mile from my house. Farmersville Church, is a mile from the northern limits of Greenville; Lexington Chapel $2\frac{1}{2}$ miles from the same starting point—our branch at Farmersville, is about 1 mile from the same starting point; from my house to the branch at Farmersville is said to be $2\frac{1}{2}$ miles, to Lexington chapel 5 miles. From Greenville to Brother Britton's principal station 6 miles, to Brother Neyles Station, Butaw 9 miles, Bro. Mason labours at Lexington, Bro. William Smith, an exhorter, at the Farmersville branch. There are many reasons to make me wish, the board would extend a little pecuniary encouragement to such of our brethren as are labouring for the good of souls; it would greatly strengthen our denomination. In my next I will reveal some interesting facts to you.

FARMERSVILLE.

This station is under the care of Brother Isaac Roberts, formerly pastor of one of the African Churches in the City of Savannah. He is engaged in traveling among the surrounding tribes and preaching to them. In a letter recently received, he refers to the death

of one of the principal chiefs of that region. He remarks:

"I went out to preach at Black Will's town, and also taught the children. Passed over also to Soldier King's Town, and witnessed his expiring hours. While he was dying, three women with fifteen or twenty bells hanging to them, stood one on each side, and another at his head, ringing the bells, and singing, even when he was breathing his last. About sixty men, stood with their guns prepared to give a volley as soon as the breath should leave the body—others with a loud voice calling upon him to answer them. I approached his son, and requested him to silence the clamor, which he did by telling them that the God palaver was come. I engaged in prayer, and preached to them the gospel. I told them that Soldier King had been a great warrior. He had fought and conquered in many a battle, but now death was about to conquer him. I spoke of Jesus who had overcome death—and told them that all who believe in him, he will raise again at the last day. I again prayed and left, but had not proceeded far, before I heard the firing of guns, showing that he had gone the way of all the earth.

Some time after, went to Fishtown and preached, visiting the people and conversing with them on the important subject of salvation from home to home.

I have received the books, for which I return many thanks; have distributed recently about 100 tracts.

KROOTOWN, DAVIS TOWN, &c.,
SINOUE.

From Brother Stephen W. Britton, we have received advices of his labors at various towns in Sinou, in which he speaks of the apparent progress of truth in its influence upon the hearts of the people. Some were inquiring and others anxious. He refers also to the fact, that the influence of the gospel is being felt in arresting the usual cruel

practice of subjecting the wives of departed chiefs to the poisonous ordeal peculiar to the country. He seems much encouraged in his work.

The Commission.

RICHMOND, VA., AUGUST, 1856.

We are in almost daily receipt of names for the Commission, and hope to secure ultimately a sufficient number to sustain it. It will be needful however for our friends to make a vigorous endeavor on its behalf. If each subscriber will secure five additional names, it will place the continuance of the work beyond all question, and enable the Board to furnish a Missionary magazine worthy of Southern Baptists. The work may thus also be put into the hands of many of our patrons, as every sixth copy will be sent gratis. We earnestly beg our brethren to interest themselves in this thing, and to send on their lists at any early period.

Expected Departure of Missionaries.

We are in daily expectancy of the departure of our brethren Trimble, Priest and Cason, with their wives, to the field of their labor in Yoruba, Central Africa. Earnestly do we beseech, on their behalf, an interest in the supplications of our churches. Will they not thus be remembered?

In the farewell of Bro. Priest and his lady to the Alabama association, by whom they are sustained, the following is found, expressive of their reliance on the Divine arm for support. They say:

"When we are on the calm, or turbid bosom of the ocean, or in the far-off land of Africa, we will fondly remember that we have a home in the hearts of *Alabama Baptists*. We were both brought up by widowed mothers, who were both members of the Methodist church; we are with *two* exceptions,

the only Baptists of all our connection. You have adopted us as your missionaries, and, indeed we feel that we are your children. We know you will supply our every want. But, we want you to think more of the cause of our blessed Lord, than of us. We beg you to pray and weep for us, in connection with the Church of Christ, and the salvation of benighted Africa. Nothing in this world can make us happier than to know your heaving bosoms are bedewed with prayerful tears for our success. For the God of all grace has promised to hear you—yes, brethren *think of it—your prayers.*

“Some of your faces we hope to see once again, before we leave our ‘own dear native land;’ but the next time we meet with the most of you, will be at the judgment day.”

Yes, beloved fellow-laborers, *we will remember you.* T.

Our Central African Mission.

God is calling upon his people in the South to multiply their influences for good in the benighted kingdom of Yoruba. All the preparatory steps of our entrance into that land, were manifestly guided by him. He has thus far done for us, beyond our highest expectations, and while he may permit the sufferance of disappointment, we cannot believe he will otherwise than prosper the work of our hands in future. But we must take heed, lest our unfaithfulness, in failing to answer the call of his Providence, shall provoke him to abandon us, or, to withhold from us the efficient influence of his Holy Spirit.

As we have said, a glorious field is opened before us—*one of the most inviting on the face of the earth.* From the last number of the Colonization Herald, we copy the following reference to this field. Every word of the statement is true. Having referred to our missionaries, Bowen and Clark, the editor says—

“The interesting discoveries which have lately been made in Central Africa, by that enterprising traveller, Dr. Barth, prove that there are large, flour-

ishing, and well-ordered kingdoms in those regions, which have commercial transactions with the Yoruba towns, and whose curiosity has been already excited by the report of the benefits conferred by the residence of white “book-men” among them. An English missionary, Mr. Mann, has visited Il-lorin, within sight of the hills overlooking the river Niger, where he conversed with traders from Timbuctoo, and with others from Tunis, on the Mediterranean sea. It thus appears that the Missionaries are gradually advancing upon the great highways which traverse the vast continent of Africa, and which will soon, we may humbly trust, become highways of the Lord, to be trodden by feet shod with the preparation of the Gospel of peace. Everywhere the way is open. Invitations from distant towns, and the kings of distant tribes, press the white men to come and reside amongst them, and teach them the way of peace.

“Until of late it was supposed that, the further one departed from the coast towards the center of the continent, the more the inhabitants became rude and barbarous, less social, less intelligent, more ignorant of the arts of life. The dwellers near the sea were imagined to have derived some advantages in these respects from long intercourse by trade with European nations. This impression is found to be wholly unfounded. The population of the interior proves, as research extends, to be not only vastly more numerous, but every way superior in condition to that on the coast. This superiority also extends to the physical characteristics of the region. The climate is more salubrious, and the face of the country more agreeable and better adapted to agriculture and commerce.”

We call upon our churches to make this mission the subject of earnest and prayerful support. We shall need a greatly increased amount of funds, if the churches desire us to prosecute this work with the proper energy. T.

Pleasing Facts.

An agent of the Episcopal mission relates the following facts—

“Having preached in the morning from the words, ‘Ethiopia shall soon

stretch out her hands to God,' the rector upon opening his Bible for the lesson of the afternoon, found in it a package containing \$100, with this endorsement, 'Ethiopia shall not stretch out her hands in vain.'"

"The next day a wealthy gentleman called on the agent, and proffered a donation of \$4,000 in land to the mission."

The China Mission.

An opinion prevails to some extent, that but little has been effected by christian missions in China, and that the prospect of ultimate success, is doubtful and dark. No opinion can be more unfounded. A vast work has already been effected. If nothing more than the translation of God's Word, to be read by hundreds of millions, had been done, this is surely enough to satisfy the largest expectations. But this is not all. Although not half a century has elapsed, since the first Protestant missionary commenced his work, there are now in China more than six hundred professed believers in Christ, who voluntarily and boldly avow their devotion to him, while more than fifty have died giving evidence of conversion to God. Contemplating the peculiar difficulties intercepting the christian missionary in that land of idols, the churches here ought to prosecute their work with renewed energy. The annual report of one of the missionary societies of this land, observes on this head.

The prospects for the future are rapidly brightening. It is true, indeed, that the civil commotions which now prevail in that country, cause an immense amount of suffering to the people. But while property is destroyed, and human life sacrificed to an appalling extent, there are indications that the way is preparing for glorious triumphs of the gospel. The opening of the whole country, or at least of large districts of the interior, to foreign nations, cannot be much longer delayed.

Even now the country adjacent to the northern ports open to foreign trade, is much more accessible than formerly. Within the last two or three years, ex-

tensive tours have been made by missionaries and other foreigners, without the least difficulty. They have been kindly treated, and their books gladly received by the people, and often too by the local magistrates. This facility for itinerating in the populous towns and districts, within easy reach of the sea-board, inaugurates a new era in the history of Chinese missions."

We respond most heartily to this hopeful reference to the mission work in China. But we must have more men. We ought now to send others to keep up, and spread more widely the proclamation of gospel truth among this people. T

Important Inquiry.

Our esteemed Brother Sturgis of Alabama, who has shown a deep interest in our work, in an article in the South Western Baptist, asks the following pertinent question.

The indications are so clear that God intends our Southern Baptist Churches to undertake this important field, that I see not how any one, in view of the facts, can entertain one reasonable doubt on the subject. The whole train of events, from the time that Bro: Bowen entered that dark region, up to the present moment, is but one assurance added to another that it is God's will that we should enter in and cultivate that field. And here allow me to say, that I look upon this as one of the brightest spots in all our spiritual horizon. When God's people can clearly and distinctly see that a particular work is designated for them to do, they can work with more cheerfulness and alacrity, than when they plod along according to their conceptions of what is duty.

Now, brethren, if God has opened the field; if he has given us the men who are willing to go; if he has committed to us the stewardship of the means by which they are to be sent,—what more can we ask but to go directly in and reap the harvest that appears now to be so fully ripe?

Surely we can ask no more. T.

Alabama Association.

This body has come up nobly to our aid, assuming the support and providing the outfit &c. of our Brother, R. W. Priest and lady, who are expected to sail within a few days to Africa. May not other associations assume a similar responsibility? T.

The Goshen Association, Nn.

The Goshen Association have through its Board arranged for the continued support of Brother S. Y. Trimble and wife in Yoruba. The churches have also liberally contributed to aid in the expense of outfit, passage, &c. Their example is worthy of universal imitation in this important work. T.

South Carolina Convention.

We had the pleasure of attending the late session of this body, which convened at Greenville, S. C., on the 26th of July.

It was truly gratifying to our feelings to meet the dear brethren, with whom we had formerly been so intimately associated while Secretary of the Publication Society, and others, in this sacred convocation.

The South Carolina Convention is an active and efficient body—not so much so as it should be, but still comparing favorably with such conventions in other States. In one respect it strikes us that South Carolina is pre-eminent—the *proportionate number* of educated Baptist ministers. Nor is this to be wondered at. From an early period the subject of ministerial education has engaged their attention. The Furman Institution, through all the phases of its progress, from small beginnings to the present noble University, is the evidence of this, and the number of educated ministers is a part of the benefit derived from this source.

The subject of a *General Theological Institute*, for the Baptists of the South,

was brought to the notice of the Convention. It was very fully discussed. The Convention adopted resolutions approving the design, and also to endeavor to raise \$100,000, including the fund for theological education now in the hands of the Trustees of Furman University, to be tendered to the Convention on Theological Education, in Louisville, in May next, upon the conditions, That said Theological Institution be located at Greenville, and that an additional sum of one hundred thousand dollars be raised in other States for its endowment.

Missions—Foreign and Domestic—the Publication Society, and other matters usually attended to on such occasions, received, more or less, the attention of the Convention. But, Education, and the interests of the Furman University, claimed the lion's share. We would respectfully suggest to the brethren of the body, whether it is not time that it should be *more fully* a *missionary* body.

The commencement sermon of the University was preached by President Furman, on Lord's day morning. It was a chaste and elegant production, though not meeting our *ideas* of what a *sermon* should be. Rev. Dr. Manly preached for the Missionary Society of the University Lord's day afternoon, to a crowded house of interested auditors. Rev. J. J. Brantly delivered an able address before the literary societies of the University, and Professor Jas. P. Boyce—Theological Professor—delivered, on Wednesday night, his inaugural address. We were deeply interested by the address. It was an able discussion of some of the causes of failure in theological education, and of several proposed changes in the manner of conducting it. The address was long—requiring one hour and fifty minutes in delivery—but we listened to it with unflagging attention. We hope it will be published. It is needed just at this time, when the attention of our people is being directed to the expedi-

ency of a General Theological School. Those who read the address of Prof. Boyce, whether they agree with him or not, will be forced to *think*, ere they can refute his propositions.

We have not space to say more here regarding the Foreign Mission cause, than that many brethren expressed themselves to the effect, that by the statements submitted to the Convention, a new interest had been awakened, and that they should pray more, and labor more, for the heathen.

Greenville is a beautiful village, and for salubrity of clime, intelligence and refinement of the citizens, and accessibility, it will compete well with any other. We could not desire a more eligible location for a Theological Institution for the South; and we incline to the opinion, that should the Convention raise the proposed bonus, the common consent of the friends of Theological Education will give it to Greenville.

P.

ORDINATION OF REV. R. W. PRIEST.

We are happy to receive from our esteemed correspondent a reference to the ordination of our Brother Priest, of Mississippi, who is expected soon to embark for his field in Yoruba. He has been adopted by the Alabama Association, and the means for his support are provided by that body. It was thought wise to arrange for the ordination services to take place at Montgomery, under the direction of the Baptist Church at this place. The writer, under date of Montgomery, July 15th, remarks.

Lordsday was to us a solemn and interesting time. In accordance with previous appointment, the day was devoted to services connected with the ordination of brother R. W. Priest, and the setting apart of himself and wife as missionaries to Central Africa.

In the morning brother Poindexter, Secretary of the Board of Foreign Missions, preached the ordination sermon from Matthew XXVIII-19, 20. The subject discussed was THE MISSION OF

THE CHURCH. The discourse was listened to with profound and tearful interest, and we trust made impressions deep and lasting.

After the sermon we met around the table of the Lord, led in this solemn service by elders J. D. Williams and D. Lee. In thus participating in the sacramental feast with the brother and sister so soon to leave us for a foreign land, we were forcibly reminded of the words of Christ, "I will drink no more of the fruit of the vine until I drink it new with you in the kingdom of heaven." So too, in all probability might they have said. But if the language referred to long and painful separation, it also foretold a glorious re-union. Thank God for the blessed hope!

At night the ordination services were continued. Prayer by Elder J. D. Williams. Ordaining prayer by Elder D. Lee, accompanied by imposition of hands by the Presbytery; charge by Elder P. H. Lundy, (which by the way I hope you will procure for the Commission;) presentation of Bible by Elder Tichenor. Brother Tichenor, the pastor of the church, then in some appropriate remarks referred to Sister Priest, and called upon Elder J. Faulkner to lead in prayer for her and her husband. This he did most appropriately, solemnly and fervently, and many hearts, no doubt responded an earnest amen. Elder Poindexter then spoke of the relation of the missionaries to the Board, to this church, of which they are members, and to the Alabama Association which has adopted them as its missionaries. He concluded by giving his hand to the dear brother and sister in token of his own heart-felt interest for them, and in pledge that they should always find in him, in his associate in office, and the members of the Board affectionate and sympathising Christian friends. He then proposed that the brethren unite in singing the hymn, "Blest be the tie that binds," and that during the singing every one who desired to do so should come forward and extend to the missionaries a like token of affection and pledge of remembrance. This was done. It was a solemn melting time—all seemed to feel the tenderness and grandeur of the occasion. Our brother and sister left us on Monday evening. May the presence of the Lord accompany and his blessing rest upon them.

KENT.

FALL ASSOCIATIONS.

We earnestly call the attention of our brethren throughout the South, to the importance of bringing the great interests of our Board before the several associations which will occur for several months to come. Much, very much may be done by the presentation of facts, bearing on Foreign Missions, at those times when the representatives of the churches are gathered together. What glorious results might we not expect, were all our associational meetings imbued with the missionary spirit. Will that period ever come?

WORTHY OF NOTE.

We have many among us who are disheartened by the difficulties which environ the missionary enterprise. This has been especially the fact in reference to our China Mission. To such we commend the following thoughts prepared by the managers of the Wesleyan mission. They say.

The knowledge of the difficulties which confront us in this work will produce discouragement, or greater determination, according as our ruling principle is faith or unbelief. If we believe that the people of China—to every fifty millions of whom we have not sent one missionary—are not to be given to our Lord for his inheritance, we may faint; but if they are, we must only take these obstacles which bar our entrance, as a brave soldier treats resistance. We must rouse up our strength to overpower them. Any halting, wavering, and impatience, any slackness of hand or parsimony in such a grand undertaking, would not only be a shame to ourselves as a Christian people, but a discouragement to our missionaries already sent out, a sin against the multitude of the Chinese, an evil example to our sister Churches, and unfaithfulness to our adorable Head.”

We thus feel in regard to our missions both in China and Africa.

T.

Other Missions.

PRESBYTERIAN CHURCH.

The following statements are extracted from the Dom. Miss. Board of the Presbyterian Church.

In 1828, the year of the re-organization of the Board, there were but 31 missionaries, and an income of \$2,400 00 only.

In 1840, two years after the division of the Church, and when the parts were fairly separated, there were 256 missionaries, and an income of \$40,734 00.

Since the re-organization of the Board, we have increased 14 Synods, 58 Presbyteries, 976 ministers, 1,111 churches, and 85,095 members. Since 1840, two years after the division of the Church, we have increased 13 Synods, 53 Presbyteries, 646 ministers, 1,406 churches, and 104,821 members.

Since 1852-3, there has been an increase of missionaries 51, of individual donations and legacies \$1,927 39, of contributions from churches \$11,466 15, being an augmentation in the total receipts of \$13,393 54. The increase during the same period, in the amount appropriated to the missionaries, is \$28,218 00—which is more than double the increase in the total receipts.

FOREIGN MISSIONS.

The Receipts from all sources, as stated in the Treasurer's Report, have been - - - - - \$193,564 54

To which add the balance from last year - - - 88 07

Add also unexpended balance of moneys received from the sale of the Omaha Reservation, specially appropriated to Indian Missions, - - 8,282 00

\$201,936 61

The expenses as shown in the same Report have been - - - - - \$201,908 75

Leaving a balance in the Treasury of - - - - \$ 24 86

Besides the moneys acknowledged above, the Treasurer has received from sundry donors the sum of \$6,740 00, to form a fund, of which the interest only is to be appropriated, in aid of the support and education of the children of missionaries; and the further sum of \$1500, for the same object, but not subject to the condition of expending only the interest.

The Treasurer received in preceding years the sum of \$12,613 98, for the endowment of professorships in the Theological Seminary among the Waldenses; and for the same object during the last year the sum of \$487 37, making the whole amount now \$13,101 35. It will be remembered that according to the recommendation of the General Assembly in 1853, this fund should be increased to \$20,000; and the interest thereof is to be paid annually in aid of its important object. It is earnestly to be desired that this fund should be speedily completed.

The moneys received on account of these two funds are included in the general acknowledgment of \$193,564 54 above.

English Church Mission to Sierra Leone.

Only one example need be given of the attendance of the people upon the means of grace and religious instruction. In the village of Kiskey, which contains 3,000 inhabitants, the various classes of inquirers, communicants and Bible-readers, comprise 723; the communicants alone number 424.

Summary.—Stations, 15; European Missionaries, 3; Native Missionaries, 3; European Lay Teachers, 4; Native Teachers, 61; Communicants, 3,689; Adult attendants on Public Worship, 7,340; Seminaries and Schools, 57; Seminaries and Scholars, 4,463.

Moravian Mission.

There are at present in South Africa about 7,400 persons under the spiritual care of the Moravian Church. All of them are people of color, either Fin-goos, Caffres, or Hottentots.

WESLEYAN METHODISTS.—Five hundred and ninety-five thousand dollars, or rather \$600,000, is the amount of Missionary money raised by the Wesleyan Methodists in England during their last fiscal year.

FREE CHURCH OF SCOTLAND.—The Free Church of Scotland raised, during the past year, for the various benevolent objects in which they are engaged, \$1,381,245!

American Board.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—Under the care of this Board there are 409 laborers in the missionary field. Of these, 163 are ordained ministers, 23 are assistants as physicians, &c., and 220 are female assistants. There are also 65 native preachers and 227 catechists, comprising a total of 697 laborers in connection with the missions of the Board. There are also 11 printing presses, which have issued a total of 26,000,000 of pages. There are 19 boarding schools, and exclusive of those in the Sandwich Islands, there are 365 common schools, having 12,000 pupils. Eleven new Churches have been added to the 104 already in existence.

Receipts.—It was stated at a public meeting held in Boston on the evening of May 29th, that the receipts for the first nine months of the financial year have been \$217,000. If May, June and July yielded \$35,000 each, the debt will be paid off, and the present operations continued.

Thirty-two new missionaries have gone out under the auspices of the Board this year thus far.

Twenty more are under appointment, and five others have offered their services.

In two colleges of Massachusetts and one theological seminary, fifty young men are contemplating the foreign missionary work.

Missionaries and Assistant Missionaries sent out.—To North India, seven; to Siam, four; to China, one; to Western Africa, nine; to New Granada, one; to the Chippewa Mission, one; to the Kickapoos, four; to the Otoes, one; to the Seminoles, three; to the Chickasaws, six; to the Choctaws, eight. The names of these missionaries and assistant missionaries appear in connection with their respective Missions.

The Report of the Executive Committee contains many interesting facts of a very encouraging character.

American Baptist Missionary Union.

The Watchman and Reflector states that Rev. Francis Mason, D. D., with his wife and two children, sailed on the 20th ult., from Boston, in the ship Juma, for Calcutta.

Quite a number of friends were present to exchange the parting tokens of affection, and to follow the honored missionary with their solicitude and prayers. Interesting services preceded the embarkation. The hymn commencing, "The morning light is breaking," was sung. Rev. Dr. Stow made a short address and offered prayer. The destination of Dr. Mason and family is Toungoo, where his past labors, though

brief, have been greatly blessed. His long and able devotion to the missionary work, his patient skill in reducing to form the Karen language, the devotion and success of his efforts for the evangelization of Burmah, secure to him a most honorable rank among living missionaries. We trust he may, with his family, be spared yet many years.

BOOK NOTICES.

RESTRICTED COMMUNION: or Baptism an essential prerequisite to the Lord's Supper. By JAMES B. TAYLOR, Richmond, Va. Charleston, Southern Baptist Publication Society. 1856.

This is a reprint, with some enlargement, of a tract by the author, which was so much in demand as to induce the society to request him to prepare the present enlarged edition. It is written in the kind, candid, courteous spirit for which every one acquainted with the writer holds him in high and deserved esteem. No candid man can read the book, whether convinced by its arguments or not, without admitting that there is no natural opposition between "close communion" doctrine and catholicity of Spirit.

As a Manual of the principal arguments involved in the communion question, the work will be valuable to our brethren; and its general circulation among those who differ from us could not fail to do good. P.

N. B.—We invite Publishers to send us such books as are deserving of commendation. We shall take pleasure in noticing all such that are sent to the Commission.