

# The Commission.

Vol. I.

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No. 3.

## Extracts from the Tenth Annual Report of the BOARD OF DOMESTIC MISSIONS.

As the darkest clouds are at times tinged with dazzling sun-light, so, occasionally, are the most painful calamities surrounded by mitigating events. The tenth financial year of the Domestic Mission Board has been characterized by contrasts which strikingly illustrate both the supremacy and the mercy of God. They indicate that He can so direct and control matter and motion as to cause death to supervene in a moment of time, and so dispense the influences of His spirit as to bring entire communities under the pleasing dominion of spiritual emotions. The sudden death of the Rev. John Teasdale, by the Pacific Railroad disaster in November last, was an illustration of the former, while the unusual increase of conversions over any previous year of the Board's history, is an exemplification of the latter.

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### FINANCIAL OPERATIONS.

The receipts of the year—as nearly as could be ascertained in advance of the Treasurer's complete report—were in the aggregate about \$22,000; which, with a balance in the treasury at the close of the fiscal year of 1855, of \$3,500, fixed the resources of the Board at \$25,500. This sum—by far the largest disbursements ever before

made in the same period—has been entirely expended; so that for the first time from its origin, the Domestic treasury is without a balance to meet the salaries of missionaries that fall due on the 20th of the ensuing June. This condition of the finances has been induced by the extraordinary urgency with which applications for the appointment of more missionaries were pressed upon the attention of the Board by churches and ministers of high standing in the denomination, and by the diversion of Domestic Mission contributions into the Indian Mission channel. Unless, therefore, the exhausted balance shall be replaced within a few weeks from this time, not only can no more appointments be made, but some of those at present existing must be discontinued. The Board in disbursing \$3,500 more than its receipts, did so to meet the pressing demands for aid; and now it is for the benevolence of all the Southern churches to say whether they shall or shall not be sustained in this desire to oblige importunate petitioners for help.

### AGENCIES.

It would doubtless be a gratification to many of the churches, if the employment of agents to solicit funds for our benevolent enterprises could be dispensed with; but until there shall be called into exercise a larger *spontaneous* liberality, to discontinue agencies would be to abandon entirely Domestic Mission operations.

The treasurer's books will show that

from those States in which agents have visited the churches, funds have been realized: while next to nothing has been received from quarters where the duty of providing for missionary support was confided exclusively to pastors and churches. However more popular enterprises might succeed without agents, they are essential to the perpetuity of the Domestic Board. It is encompassed by difficulties peculiar to itself, and which would prove to be insuperable but for its agents "to stir up the pure minds of the brethren by way of remembrance." Consequently its agents have been retained, and at least a half dozen new appointments would have been made, had it been practicable to secure the proper persons.

The following brethren have labored constantly, except when prevented by the unusual severity of the past winter: E. Kingsford, in Virginia and Maryland; William P. Hill, in Northern Georgia; J. O. Scriven, in Southern Georgia; Jesse A. Collins, in Alabama, and Samuel Wallace, in Tennessee, for the Indians. Occasional service was performed in this department of benevolent effort, by brethren William B. Johnson in South Carolina, T. F. Lockett in Missouri, G. F. H. Crockett in North Carolina, Jonathan Davis in the same State, and Thomas B. Lockhart in Mississippi. At the present time, however, the Board has but five agents in the field.

With the view of releasing themselves from pecuniary embarrassments and replenishing their treasury, the Board, at the beginning of the present year, commissioned their President, Bro. J. H. De Votie, to travel in the capacity of Financial Secretary. His remittances have shown that the appointment was wisely made. Besides collecting funds, the agents perform a large amount of *missionary* work with churches and in protracted meetings.

#### MISSIONARY OPERATIONS.

On this point the Board have thought

best not to particularize at present, but only to make a general statement of affairs, reserving details for the Bien-nial Report to be read before the Southern Baptist Convention in May, 1857. During the missionary year, just one hundred missionaries and agents had been commissioned whose labors have been distributed in various parts of the following States: Virginia and Maryland; North and South Carolina; Georgia and Florida; Kentucky and Tennessee; Alabama and Mississippi; Texas and Louisiana; Arkansas and Missouri; and on the Pacific coast, California.

The following named cities and principal towns have been occupied by one or more missionaries of the Board: Washington and Baltimore, in the District of Columbia and Maryland; Richmond, Petersburg and Wheeling, in Virginia; Newport, in Kentucky; St. Louis, Jefferson City, St. Joseph, Hannibal and Louisiana City, in Missouri; Helena and Fayetteville, in Arkansas; Vicksburg and Biloxi, in Mississippi; Chattanooga, Memphis and Knoxville, in Tennessee; Mobile, Livingston and Tallassee, in Alabama; Hendersonville, in North Carolina; Sumpter, Granitesville and Pendleton, in South Carolina; St. Mary's, Darien and Thomasville, in Georgia; Tampa and Hillsboro', in Florida; New Orleans and Natchitoches, in Louisiana; Galveston, in Texas; and in California, Oakland and Sacramento City. In addition to the services performed in these interesting centres of population and commercial business, the Board have sustained numerous stations in the interiors of several of the above named States. And they take great pleasure in bearing witness to the fidelity and industry of their country missionaries, who, though they have often toiled at great disadvantage, have, notwithstanding, been unremitting in their labors, and in some places, eminently successful. Several of these missionaries might be mentioned here with honorable approbation, were it the

Board's intention, in this report, to particularize.

### COLISEUM PLACE BAPTIST CHURCH.

This church has for more than a year been supporting its pastor without help from the Board of Domestic Missions, and the only effort the Board felt called upon to make for its prosperity and efficiency, was to keep the fact of a large indebtedness for the erection of its house of worship before the denomination, and urge prompt and liberal contributions for the liquidation of this debt. As instructed at the last session of the Biennial Convention, the Corresponding Secretary gave notice, at the proper time, to the pastors who had pledged themselves to present the claims of this New Orleans enterprise on the attention of their churches for the purpose of eliciting special contributions. Not more than a dozen, at farthest, of the pastors redeemed their pledges, or made good their promises, and the debt remains very much in the same predicament as when these promises were first made.

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Desirous of placing before the public definite information in relation to the pecuniary affairs of this undertaking, the secretary addressed a line on the subject to the pastor, and the subjoined extract contains his answer as follows: "The stubborn facts are these. The church owes some \$16,000, assumed (and in part paid) by Bro. Low. Very little has been realized from church collections according to the plan recommended by the late convention. Every agency should now be set to work to collect this amount at once in the country and relieve Bro. Low." This information, it is hoped, will lead to some efficient measures for the speedy reduction of this debt, if not its entire extinguishment.

### CHINESE MISSION IN CALIFORNIA.

In connection with his labors at the Chinese Chapel, Bro. J. L. Shuck still continues his services as pastor of the Baptist church a Sacramento City. By this arrangement he was enabled to collect funds on his field for the purchase of a lot and the erection thereon of a neat and convenient chapel, and to realize a portion of his salary, the balance of his support being supplied conjointly by the Domestic Mission Board and the Goshen Association of Virginia. His labors as pastor have been largely blessed, while in the Chinese department he has also been successful—at least so far as seems to have been practicable under the circumstances. The chapel is completed and paid for with the exception perhaps of about \$100, and with the lot is estimated to be worth \$3000. The Board hold a deed for this property.

A few months ago, Bro. Shuck had the happiness of baptizing an intelligent Chinaman—"Ah Moey"—who is acting as a colporteur under his direction, and was, doubtless the first Chinese convert in America. The indications are that he will be very useful.

### SUMMARY OF MISSIONARY RESULTS.

Perhaps one third of the reports due for the last quarter of the missionary year are still out, but with this exception, the following summary is believed to be correct: The missionaries have labored 2,350 weeks: supplied 316 churches and preaching stations; delivered 8,100 sermons and exhortations; attended 260 prayer and other meetings; observed the monthly concert of prayer for missions with 51 churches; baptized 1,821 white persons, and 479 colored: total of white and colored 2,300; received by letter of white and colored 600; and have in fellowship of white and colored 7,700 members. They report an aggregate

of 75 Sabbath Schools, and 2,500 pupils and teachers; of these there were converted, during the year, 51 teachers and 101 pupils. They have traveled 69,210 miles in the performance of their duties, and made 7,460 family or religious visits; have been instrumental in erecting 15 meeting-houses; ordaining 42 ministers and deacons, and have witnessed the conversion of 1,020 persons whom they did not baptize. Only nine young men, according to the reports, are preparing for the Christian ministry. This exhibit shows double the number of conversions and baptisms as compared with that of the previous year. While, therefore, we may regret that more ministers are not being raised up to replace those who must soon be removed, we have great cause to rejoice that the good Lord has so abundantly blessed the endeavors of the missionaries in all parts of the Domestic field.

#### INDIAN DEPARTMENT.

Within a few days after the adjournment of the Biennial Convention at Montgomery, Ala., the Corresponding Secretary, according to instructions, proceeded to Louisville, Ky., and received from the Executive Board of the American Indian Mission Association a transfer of its missions, as well as all the property and rights vested in that society. On examining the books and papers in the Mission Room, it was ascertained that the Board were indebted on school accounts, salaries of missionaries and various local liabilities, over thirteen thousand dollars; against which there were found reliable assets of only six thousand dollars; leaving a deficiency to be assumed and supplied by the Domestic Board of seven thousand dollars. This, however, was not the worst, for on the Secretary's visiting the schools in the Kansas Territory, and opening a correspondence with all the missionaries in other places, it soon appeared that about \$1,200 more claims

would be presented; so that the actual deficit to be provided was something above eight thousand dollars. This phase of affairs was truly discouraging; still, there was but one course to be pursued, which was to ascertain, as soon as possible, whether the Baptists of the South would meet the responsibility, and liquidate this enormous debt. A full statement of the facts was published, and the Board waited with no little anxiety for a favorable response from the churches. The burden was lightened a little, and hope was excited by finding some old school accounts at the mission schools in Kansas against the Indian Bureau at Washington, which the superintenders in their discouragement had failed to send in. These accounts were presented for payment, and in this way the debt was reduced to nearly five thousand dollars. In the meantime the churches—or rather, individual church members began to send in funds, so that up to the present date (April 1st,) the old debts cannot exceed a thousand dollars, and this, it is confidently believed, will have been supplied by the Alabama and Georgia Baptist State Conventions of the present spring. Should this belief be well founded, the Board may congratulate the churches and the denomination, and proclaim the Indian Mission Department *out of debt!*

The Treasurer's report, when finished up, will show the receipts and disbursements in detail. But gratifying as it is to be relieved from the burden of old claims, there is still cause for apprehension when it is remembered that there are five white mission families and some twenty native families to support on an empty treasury. The quarter that will fall due on the 30th of June, can only be provided for by vigorous efforts on the part of the churches.

#### SCHOOLS.

The American Indian Mission Association, at the time of the transfer,

had, or were supposed to have, three schools for the education of Indian youths in operation—two in the Kansas Territory, and one in the Choctaw Nation, on the frontiers of Arkansas. At the former place a school had been conducted for many years, at Wea, by the Rev. David Lykins, for the benefit of the children of the united tribes of the Peorias and Peankeshaws, the Kaskaskias and Weas. This school the Secretary found to be still in existence, though much embarrassed for want of means.

There had also been a school at the mission station of the Putawatomes, about seventy miles west of the Wea station, but which, on account of pecuniary necessities, had to be suspended. This school, according to a written agreement made between the Indian Department at Washington and the American Indian Association, receives a stipulated sum per scholar for the former, and has since resumed operations, under the direction of the Domestic Mission Board. Bro. John Jackson, formerly of Missouri, has been appointed its local superintendent.

In the month of September two school contracts were made by the Domestic Board with the Commissioner of Indian Affairs, by which the school at Wea receives a portion of the annuity reserved for educational purposes by a treaty recently entered into between the United Tribes above mentioned and the Government. This annuity of \$2,000 per annum will very nearly support the present number of pupils at said school. And by a treaty made with the Miamies, whose place of residence adjoins that of the four united tribes, an arrangement was made for an educational fund for their children. A contract was made for the establishment of a school among this people, but at last accounts from there—owing to the extraordinary severity of the winter and the unsettled political aspects of the country—the school had

not been opened. It is highly probable, however, that by this time it has gone into operation.

Both these schools, in accordance with the request of the Indians who negotiated the treaty, were placed in charge of the Rev. David Lykins, who is also authorized to exercise a general superintendency over the school at Putawatomic. This brother has been in that country in the capacity of missionary teacher to the Indians, for twelve years, and is worthy of entire confidence.

The school in the Choctaw Nation was known as the "Armstrong Academy," and was originated in the year 1844, conjointly by the American Mission Association and the Council of the Nation—the Choctaw Government agreeing to pay \$2,900 on condition that the Association would furnish \$1,000 and conduct the school. At the time of the transfer this institution was in a precarious condition. The Louisville Board has failed—it seems—for two years to pay their portion of the funds, and the Indians, of course, began to complain. Rev. A. J. Moffat, missionary for the Board in that country, volunteered to take charge of it till the denomination could be heard from. To this proposition the Trustees of the Academy assented, and he took charge and at once opened a correspondence with the Domestic Mission Board with the view of having the school placed under their patronage. The Board declined interfering in the case while the Academy was still under the control—nominally at least—of the American Indian Mission Association. But immediately after the transfer the correspondence with Bro. Moffat was renewed, requesting him to hold on to the Academy with assurances that help might be expected at an early day. He informed the Board that the Trustees would agree to the transfer on condition that the debts of the Louisville Board should be paid, which condition the Domestic

Board promptly accepted. Bro. Moffat then proposed that if the Board would send him \$1,000 with which to employ teachers, he would keep up the school till the close of the session, which would take place in the approaching month of June. The Board sent the money and had taken measures to secure a competent faculty, when a letter from Bro. Moffat brought the unexpected intelligence that, on the Trustees demanding it, he had given up the school, and all pertaining thereto, into their hands, and had placed the \$1,000 in safe hands and subject to the order of the Board. Thus it appears that the Armstrong Academy has passed into other hands.

Rev. Samuel Worcester has recently informed the Board that the Academy, if the Baptists desire it, may be recovered. He is a native preacher and missionary of the Board, and, no doubt, speaks knowingly on the subject. It is, however, questionable whether, on the terms proposed, its recovery would be desirable. The Corresponding Secretary, if practicable, will visit the country and report to the Board on this subject.

The Domestic Board having so recently taken charge of the Indian Mission interest, it will not be expected that they can report with definite certainty as to the condition of things at the several stations. As nearly, however, as information could be gathered from personal interviews with several of the missionaries and correspondence with others, they are enabled to submit the following facts: and first, in relation to

### THE CREEK MISSIONS.

The recent visit to the churches and associations of the South by Rev. H. F. Buckner, renders it needless to speak at length of his agency, as the principal facts are already before the public. The Board made known to the denomination, with a high degree of satisfaction, that his agency was crowned with

complete success. On his return to the field of his labors, he had funds sufficient to settle up with all the missionaries, leaving no claim unpaid except a balance of \$400 due to himself, and which has since been sent on to him. He found the churches and native preachers in a happy and prosperous condition, though suffering many deprivations on account of the uncommon severity of the past winter.

The Indian Mission enterprise must long feel the beneficial influence of Bro. Buckner's visit to the South, and the churches will no doubt remember it with a commendable liberality. In the month of September last, the Board commissioned the Rev. H. F. Buckner and the following native preachers to preach the Gospel to their own people in the Creek Nation: Bro. Chilli McIntosh, William McIntosh, John Smith, D. N. McIntosh, Louis McIntosh, Yatojah, Jacob Hawkins, Huloche Islands, Yarjah, and James Perryman. The support of Bro. Buckner has been guaranteed for one year from the first of April by the Baptist church at Montgomery, Ala., and the salary of D. N. McIntosh has been pledged by the Western Association of Georgia. Two other natives in the above list are sustained by two churches in Kentucky. The next missions demanding attention are those in

### THE CHOCTAW NATION.

In the region of Fort Smith, Rev. Joseph Smedley has been employed as a missionary and teacher among the Indians ever since the year 1836. He first went there as a teacher under the United States Government. Afterwards he was taken under the patronage of some mission society at the North. Next he placed himself in the service of the American Indian Mission Association, and by it was transferred to this Board. The Board found him in the hands of the sheriff, and promptly released him, by sending on the ne-

cessary funds for the want of which he had so long suffered.

On the recommendation of Bro. Smedley, the following native preachers were appointed to preach in the region round about in their own nation: Simon Hancock, Louis Cass, Shoonubbee, Ishiatubby, Artumby, and William Cass. Others will in all probability be commissioned soon. Peter Folsom, a chief of wide popularity in his nation, was converted several years ago and is now a faithful and an efficient minister. He is provided for, through this Board, by the Bigby Association of Alabama. Three others on this field are to receive their salaries from various sources in the Alabama Association.

In the neighborhood of the Armstrong Academy, the Rev. A. G. Moffat, salary by the Goshen Association of Virginia, has been doing missionary work with encouraging success. About a dozen were converted and baptized within the past six months. Towards the close of the year, our brother was overwhelmed in grief by the death of his companion—sister Moffat. The Board felt that the mission had sustained a heavy loss by the removal of this excellent missionary, and at their first meeting after the announcement of her death, passed, unanimously, the subjoined resolutions:

*Resolved.* That by the death of sister Moffat, the church of Christ has been deprived of one of her brightest ornaments, the Choctaw Mission of a zealous and useful laborer, and Bro. Moffat and his orphan children of "a faithful companion and a kind mother."

*"Resolved,* That the Board hereby tender to their afflicted missionary their unanimous sympathies, trusting that he will be mercifully sustained under this heavy stroke of an All-wise Providence."

Sister Tabitha Cheenowitt, who has aided for several years in the Armstrong Academy, has, since the turning over of that institution to other hands,

taken a small school of Indian children; and being a devoted and worthy missionary will be supported in that vocation by this Board. Those who know her think she will be able to effect much good.

### CHEROKEE MISSION.

Arrangements, it is hoped, will soon be made to settle a white missionary family among this people. At a late meeting of the board, David Foreman—a native preacher—was appointed a missionary to labor in that field—his salary to be furnished by the Coosa Baptist Association of Georgia.

The Board feel under great obligations to the many kind friends who have come to their assistance in their time of pressing want. It would not be convenient, were it deemed expedient, to speak in detail of the numerous donors—known and unknown—but they cannot forbear to notice two instances of noble generosity:

The first was a contribution of \$300, voluntarily given by the "Young Ladies' Missionary Society" of the Judson Female Institute. By denying themselves of a few indulgencies, which, though innocent in themselves—could only temporarily have pleased the eye or gratified the taste; and diverting a portion of their pocket money into a benevolent direction, they have found it an easy undertaking to support a native preacher among the Creek Indians.

The second was a donation of \$140 from the students of Howard College for the Indian Mission enterprise. These timely remembrances by the young people of these noble educational institutions are thankfully appreciated by the board, and were sweetly encouraging to those members of it, whose duty it is to solicit funds in times of pressing want.

In closing their report, the board see much cause for devout gratitude to God for his mercy—so richly bestowed both upon the white man and his red neigh-

bor—and earnestly entreat the churches to exercise themselves in prayer and an enlarged liberality, that the destitute in our own land, may have the preached Gospel.

The number of baptisms among the Indians could not be ascertained with any degree of certainty, but it was manifest from the correspondence of the past six months, that over an hundred were baptized at the several stations. A good result!



For the Commission.

### Prayer for Missions.

The missionary enterprise involves the elements of moral sublimity; for it contemplates the glory of God in the salvation of men. It proposes the world-wide diffusion of gospel truth and the recovery of our ruined race from the dominion of sin. It has in view the conversion of immortal souls and their preparation for heaven. Much has been already accomplished by missionary effort. "The wilderness and the solitary place have been made glad, while the desert has rejoiced and blossomed as the rose." If the result of missionary labor were annihilated, what darkness would come over many places now bright with gospel light! What impressions made by divine truth would be effectually erased! What hopes of glory animating many hearts would be extinguished! Aye more: How many of the inhabitants of heaven would be dispossessed of their glorious inheritance—their crowns taken from them—the music of their songs hushed in appalling silence—and they remanded to the benighted realms of heathenism! Much has been done, but how much more remains to be done! Devout and unceasing thanks are due to the God of Missions for the success with which he has crowned the feeble efforts of his people, while gratitude for this success should stimulate to much greater exertions. But even if

all the sanctified activities of the churches were brought into requisition nothing would be effected without the blessing of God. Hence the propriety and the necessity of constant earnest prayer. We ought to send the Bible and the living preacher to all nations—we ought to lay our gold and silver on the altar of missions—but unless heaven shall approvingly smile, it will all be in vain. In apostolic times Paul planted and Apollos watered, but God gave the increase. The inspiration of Apostles and their power of working miracles did not convert men to God. There was an influence of the Holy Spirit distinguishable from inspiration and miraculous powers which effected the regeneration of the heart. This influence may yet be secured, though the age of inspiration and miracles has passed away. And how is it to be secured? By prayer. "How much more will your Heavenly Father give the Holy Spirit to them that ask him."

The first christians looked upon spiritual influence as a glorious reality, and while they prayed for, they expected it. No apostle supposed he could accomplish any thing by his labors only so far as God gave success to the word of his grace. With what earnestness Paul said, "Brethren pray for us, that the word of the Lord may have free course and be glorified." There seem to have been obstacles in the way of the diffusion of the word of the Lord, and impediments to its glorification. It was necessary for those obstacles and impediments to be removed. Paul considered prayer indispensable to their removal. Why? Not that prayer, in itself, had any power to remove them, (for prayer is weakness appealing to infinite strength,) but, because prayer was the appointed means of securing the exertion of a power fully adequate to their removal. Our missionaries now find as many obstructions to their work as did the first missionaries of the cross. In some places governmental



embarrassments are thrown around them. "The kings of the earth set themselves against the Lord and his anointed." Our God can turn the hearts of Kings as the rivers of water are turned.

But where there are no governmental difficulties in the way of our missionaries they find in every heathen heart obstacles insuperable to all human power. The final enmity to God which he alone can subdue. They find an aversion to the doctrines of the cross which almighty grace alone can overcome. They find a blindness to divine things which it requires the omnipotent Occultist, the Holy Spirit to remove. What can our missionary brethren do in their own strength? Can they convert the heathen? As easily could they exhaust old Ocean of its unfathomable waters. As easily could they arrest the lightning in its fiery career. As easily could they pluck the sun from his place in the heavens. As easily could they call up a world out of the abyss of nothingness.

To renew the heart is God's work. To save the soul is his prerogative. He has never transferred it to man or angel. How manifestly proper then is prayer for the success of the missionary enterprise! You who make mention of the Lord, can you keep silence? Will you not in prayer ask him to do that which he alone can do? and which must be done if souls are saved from hell? Will you not, when the light of the morning dawns, devoutly pray that the light of Zion may go forth as brightness? Will you not, when the evening shades prevail, ask God to dispel the moral darkness which envelops the nations? Will you not pray as Jesus has taught you, "Thy will be done on earth as it is done in heaven?" And when it is said of you, as of David, that your prayers are ended, shall it not be known that his last petition was yours: "And let the whole earth be filled with his glory?" J. M. P.

For the Commission.

## The Character and Qualifications OF American Baptist Missionaries.

My first impressions concerning missionaries were quite romantic. I supposed they were more closely allied to angels than to men—that their wisdom, piety and zeal were necessarily pre-eminent. I well remember with what mingled emotions of respect and admiration, I gazed on *Hancock*, (I think it was,) before his departure for the East, the first missionary whom I had been permitted to see. The sight of a brother consecrated to a service so holy and glorious as that of missions constituted an epoch in my life. My early impressions of Christian missionaries were derived from the Journals and letters of *Carey* and *Judson*, and their worthy co-laborers; and these impressions were deepened and intensified by the glowing pages of the Memoirs of the sainted *Ann H. Judson*, and of the lamented *George D. Boardman*.

Time and observation, however, have modified and corrected my views of this interesting class of persons. Frequent and unrestrained intercourse with appointed, and with returned missionaries, has enabled me to form more accurate conceptions of their characters, and gifts. They are men—not angels. Their moral and intellectual qualities are as greatly diversified as are those of an equal number pastors in any portion of our country. If we expect to find them free from mistakes, and faults, we ascribe to them a perfection which did not belong to the apostles. That a few of them have been unworthy of confidence, or incompetent for their work, can surely surprise no one who is acquainted with human nature, or the history of the primitive churches. But with all these admissions, it may be affirmed, in the face

of the world, that among uninspired teachers of Christianity, a more pious, devoted, self-sacrificing and efficient class cannot be found than that to which my remarks are limited—the *American Baptist Missionaries*. With many of them, I have enjoyed the pleasure of an intimate acquaintance, and have, I trust, been profited by it. Some of them were eminently wise and godly. Dr. *Judson* was remarkable for the simplicity of his manners, his shrinking modesty, and his self-forgetfulness. Ordinarily his conversation was quiet and unpretending; but when some congenial subject aroused his energies, his kindling eye gave no equivocal indication of the strength and fire that reposed within. His life was an illustrious and edifying instance of earnest, unwavering and successful devotion to one sublime purpose. The lamented *Crocker*, of the African Mission, seemed to breathe the very atmosphere of heaven. Just recovering from a severe attack of disease, I heard him say, “I had been absent six years when I returned from Africa, and I felt great joy when I first saw the blue mountains of my native land; but that joy was nothing compared with the joy which I experienced when I expected soon to die, and go to heaven.” It is not always wise to praise the living; but men of real merit are not likely to be puffed up with self-conceit. I must utter a commendation of our own *Bowen* of the Central African Mission. For devotedness, practical judgment, far reaching plans of usefulness, dauntless heroism, and strong faith in God, where shall we find one who surpasses him? No discerning man can be in his presence, for any length of time, without feeling that God has raised him up for forming and executing noble plans. I cannot continue these remarks concerning the missionary worthies. All the class are not equal to the eminent and honored men whom I have named; but all, so far as I know, and, certainly, with few

exceptions, are entitled to the confidence, sympathies, prayers and co-operation of the lovers of Jesus. When we consider what sacrifices they have made, their privations, toils, sufferings, and perils in the cause of Christ, we should feel that they deserve more than our money. They are worthy of our love—our admiration—our cordial concern for their welfare and success.

When the excellent Sutton, the English Baptist Missionary of Orissa, visited this country in the year 1835, he publicly stated, that in no aspect was the Mission cause so discouraging to him, as in the feeble and limited interest felt in the monthly concert of prayer for Missions. I have a vivid remembrance of the graphic and moving representations of the heathenism which he gave, and the tender and solemn strains in which he deplored the apathy of the American churches in the work of Missions as indicated by their comparative neglect of the concert for prayer. Could Missionaries among the heathen, in their labors, discouragements and sufferings, feel assured that they have the affection, sympathies and prayers of their brethren at home, they would be greatly comforted, strengthened and animated.

Brethren, we are utterly at fault in this matter. Behold our missionaries among the heathen! They went out from us, encouraged by our counsels, and assured of our sympathy and aid. Destitute of many comforts enjoyed by us, and laboring incessantly in sickly climes, they impair their constitutions and health, and are frequently ready to yield to the difficulties and discouragements which thicken around them. We, surrounded as we are by kind friends, wise counsellors, able co-adjutors, and tender sympathisers, are sometimes prone to sink under the various burdens and conflicts of life. How much more trying must be the situation of our missionaries, isolated, without assistants, without sympathy, encompassed

with difficulties, and harrassed by doubts and fears.' They need money—they should have food, raiment, and the means of prosecuting most advantageously their great work. But they need more than money, and something which money cannot purchase. They need to be assured that their brethren at home confide in them—love them—feel for them—and constantly pray for them. This assurance would be a balm to their wounds, would lighten their toils, and would nerve them in every conflict. The success of their labors would be greatly promoted by it.

How shall we increase our sympathy for missionaries? This is the practical question. Let us consider. They are men—good men—ministers of Christ, our missionaries among the heathen encouraged by us to enter on the work—appointed by our Boards—and went forth with the pledge, expressed or implied, of our hearty sympathy and co-operation. To withhold from such men, engaged in such work—under such circumstances, pecuniary aid, would be dishonest; and to offer them nothing but money is mere mockery. It is giving a stone to children who are crying for bread. They call for sympathy—a sympathy which watches with sleepless interest their labors, difficulties and successes, and pours itself forth in fervent, importunate and believing prayer, in secret and in the concert meeting, for their preservation and success. Shall we withhold it? God forbid!

BARNABAS.

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For the Commission.

### Whose Country is This?

- It is sometimes both pleasant and profitable to call up incidents of days long gone by, and particularly so, if they are connected with some one of our great christian enterprises. Though little in themselves, such incidents sometimes convey lessons of high import.

I propose to relate one which may illustrate the power of truth with good men in spite of their prejudices, and how the prejudices of each will give way before enlightenment. There are many good brethren now who oppose our missionary operations simply because they do not understand them.

I call up now from the gallery of memory the picture of the venerable father, Samuel Cartlidge, a man of deep, fervent piety, strong, sound mind, and one who was the instrument of much good in Edgefield District, South Carolina. His educational advantages were few. He was a self-made man.

In the early period of our Home Missions, a few brethren of the Edgefield Baptist Association formed a society for spreading the Gospel in the destitute neighbourhoods within the bounds of the Association. The Executive Committee of this Society held its meeting on one occasion at a church, the members of which were violently opposed to missions. Of this church father Cartlidge was pastor.

After his sermon, the committee was called to order, and the church and congregation were invited to remain and witness the transactions. Father Cartlidge picked up his hat and saddle-bags and was just going out, when the president of the committee called to him and begged him to come back and hear for himself. He returned, took a seat and attended patiently to all that was done. The president then asked him to close the meeting, by singing and prayer. A flush of surprise passed over the old gentleman's face. He took his Hymn-book however, and selected a missionary hymn, read it through, laid the book on the table and asked permission to make some remarks. He spoke for half an hour, an excellent mission sermon. Among other things he said—

"Brethren, you all know that I am not a member of your Domestic Mission Society. But while some have

For the Commission.

spoken against it, I have refrained from expressing an opinion because I knew nothing about it: and I knew that if it was of men it would come to naught, but if of God, men could never stop it. Often have I dreamt of it; and passages of Scripture in favour of your society would pass through my mind in sleep and recur again in my waking hours, and I feared to do anything against it, lest I might do wrong. I can't," he continued, "illustrate my idea better than by relating a circumstance which took place with me in the old *Revolution war*. After the commencement of the war, a paper," (I cannot recollect the name he gave it,) "was circulated, by which those who signed it pledged themselves to stand by their country even to the death. I did not understand the nature of the paper and I would not sign it. My own father solemnly swore that if I did not sign it he would kill me. To prevent his carrying his threat into execution, I was obliged to leave his house and lie in the woods, hid behind an old log.—There I lay two days and nights. In the evening of the second day, as I lay thinking what I had better do, something seemed to say to me 'Cartlidge, whose country is this?' 'Why, its my country,' says I. 'Well,' says the same thing, 'aint you willing to fight for your country?' 'Yes, I am,' said I, and I jumped straight up and went to the house and told my father I'd sign the paper. And now my brethren, I have seen and heard your proceedings and I am satisfied the hand of God is with you, and I am willing to sign that paper too; and I invite this church and congregation to come now and put their names to it with me, lest we be found fighting against our God."

This same good brother was reported to have said that he had never read but two books through—Robinson Crusoe and the Bible.

A. B. McW.

## What is the Best Plan of Missions?

BRO. EDITOR.

There seem to be two great and grave questions respecting our present Mission operations:—1st. Shall we continue our usual system, viz. Missionary Societies and Missionary Boards? Or 2nd. Shall we fall back upon the primitive and gospel plan? Will our Associations and Churches, upon their individual responsibility, appoint and give direction to their Missionaries?

As for myself, I have long wished that the Baptists would adopt the latter course. Then would every pastor, and every member *realize* more directly their own individual responsibility to sustain Foreign and Domestic Missions. The general impression now is, that the Boards at Richmond and Marion are doing the work, *we* need not trouble *ourselves* about it. Brethren was it so in the beginning?

Methinks the index of the present, seems to point to a *primitive* future.—Where, and what are the old "Landmarks?" Let us seek out the "*old paths*," having found them, let us abide by, and walk in them. I expect the Apostolic plan of "preaching the gospel to every creature" was, and still is as good as any.

Monticello, Florida.

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We publish the above letter because it institutes an inquiry important in itself, and which we think is, to some extent, engaging the attention of our brethren. Every true friend of missions desires not only that the Gospel be preached "to every creature," but that the best method for accomplishing this result shall be adopted. It may be thought by some that those who constitute our Mission Boards are, by this very fact, unprepared to appreciate the reasons for any proposed change of policy. If any have such a notion it is because they are either unacquainted with, or very inadequately estimate the onerousness and responsibility of the labors of those brethren. No man loves labor for its own sake. No right mind-

ed man would court responsibility. If he assumed it he must be induced to do so by considerations of duty and usefulness. The members of Mission Boards, with the exception of such officers as devote their time wholly or chiefly to the cause—labor gratuitously. Nor are they elevated in their social religious position by being members of a Board. They can have no reason to desire the continuance of an arrangement imposing a large amount of toil and solicitude aside from the glory of God and the advancement of His cause. As to those who receive pay, they are, generally, men who, as Pastors, would be better compensated for their services than they are now. The sacrifices of personal feeling and domestic enjoyment to which they submit, find no parallel among the ministry at home. Why should they desire the present plan to be continued? Every one at all acquainted with the business of Missions knows that it is exceedingly difficult to find men suited to these vocations, who will consent to be secretaries or agents. For ourselves we can unhesitatingly declare that such employment is uncongenial to our taste, repulsive to our feelings, and injurious to our domestic enjoyment. Gladly would we exchange the wearing anxiety, the constant travel and heavy responsibility of our present employment for the quiet and congenial labors of the pastorate. We should be thankful for the disclosure of any *practicable* plan which would efficiently sustain the cause of missions without such labors. But we confess we do not think such disclosure has been made.

The proposition of our brother is to do away with Missionary Boards, and that Churches and Associations shall appoint each its own missionaries, and take the entire responsibility of sustaining them. Two reasons are given for preferring this to the present system:—1st. That it is “the primitive and Gospel plan.” 2nd. That it would promote a sense of personal responsibility in the

pastors and members of our churches.

With regard to the first reason, we remark, that two things are necessary to give to “primitive” practice—by which we mean the practice during the lives of the Apostles—the force of *legal precedent*. 1st. That the practice be clearly defined in the New Testament. 2nd. That it be susceptible of proof that the practice was regarded as *binding*, and to be uniformly observed by the churches. We cannot be bound to do any thing *because* the apostolic churches did it, when in fact we cannot learn that they did do it: and in many cases in which explicit direction was given we are not bound by such direction because the circumstances were peculiar and the direction limited. Thus the direction given to the Galatian and Corinthian churches to make a contribution for the poor saints at Jerusalem, has never been considered as imposing the duty of a contribution upon every first day on every christian throughout all time.

Were it then, in proof that in apostolic times “associations and churches” selected and sustained, each, its own missionaries, it would not follow that this is the “Gospel plan” for all ages. Such might have been the fact, and yet it might have been a merely temporary arrangement, suited to existing circumstances, not a permanent law.

But such was not the practice at all. There were then, so far as we know, no associations. The meeting at Jerusalem, when Paul went up to consult with the brethren there, has been appealed to as such. It requires, however, no small share of imagination to trace a likeness between that meeting and a modern association. The circumstances of the churches in that day, did not, perhaps, require or permit the formation of associations. At least if any were formed, we know nothing of it.—*An Association is as much unknown to the New Testament, as is a Missionary Board.*

Nor have we any evidence, either direct or inferential, that any church, *upon its own individual responsibility, appointed and gave direction to Missionaries.* Paul and Barnabas were "separated" by the church at Antioch, "to the work whereunto" they were appointed by the Holy Spirit, under express divine instruction. But we have no intimation that this church thereby assumed to *direct* their labors, or became solely responsible for their support. We know that they were under a much higher direction than that of any church. We do not know that the church at Antioch ever contributed to their support. In the case of Paul, we know that other churches did. Under the general law which makes the churches responsible for "preaching the Gospel to every creature," this church was bound to give them, so far as it was able, whatever was necessary to their mission. This obligation was specially upon the church at Antioch, as the body by whom they were separated for this work. But not to the exclusion of the right of these men to aid from any other Christian or church, to the extent to which the inability or neglect of the church at Antioch rendered such aid necessary.

As to the second reason, it is more specious than solid. Admit that when an association, or a church, agrees to support a particular Missionary, it will feel under an obligation which otherwise it would not realize; and this, in most cases, would, perhaps, be the result. Missionary Societies and Boards throw no obstacle in the way of this course. Nay, they invite and urge associations and churches to do this. Seven of the Missionaries of the Board of Foreign Missions, of the Southern Baptist Church, are *now* supported, in whole or in part, by associations which regard them as *their* Missionaries. A similar arrangement—to what extent we are unable to say—existed as to some of the Missionaries of the Board

of Domestic Missions. These Boards most sedulously avoid every thing which is calculated to lessen the sense of obligation either of churches or individuals. On the contrary, all their appeals, whether public or private, whether oral or written, are made to this sense of responsibility. Nor do they ever assume to come between the Missionary and those who support him for any other than the following purposes:

I. As forming a responsible body through whom funds may be secured and transmitted for his maintenance and work.

II. To appoint his field, and to direct and supervise his labors.

III. To define his relations to his fellow-missionaries.

IV. As being *specially* charged with affording him such counsel, encouragement and comfort as his circumstances may demand.

Now let us see if, for these objects, the existence of Boards be not necessary—not as an *evil* which must be borne for the sake of a greater good, but as an indispensable and valuable agency for their attainment.

I. We admit at the outset—what is manifestly true—that the stronger and more efficient churches, and the more enlightened and liberal associations, *could* be relied upon by the Missionary to raise his support, *while they continue as they now are.* Yet who does not know that the condition of such bodies, spiritual and pecuniary, is constantly fluctuating. Is there no danger that the church, or the association, shall forget its obligation, or fail, from indisposition or inability, to meet it? Let us not blind ourselves by Utopian dreams. Let us not reason from hypothetical statements of what churches ought to be, but from their actual condition. Has no Pastor ever had to mourn, under the pressure of unrequited toil and of unpaid debts, the failure of churches to fulfil contracts for service rendered to themselves, and in their own midst?

And could we reasonably expect greater punctuality and carefulness regarding the Missionary than the Pastor? Again, what is the Missionary, especially the Foreign Missionary, to do, when, from any cause, the church, or association, fails to support him. He is far from home and friends. He has hazarded his life in efforts, which, if now abandoned, may prove worse than useless, but which, properly followed up, will cause the "wilderness to be glad." What shall he do? Live he cannot without means. To whom shall he look for aid? Must he leave his post to come and look out for another church or association that will take him up? Now a Board, made responsible by the appointment of their brethren, and thus having their attention and energies specially directed to this work, will be less likely to grow indifferent. If the members of the Board are what they should be, they feel as deeply as others (to say the least) the urgency of Christian sympathy, and the obligation to *do what they agree to do*. They collect funds over a wider range, and their financial operations are therefore less liable to temporary derangement. And last, though not least, they do not have to *tax themselves*, except as to a very limited proportion of what is needed, for the funds to be employed.

We know that there is truth and force in these statements. There are those now in the Foreign field, supported by associations, who would have suffered had the Board been unable, at times, to bring to their support funds not contributed for this special object. In making this statement we intend no reflection upon those bodies to whom it applies. They are among our most efficient and faithful co-laborers. We intend no disparagement of *such* arrangements for the support of Missionaries. We deem them of great value. We should rejoice that all our Missionaries were supported by some one church

or association of churches. But, after all, there will be fluctuations in the contributions from such sources, and there will be needed funds for expenditures of general character, which *never* enter into the calculations of those who undertake the support of Missionaries. These fluctuations can only be guarded against, and these expenditures met, by some agency for collection extending over all the churches.

2nd. But funds must not only be collected, they are to be transmitted to the Missionary.

Even within the limits assigned to the operations of the Domestic Mission Board of the Convention, this is a work of no little difficulty. To send funds to all the widely separated States and Territories of our country without unnecessary loss, delay and risk, requires no small degree of knowledge of the system of exchanges, and the methods of communication. Very few men, not actually engaged in large commercial operations, possess this knowledge; nor is it likely that any considerable number of the members of our churches would be at the pains to acquire it, and to keep themselves posted up, just to transmit the salary of a Missionary or two.

But regarding Foreign Missions, the difficulties are greatly increased. The transmission of funds and supplies to a foreign field—say to China or Africa—involves a complex commercial arrangement. It likewise demands a body, or an individual, whose corporate or personal standing shall be *known* to be such as to inspire confidence. Credit must be secured by a thorough, business-like, prompt management. The loss of this credit would involve suffering and disaster in the missions, and pecuniary injury to those supporting them. Would churches and associations, scattered over the country, be likely to institute such arrangements as to meet these demands?

Again, the proportionate *cost* of this

business depends, to a considerable extent, upon the amount of business done by an agency for an individual or a Board. The more, therefore, the funds are subdivided, the greater the cost of transmitting them. Let it be remembered that the Boards do not pay their own officers for attending to this department. The labor is performed, the responsibility encountered gratuitously. They have, therefore, to the fullest extent, the advantage of a well established credit and a large business, over an unknown agency and a small business.

II. It is the business of the Board to designate the field, and to direct and supervise the labors of the Missionary.

In the discharge of these duties, a Board will always regard, as far as practicable, the wishes of the Missionary and of those who support him. Should they not do so, they would soon lose their influence and their capacity to secure either men or means.

That some such supervision is needed is too obvious to require proof. Can it be supposed that every Missionary—young and inexperienced as the greater part are—is competent to decide where he had best locate, and to what ends direct his labors, so as to co-operate most effectually in the common design of bringing the *whole world* under the influence of the Gospel? That he will be prepared to give to each field its proper relative importance, and weigh justly its present demands? Is he to be left, unaided, to say what amount of funds shall be expended upon his station, or in this or that department of labor? Is the Missionary, once sent out, to work on without responsibility as to the character he maintains, the course he pursues, the fidelity with which he discharges his duty?

But whether is it probable that a number of Committees or Boards, scattered over the States, and holding correspondence each with its own Missionary alone, will be in a condition wisely to direct these matters, or that a

Board selected for their discretion, piety, devotion to the work of missions, and their accessibility to communication with every portion of the Territory within which it is proposed to operate, and conducting an active correspondence with all the Missionaries, and others within that Territory from whom information may be gained, shall know what is best to be done? Would there be no danger of jealousies and rivalries between these multiplied appointors and supervisors? Would not their missionaries be likely to wish to occupy the same ground, and thus be brought into conflict? Would there be no danger that in their labors they should mutually thwart each other? Is it not likely that in very many instances there would be a most injurious disproportion in the distribution of labor, some fields being over crowded while others were neglected?

There must be *direction* and *supervision* somewhere in any extended attempt at missionary work. Missionaries as well as other men must be held to accountability, especially where the disbursement of money is concerned. It seems to be the dictate of common sense that the right of direction and supervision, within a given field, should be in the hands of one Board rather than with many Boards or Committees. We make no objection to auxiliary Boards or Committees, operating through, and in subordination to, a General Board. Frequently such arrangements are wise, and effective. But it does seem evident that every mission should be controlled by some one directory.

III. It is the business of the Board—we speak now specially of Foreign Missionaries—to define the relations of the missionary to his fellow missionaries.

When our brethren go out from us to a heathen land they are settled at stations more or less remote from each other, and one or more at each station. They are thus brought together for one



common object to give the gospel in the most expeditious manner to the people of that land. They come from different sections of country, bringing with them all the peculiarities incident to natural character and sectional associations. They are separated from the churches to which they had united themselves in mutual covenant. They cannot, at least for years, enjoy the benefit of christian fellowship and counsel outside of their own immediate circle. But they must *work together* in a common cause, involving the expenditure of funds, and the performance of a variety of labors. Under these circumstances it becomes imperative that the relations in which they are to stand to each other shall be well defined. Others are to go out and unite with them. It is indispensable that these shall know, before they venture to form such a union, what are its responsibilities and duties. Now where shall the *right* to define these relations be vested? It must rest, either with the missionaries themselves, or with those who appoint them. Let us suppose that it is left with the missionaries. Then who does not see that it is indispensable to harmony that they all depend upon the same Board for support? How else shall they be able to adjust the various questions of location, labor, and expenditure? How arrange for that mutual cooperation and support which are necessary to the effectiveness of the whole. The missionary of one Board may be unsupplied with funds for meeting his share of any common expenditure. Are those of other Boards to make up the deficiency and still admit him to an equality of right? The voice of the meeting may designate him for a special service or a particular station. But in such service he may know his constituency do not feel interested—in such locality they would not perhaps sustain him.

Again, are those who support missionaries to be excluded from all right

to direct their labors, and the application of funds? Is there any thing in the nature of the work to demand, or in the past history of Missions to justify the claim, that missionaries shall be released from all responsibility to those who support them? We know that such a claim has been put forth. To us it seems the height of presumption. For a man, or a set of men to say to the churches, "You must sanction us as your missionaries, you must give us whatever sums we demand for our work, but you must not dare to invade our independence by inquiring how we conduct ourselves, or however apply those funds," is daring effrontery! We have no argument to offer in refutation of such a claim. If then the relations of missionaries to each other are to be defined by those who sustain them, we ask if this can be done harmoniously by so many different bodies. Who does not see that the directions of one will be likely to differ from those of another? And, in the absence of an umpire, that these differences will lead to almost endless collisions? Or if, for the sake of harmony, it shall be agreed among the missionaries, so far as they can consistently with instructions received from home, to endeavour to cooperate, that such diversity of instructions, and independence of any common fund for support will constitute an incentive to pert ignorance, or eccentricity, or perverse self-will, to set itself against the common plans of those who thus seek for union?

4th. A Missionary Board is specially charged with counseling, encouraging and comforting the missionary.

Few missionaries, we presume, would, for any light consideration, be deprived of the privilege of seeking advice in cases of doubtfulness and sympathy under discouragements and misfortunes from some friend at home upon whose knowledge, judgment and sympathy they can rely. The Secretaries of the Board of Foreign Missions write to

each mission—frequently to every missionary—monthly. And if we are to judge by the expressions of satisfaction with which our missionaries acknowledge the receipt of these letters, the interruption of the correspondence would be to them a great privation.

Now it is possible—not probable—that some person could be found in each church or association sending out a missionary, who would thus month by month write him. But would such an one be prepared to adapt his communications to the wants of the missionary? He would know nothing of the circumstances by which he was surrounded except as informed by the missionary himself. If the view thus given were partial or erroneous, there would be no means of correcting the mistake. Besides, some of the severest personal trials to which missionaries are liable are of such a nature that they shrink from mentioning them, even in their most confidential letters. Now where letters from all the missionaries come to one address, they supply fuller information. What is wanting in one letter is made up by another. Thus the Secretary of the Board is more familiar with the condition and wants of such missionary than he could be of those of a single correspondent.

We think what we have written sufficient to demonstrate the necessity, and in some degree to illustrate the value of our General Missionary Boards. And here for the present, we must leave the subject. We may, in a future number consider their bearings in originating and sustaining the very course of action which it is proposed to substitute for them, and show that without them we should soon have no missionary funds, no missionaries, no missions.

P.

## Our Missions.

### SHANGHAI MISSION—CHINA.

#### Letter from Rev. M. C. Yates,

The following under date of May 22d, from our Brother Yates furnishes encouraging tokens of the Divine favor in the Chinese empire. We may well hope and pray for the Spirit's influence upon our work there.

You are cheered by the encouraging indications of the past year, and are almost ready to regard these tokens for good as the hasty drops before a copious shower of the Divine favor. You ask if the same feeling of encouragement possesses our hearts, in reference to the results of our labors; and if we are ready to look for the manifest and special descent of the Spirit's influence in our field? In reply I must say, that the present indications are not of such a character, as to warrant us in expecting any thing more than the ordinary manifestations of the Spirit's influence. We have reason to expect a *gradual* increase of token for good. Judging from the developments of the past nine years, we may expect, with the blessing of God, wonderful results during the next ten years. What we need to insure permanent success, is, to have constantly on the field, a good corps of devoted and effective preachers. The longer I remain in the field, the more thoroughly I am convinced, that *preaching* is the great lever by which this vast empire is to be raised from the abyss of darkness into which it has so long been submerged. Such is the vagueness of the Chinese written language, even of the best composition, that it is next to an impossibility for any Chinaman to get a correct idea of the true meaning of the Scriptures, without the aid of a teacher. We shall certainly need many preachers, before they can reach here, and acquire the language so as to speak intelligibly,

I sincerely hope the churches will not allow the cause of missions to suffer for the want of a requisite number of men to prosecute it with vigor. The present aspect of our work, and of the means for carrying it on, calls loudly for a reinforcement.

It may not be uninteresting to you, to mention a new phase that is developing itself in our work at Shanghai; which may be regarded as evidence that our preaching has often made a lasting impression in quarters where we have little suspected it. We are beginning to meet with men, who, after hearing the gospel a few times while on a visit to this city, have abandoned idolatry in all its forms, and turned their attention to the worship of the true God, according to the best of their knowledge. We met with a case of this character during the past week. Bro. Cabaniss brought a man into my room for me to examine, who said he had abandoned idolatry, and had been worshipping the true God for three years. According to his account he heard preaching several times at Shanghai, some four or five years ago. He became convinced of the truth of Christianity, and without further consultation with any one, *adopted* it as his religion. It would seem from his account that he has been much opposed by his friends, and that in justifying himself, he has been doing good service to the cause of missions, in reasoning against idol and ancestral worship. He has been an observer of the Sabbath for the last 18 months—the time when he first learned that it was his duty to observe the Sabbath as a day of rest. Indeed the man seemed to have an astonishingly correct idea of every requirement of the gospel, except the most important one, that of repentance and justification by faith, instead of by works. In the course of my examination, I sought to know in what way he had disposed of the sins committed before he believed and trusted in the christian system. He re-

plied by supposing a case, illustrative of his idea of the unbounded benevolence of God. He instanced the case of a parent, whose son might be remarkable for his waywardness in youth, who, if that son, when he became a man, reformed and discharged his filial duties, would readily forgive his youthful indiscretion and ignorance. By this process of reasoning, he could see how God, whose benevolence is unbounded, would forgive, or pass over, the sins committed in the days of his ignorance. I endeavored to show him that God was a God of justice as well as a God of Mercy. Such cases are doubtless numerous, and show clearly, that the truth we preach is having a deeper and more wider-spread influence than we are aware of.

A party of us, viz: Rev. Mr. Aitchison of the American Board, Rev. Mr. and Mrs. Cunningham of the Methodist Mission, Mrs. Yates, Annie and myself, have just returned from a long trip into the interior of this, and a considerable distance into the adjoining province. We were gone fifteen days, travelled about 400 English miles, most of the time through the silk growing district. Our greatest distance from Shanghai, was about 150 English miles. We visited many towns and cities, as well as the mountains, on the "Hong-chow-bay," in the Province in which Ningpo is situated. From the top of those mountains, we could look right out to sea.

The mountain scenery and the broad expanse of water beyond, were truly refreshing to our eyes, after an imprisonment for nearly nine years. The silk district is indeed a splendid country, than which none is better watered. Canals, from ten to fifty yards broad, intersect the country in every direction, at intervals of from 1, 2, to 3 miles, with something like the regularity of the streets of a city. These public high-ways, the work of men's hands, form the great thoroughfares of this

plane. All travelling either for business or pleasure, is done on water. These canals, answer to our plank, and rail-roads; they are, however, ten times more numerous, and were in successful operation a thousand years before plank or rail-roads were thought of. China after all, is not so far behind the age of internal improvements. The people did not object to our passing through the country, or stopping for one or two days at a city. They were rather more civil than the people are in the region of Shanghai. I am fully persuaded, that, but for the treaty regulation, confining foreigners to the five ports, (which the officials must enforce or loose their heads,) Missionaries with their families, might reside at almost any of the large towns and cities, within 400 miles of Shanghai. The people are friendly, and would not, I think, object. If the war in Europe is brought to a speedy termination, the three treaty powers will most likely, either by this or next year, demand a revision of the treaty with China. (This is the year appointed by the contracting powers for the revision to take place.) If when it is done, the treaty powers succeed in breaking down the exclusive policy of the Chinese officials, (a thing not at all improbable) we shall want at once 300 missionaries, allowing two or three to a city, to occupy the region, now truly traversed by missionaries in boats. Will the men be forthcoming when God calls for them. There is nothing of special interest in our work. Affectionate regards to all the brethren.

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### Journal of Rev. C. W. Gaillard.

In our last a reference was made to the ascent of our Brother Gaillard up the river, on a missionary tour. He thus continues his reference to the excursion:

*April 18.*—We stopped last night at

Ooi Shooi, where there is a very large hall, or general court-house, where the officers from the surrounding towns assemble to adjust the difficulties that may arise between these towns. And we suppose that they sometimes enforce the law, as we see the heads of four men hung up in a basket not far from us. Our own heads, however, feel quite safe. Here we see what we call a fish nest, for want of a better name, which is made, by driving down posts in the river, about forty feet from the bank, to keep boats out of the nest; and then large bags, fifteen feet long and four feet wide, made of coarse gauze, are put under the water to catch young fish as they are brought down by the current. The large fish, from the sea, go up the river to deposit their spawn, which are driven down and caught in these nests; where they are fed on the albumen of duck eggs, till they are large enough to sell to those who have fish-ponds. Friday, April 18.—Up and off at 5½ A. M., and our desire to “preach the gospel beyond Beyond,” increasing as we meet with no opposition except an opposing current, which is very swift. The river continues nearly a mile wide, with the best of land on each side as far as we can see, except a few hills on the left at a distance.

7, A. M.—Went ashore at Weng On, and four other towns near by, each of which has several thousand inhabitants. We found more true Chinese politeness here than in any place we have seen; and after we started off, a man from a small boat rushed into our cabin, fell on his knees as a mark of respect, and asked us for a Po Keng, a book. I pray that he may receive its doctrines with the same eagerness that he sought for the book. 9¼—Chaung Lee, a large town. 10, A. M.—Tong Chow, on the left bank, and Quong Lee, on the right. This is a large market town, more than a mile long; and if we include two

small towns adjoining it, it is more than two miles long.

We mailed a letter here to Mrs. G., and distributed some books from our boat, as it is market day and crowds of people on the bank. None, unless he has seen it, has any idea of the eagerness of the people to get books, whether they can read or not; for if they know that the books are for distribution they do not wait for the books to be given them; and we sometimes have to push the ruder ones away, very abruptly, in order to make them behave. We did not find them as polite here as at the other town, for they wanted to stop our boat to get books; we told them that they should not have any more books, as they were so rude, and we crossed the river and went on, (we keep near the shore to avoid the strong current.) This was a great opium depot, some ten years since, and perhaps is yet. 12 o'clock—To Kee, a town about two miles long, and the river about one and a half wide. Half-past one, P. M.—Hap How—*closed mouth*—where the river has a very narrow pass between the mountains, being not more than one hundred and fifty yards wide. The mountains are about one thousand feet high, thickly covered with grass and a few small bushes, but no large trees. We do not see any large trees except around towns or temples; and to see a bunch of trees at a distance, is proof that there is either a town or a temple. There is a foot-path made on the side of the mountains, for the people to walk and pull their boats by a line tied to the top of the mast, for the current is so strong that oars are of little use. This reminds me of the canal boats in America. We drank from a fine spring some two hundred feet up the mountain, the first spring water I have seen in China. Here is a temple in ruins, destroyed last year by the rebels. It looks very lonely, as there is no town near it.

We here saw Mong Chaung Foo, a large rock, on top of the mountain,

resembling a monkey in a sitting posture. It is said to be a woman looking for her husband. We see no people in these hills except six dead bodies, now in sight, floating down the river, which leads us to think that we are not far from where the rebels are, or where they have been lately. 3½, P. M.—We now leave this pass and these hills, and enter a large valley, on each side of a river which is more than a mile wide; a large field of corn on the right, in which we count one hundred and fifty hands at work with hoes, and fifteen ploughing with buffaloes. These hands are in companies of from two to twelve, which we suppose are different farms, separated only by a wide row. We soon pass three Pagodas, a large one on the right bank and two smaller ones on the left, with a stream coming from the South-west; also, Worng Sha, a large town on the right, half a mile from the river. 6, P. M.—Seu Heng Foo, where we anchor for the night, as it is raining hard, and has been for several hours.

This is a large walled town on the right bank, the station of five thousand soldiers, who are under the command of an officer living in Canton city. There were many rebels at this place last year, but did not succeed in taking it, and several thousand of them were killed. The custom-house, for the interior, is at this place, and from what we can see, we think there is considerable wealth here. Some two years since, Rev. W. Lobscheid, of Hong Kong, sent two native assistants out to distribute books. They were taken up at this place, and refusing to kneel before the officer, which is the duty of a prisoner, they were so cruelly treated that one of them died in prison at this place, and the other died on his way back to Canton.

Saturday, 19—Started at 4, P. M., after sending a letter from here to Mrs. G., by a passage boat which will start for Canton to day; and as soon as it is light, we distribute books to large boats

anchored in the river, most of which are from Quong Sy Province, going to or from Canton. One of the boatmen said that he would take us to Quong Sy, and Mr. V. would go, if we had books enough, and money to defray his expenses. But we did not expect such a long trip when we started, and must defer it for some future time. 8, A. M.—One town on the left, and a large temple on each bank, and about six hundred geese in one flock feeding on the bank. 8½—Another large town on the right. 9, A. M.—We enter another pass, with high hills on each side. We ascend one of these and can see the pass we came out of yesterday at 3½, P. M., which lies to our right, and we have waded a semicircle since that time. We drank from a spring on this hill, traveling over some places where we had to walk on four feet. 10½, A. M.—One small valley on the right, extending some distance back, in which we see several small towns. 1, P. M.—For the last three hours we have seen nothing but hills; but we now see the signs of life before us, *i. e.*, several clumps of trees, which are a certainty that there are towns there. 3½—Lok Po, a large market town, the largest we have seen for fifteen miles. We distributed some books, and promised to give them more when we return.

## Liberian Mission.

### MONROVIA.

#### *Letter from Rev. John Day.*

The following from our venerable missionary at Monrovia, under date of April 2nd, refers to a severe sickness from which he was recovering, and to his own hopeful feelings in reference to the mission.

I am just rising from the verge of the grave. I was several weeks afflicted with spitting of blood and other indisposition, but continued to preach and to attend to other matters relative to the mission. About three weeks ago

I threw off a quantity of blood, incredible for a man to lose and live. I am, however, sitting up and writing.

The Liberian Mission is in a very interesting state. The preachers go out, preach, talk to, catechise and do all they can to enlighten the poor heathen. Indeed, Bro. Taylor, your Liberian Mission has accomplished a great work.

When you established your mission here, in 1847, the Baptists were but few scattered groups of disheartened men and women, too poor to sustain themselves, and cared for by nobody. I forbear the mention of many trials to which they were exposed. But now, in Monrovia, where not long since their number was doubled by another church, they have the greatest number, and the leading congregation; and in all other settlements hold a fair competition. Besides what God has done in this Republic by your mission among the civilized, thousands of poor heathen have heard the Word of Life; hundreds have been taught to read it; many have been baptized in the name of the blessed Saviour, and many whole townships have become nominally Christian. Shall we ask anybody's opinion of the Liberian Southern Baptist Mission? Its work testifies.

Bro. R. White, at Millsburg, has a revival now; baptizes five next Sunday.

God has thrown open a door in Sierra Leone, and his providence seems to direct so clearly the course of duty, that I have said to Thompson, "go on."

I was very thankful for the appropriation for the school edifice; have bought a beautiful place of five acres on Crown Hill, as it is called, in Monrovia.

I have failed to get a suitable person at Cape Mount. I have employed an old Savannah preacher, by the name of Dent, to preach and teach natives, at \$250. He is a good man.

I must not close this letter without telling you that Mr. Underwood has established a native church, say six

miles interior of New Georgia. I am helping them build a chapel, and as soon as I am well enough, shall go out and organize it. Mr. Underwood preaches there and at New Georgia.

I see no reason why, with persevering attention to the natives, we may not have many churches among them.

If God allows me to live five years in your service, you shall hear no more of the shameful story that natives in our settlements want God palaver sent to them. O, that God would make our men missionaries in the true sense of that word.

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### NEW VIRGINIA.

*Letter from Rev. J. T. Richardson.*

We are happy to know that at New Virginia, the indications are so cheering. Brother R. says :

With feelings of profound thankfulness to God, I inform you of the prospect of your mission in this heathenish land. On a recent preaching occasion at my native station, King Brumley's Town, a large assembly had come together from the interior, for the purpose of exchanging their produce for articles suitable for them. While preaching, there came such a solemnity upon the whole assembly, the tears running from all eyes, that I was made to say, this place is awful; it is holy ground, the Lord is here, and I knew it not; it is the gate of heaven to our souls. At the same time they asked me if the great salvation of which I was speaking, was designed by the Almighty for them as well as for the civilized man; to which I gave an answer in the affirmative by calling their attention to the language of God's word, which gave them great satisfaction. They seemed much cheered with the hope of life and salvation through the Great Redeemer, Jesus Christ. Since that period, they are giving more attention to the preached word than I have ever seen before. The two native boys to which your attention was

called in my former communication, are strict and consistent followers of the meek and lowly Jesus. One of them, I think, Divine Providence has chosen for a preacher. The day-school, likewise the Sabbath school, are in a flourishing condition.

*Millsburg.*

Says brother Richardson :

I cannot well close without naming to you the out-pouring of the Spirit of God at the Millsburg Station, at the ending of our union meeting, which was held there the 2nd Friday in the present month. Some 8 or 10 have been added to their number, and the season of good has not stopped as yet; the health of brother Day is something better.

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### SINOÜ.

*Extract of a letter from Rev. S. W. Britton, dated April 30th 1856.*

I write in haste a few lines to inform you that we expect peace again in our borders within a few days, as the Blue Barree tribe, and the Botaw and Sinoë people are all anxious to come in and have the Palaver. O how my heart yearns for the blessed moment when I may once more enjoy the pleasure of fully resuming my labors among this destitute people! Since the breaking out of war I have continued to avail myself of every opportunity for effort, though we have been unable to go out into the towns as formerly. \* \* \* I must inform you of the massacre of my father-in-law Rev. Joseph Bing, and his wife. Bro. Bing was very zealous in the course of the Lord. He is much missed among us. He was living on his farm about four miles from the city, and about one from the native town. He and his wife were killed on the 23rd Nov. 1855. The enemy severed his head from his body, and after pilaging the house set fire to it and threw the remains of himself and wife into the flames.

While permitted to labor in visiting the towns, and other exertions, the truth seemed to be gradually spreading itself in the hearts of the people.

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### GREENVILLE—SINOE.

*Letter from Rev. R. E. Murray.*

It is gratifying to know that the cruel practices of heathenism are rapidly declining as appears by the following from Bro. Murray.

Since my last letter, I have to record the death of "Soldier King," of whom mention was so frequently made in my communications to the Board. I regret I was not with him in his last moments; however, brother Roberts and the interpreter were at the town, while he was dying. He spoke of me, they say, to the last; he said the medicine administered to him by me had lost its effect upon his system, that God was going to take him. He was grateful for my attention to him. After his death, a messenger was sent to inform me of it, with a request that I should have a decent coffin made for him, and should go up and see him buried; but other duties prevented my going. Last week, another chief, "Tom Nimbley," died; before he died, he said he frequently thought upon what the preacher said to him, and would beg for mercy. Would to God I could report more favorably of their last end. I have been waiting with intense anxiety to hear if Lossywood has been given to any one, but nothing of the kind yet; and if for such an influential man as "Soldier King," it is not given, then our labour is not in vain, and this cruel ordeal is losing its power over the Sinoe tribe. If the weather clears up, so as to admit of travelling, I will, next week, assemble as many of them as possible, by way of making an improvement of the solemn scenes they have witnessed. Another of their chiefs, Governor Pine, died recently at Lettrakroo, whither he had gone to live. Altogether, these sad

events have made a deep impression on their mind, and may result in much good. I begin to feel that we are on the eve of seeing the fruit of our labors in a small way. Still I feel fearful of disappointment. Of one thing I am certain, the name of Jesus is not strange to many of them. The creation of the world, the fall of man, the necessity of a Saviour, their accountability to God—the solemnity of death, and the dreadful scenes of the judgment day—have frequently been impressed on their minds; with what effect, time will discover. At Butaw, there will probably be a fine school. Bro. Neyle says, parents are willing to have their children taught. He has found it difficult to get his house finished. You cannot get the natives to understand the value of time; this has seriously embarrassed him. I hope it will soon be completed. Brother Britton has written several letters, which I have forwarded to Monrovia, to the care of brother Day, to be sent by first opportunity. The building I erected at Kootown is in such bad condition, that we can only meet the natives in fair weather, which is not often at this season.

*September 1st.* Assembled a few of the natives at Kootown, addressed them as usual; among them was a stranger, who ran away from the windward, with another man's wife, this was a fine opening for me to point out the evils of polygamy; most of the wars and difficulties among them, may be traced to this grand and prevailing sin. I find however that a correct feeling begins to prevail among the Kroomen in our immediate vicinity, on this subject. Time I trust, will, with the divine blessing on our labours, root out this great obstacle to our success.

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### CAPE PALMAS.

*Letter from Rev. B. G. Drayton.*

DEAR BRO. TAYLOR:—I have the satisfaction to acknowledge the goodness



of God toward our operations at this place since I wrote last. Although nothing of a special character has taken place in our affairs, yet there is a steadiness of growth and an interest manifested by all who are concerned in the entire affair which are encouraging. I am not weary in this great work, where such an abundant harvest is anticipated. This is no vain speculation, but it is warranted by facts.

The very quiet manner in which the truth of the cross is being diffused, and received by the heathen is truly encouraging. I am sure our heavenly Father intends to accomplish the work he has commenced in a most signal manner. To labor on for my people is my joy and my song.

**NATIVE STATION.**—This department of the mission at this place has been, and is unusually prosperous under the care of the present teacher. It numbers about 20 children, with some few adults who often attend for the benefit of the catechism; I have so arranged with them so as to have their children attend daily, and on the Sabbath in Sunday School; at which time the grown as well as the young people are taught. I find that in this the Lord has blessed our efforts by giving them a disposition to attend regularly withal to appreciate it. Having taken the position we now hold, and having gone as far with them as to draw their attention toward us, it is but proper and prudent to hold on and hold out. I do not regret the labor spent, but only regret that I am not able to do more for my poor sinking brethren.

**COLONIAL SCHOOL.**—We are yet hopeful as respects the ultimate benefit that will result from this department. The teacher continues to be prompt, regular and persevering in the discharge of his duties. The school numbers about 31 or more children, all of whom, with but few exceptions, are improving. They are religiously instructed by the teacher daily, and the result of this

course has been the conversion of several of the children. This department, as well as the native school, ought to be strictly maintained by the Board, as just here it seems the secret of success lies.

**THE CHURCH,** bless the Lord, are yet on their onward march. The spirit of the Lord is still with us to bless and revive—and the influence thereof is being felt.

In all this glorious work I crave your prayers and the prayers of the whole church.



## YORUBA MISSION.

*Letter from Rev. T. J. Bowen.*

We are happy to secure the subjoined, written by our missionary to a friend, and which we are allowed to publish.—It condenses several facts before published, and which will in this way interest our readers.

The Yoruba people, among whom we are laboring, extend from the sea at Badagry and Lagos to Nufe, near the Niger. They are thought to number nearly or quite three millions.

The work was begun about 16 years ago at Badagry, by the Wesleyans, and four or five years after by churchmen. Soon after, both parties extended their labors to Abbeokuta, three day's journey in the interior. In 1851 the slavers were expected from Lagos, and the place was soon after occupied by missionaries and merchants. The latter have erected several houses, worth from 3,000 to 8,000 dollars, and more than fifty inferior buildings. Population of the place 25,000 to 30,000.

Yoruba proper, which begins about 80 miles from the coast, was first entered by our explorers in 1852. Up to that date, we had been kept out by the hostilities and jealousies of the people.

There are now Churchmen, Wesleyans, and recently American Baptists, at Lagos, with several preaching places, and nearly 300 professed converts. The Wesleyans and Churchmen have seve-

ral hundred converts at Abbeokuta, and the latter have occupied five or six neighbouring towns. There are Churchmen at Ibadan and Ijaye, 2 days E. and 2½ days N. E. of Abbeokuta. The Baptists have a station at Ijaye and one at Ogbomoshaw, 2 days further N. E. We hope soon to occupy Abbeokuta and Awyaw. Some of the people have renounced idolatry at every place we have occupied, even at the new station of Ogbomoshaw.

Our *wants* may be expressed in a few words—more men and more of the apostolic spirit.

The eastern part of Yoruba is little known, but we hear of numerous large towns. It appears to be the most populous part of the country. In Western and central Yoruba, besides many smaller towns, (from 1000 to 20,000 inhabitants,) we find the following which we call cities—Abbeokuta, nearly 4 miles long and 3 miles wide; population estimated by some at 60,000. by others at 100,000; Ibadan, still more populous, say 70,000; Ijaye 40,000; Ogbomoshaw 30,000; Awyaw, the capital, 30,000; Isehin 25,000; Ishakki 30,000; Ighoho 25,000; Ikishi 30,000; Ilorin 100,000. We are anxious to occupy most of these places and the people have often begged us to do so. We are obliged to reply *we have no men yet*.

Our *difficulties* in this country, so far as they are peculiar, have arisen from the slave wars and from the unhealthiness of the climate. But the above trade is now extinct, and we are blessed with peace throughout the country.—Since there is no market for slaves and the people are heartily tired of war, we apprehend no further trouble in this way.

The difficulty of the climate remains. Counting ourselves of all societies as one band, we have lost, first and last, twelve missionaries, including five ladies. Five persons have permanently retired, three of whom however had only just arrived in the country; three mis-

sionaries and their wives, including myself, just on the point of leaving are now absent, and there are nine white missionaries, including a lady, now in the country. The colored preachers and teachers are rather numerous.

Although so many of us have died within ten years, yet I have no serious apprehensions for the future. My hopes of the future are founded on the following considerations.

1. Most of those who have died were constitutionally unfit for any tropical climate. But we have ascertained the external marks of such constitutions, and we hope that our Boards will no more send out persons who are doomed by nature to a speedy death.

2. I think that all who have died were habitually improvident in regard to exposure, labor, diet and habits. We may attribute this in a great measure to inexperience, and as there are now experienced missionaries, surely we may hope that new comers will profit by their advice.

3. As pioneers, we have endured much hardship in traveling; we have lived, first in dark, damp and airless native houses, and then, till lately, on dirt floors; we have had to labor in the sun for want of builders; we have had the vexation and toil of setting every thing to rights, and have been obliged to labor hard in preparing books for those who are to study the language hereafter. Every one of these difficulties is now wholly removed, or greatly mitigated. Hereafter a new missionary will have nothing to do but to keep quiet in a comfortable house till he is acclimated.

4. I believe that the interior is decidedly more healthy than the low country. I find a surprising difference between the air of Lagos, where I now am and that of Ogbomoshaw, which I have just left. On the whole then, I feel that my hopes for the future health of our missionaries are not unfounded.

Our *encouragements* are so numerous

that I can only glance at a few of the leading facts.

1. The cordial friendship of the people, the readiness with which they listen, and the hundreds who have already renounced idolatry, promise much for the future.

2. This is an excellent country, combining many advantages, and capable of almost unlimited improvement. Many regard Africa as a land of swamps and forests. Yoruba is an airy prairie country, traversed by rocky streams of clear water, and beautified by low but abrupt and picturesque hills of granite. There is no swamp in the whole region. Abeokuta (3 days from the sea) is 500 feet above Lagos, Ijaye (5½ days) 900 feet, Ogbomoshaw 1300 feet, as well as I can ascertain by barometer.

3. The Yorubas (as the inhabitants of Central Africa) are comparatively intelligent. This is proved by the wisely balanced departments of their government, by their laws and social maxims, by their desires to improve, and by their religious notions. There is not a polytheist in the country, and their superstitions are less degraded and degrading than any with which I am acquainted.

If the people of Yoruba had among them an upper class of men, skilful in the arts and acquainted with letters, they would pass for a half civilized nation. Most of them are farmers, but there are carpenters, blacksmiths, tailors, saddlers, weavers, potters, barbers, &c. Their houses, dress, politeness and mode of living generally are oriental. The people of Nufe, Hansa and other counties in Central Africa, are still more civilized than those of Yoruba.

Our largest if not our brightest hopes lie beyond the Niger, which is three good days journey from my house.—Once there, and we may go where we please—we can ascend in commodious canoes for hundreds of miles, or penetrate the country in any direction, among an intelligent and friendly people. I have seen hundreds of men from these

counties, especially at Ilorin and have no doubt that they are prepared to receive us.



## LETTER FROM REV. W. H. CLARK.

IJAYE, Feb. 21st, 1856.

*Dear Bro. Taylor:*

If I recollect correctly, I closed my last with an account of an interview with the several chiefs of the petty towns now composing the ruined city of Igboho. I notice my journal proceeds to say: "Aug. 20th—But an interview with the Second Chief, in another part of the city, surrounded by between seven hundred and a thousand people, was equally interesting. After preaching we conversed for sometime, several different persons engaging in the conversation. They said all their people knew God made them and all things, and that they worshipped according to the best of their ability; but as I now preached to them what they did not know before, they would take this word. Their sincerity and simplicity were pleasing. The chief remarked, if I staid about five days I would see the result. This was the most free and open declaration in favor of the Gospel yet witnessed. The children even, on my return home, skipped before me, bounding on the green grass like frolicsome lambs, unattended by the great noise and rudeness seen on other occasions. Oh, that the Lord would work mightily by the power of His Word. This people seem as if almost ripe for the Gospel.

"During conversation in the evening, one man said though he worshipped *his* God, he wished to know something of the right way. He even asked if I had something like direct intercourse with Deity. I told him no, I was like the rest of my fellow-creatures, a poor sinner, to be saved only by the blood of Christ our Saviour. Thus closed this interesting day. Even amid weakness and languor I have been encouraged by

what my eyes and ears have been blessed to see and hear. Oh, Lord, come, come quickly. Pour out thy Spirit on this willing people.

"Aug. 21st—Confined in doors in consequence of rain. Preached this morning to a number of men, warlike looking fellows. Their attention and interest were cheering. Some seemed as if lost in astonishment, while not a word of objection escaped a lip. This evening, during preaching, one man snapped his fingers for joy. Walking out this evening, a young man remarked to a Mahomedan: "As long as you have been here you have never taught us the Word of God."

"Aug. 22nd—A beautiful day. Visited several of the scattered towns of this once immense city. Wherever I met the chiefs at home my reception was cordial, with large and attentive crowds. The kindness of the people seems to be sincere—the children are delighted. One is as if he was among his friends; and how can they but draw like cords around our breasts! Took my leave of the kind chief this evening, with a view to spending the night in a distant town, although within the walls of the city. According to custom, we halted in a small village on the way to give our salutation. Gave a present, receiving one in return, and most gratifying attention to our message of love. In a short time we reached our destination. A crowd was soon gathered, and the old patriarch appeared with his noble, grave countenance, and listened to the Word with all the decorum and gravity of a sage. He remarked afterwards, the Word struck him to the heart. This place, high and commanding, is delightful. I speak of this as an immense town. Standing, this evening, on the inner of three walls, where I had a comprehensive view, I was almost overwhelmed with the painfully pleasing sight. Where there were seen thousands of joyful, animated souls, luxuriating in

African opulence, now scarce a vestige remains. I was shown the extent of the walls by an aged man, who was present when the town was destroyed. Seeing a mountain far in the distance, I asked a young man if that was inclosed by the wall. He replied, "yes." Though I beheld the wide-spread desolation with my eyes, it was too much to believe; so I made the same inquiry of the old man, who confirmed the statement. Seeing other mountains in a contrary direction, I made similar inquiries and met the same reply. My old informant told me, three kings and ten thousand of the enemy were killed during the seven days siege of the town. The life, the beauty, the glory that were, like the grass that withereth, have passed away. Yet there is a remnant, and may the abounding mercy of the Lord find them out.

"Aug. 23rd—Off early this morning. Passing through the remainder of the desolation, we entered the prairie forest, or brush-wood, that lasted until we reached Igbeti. Sometimes the scenery was charming, as viewed from an extended table-land. It was our fortune to meet no danger, though nearly a whole Caravan, a few days before, was captured, one or two just escaping with their lives. One man was brought back to Igtoho very nearly mortally wounded. After a long day's travel we reached Igbeti, and beheld another mountain, perhaps fifteen hundred feet high. It makes the heart sick. Night had set in, but accompanied with a brilliant moon. My carriers were behind, and without a guide, I began to make preparations for spending another night on a bare rock, when some town's people, from their farms, offered their assistance. And now we have it, a perpendicular ascent, up the highest mountain in Yoruba. Astonishing, after a wearisome day's ride, how I ascended with such ease. But the gentle moon gave her aid, and we made haste, not to receive an unkind repulse, but a kind

reception. I reckon if ever a man was surprised, the old chief was, when my guide told him a white man had come. Scarcely had the guide done speaking when I saluted him. We received comfortable quarters, but not proof against the rain that descended in torrents. Light brought with it a gloomy morning. At an early hour a goodly number of people assembled to hear something of our mission. All was still, but there was a want of that ready perception, and fixed attention, observable in some other places. This is the second or third time I have noticed the mountaineers seem to be an inferior people. This mountain, with several little peaks marking the cardinal points, furnishes a splendid view. Mountains are to be seen in every direction; and nearly every part of Yoruba may be pointed out. What most attracted my attention was the seat of the ancient capitol of the kingdom. One day's journey stood the white-capped mountains of Agaw, now utterly destroyed and not far beyond shoots the mysterious Niger. I am sick of description, for if I approach the truth, who will believe me?"

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### LAGOS.

#### *Letter from brother Harden.*

It is with mingled pleasure and regret, that I now sit down to acknowledge the receipt of your kind favors of January 2nd and 28th. Pleasure, because of the kind advice and instruction which you have given me, and the kindness of our board in raising my salary to \$500. Regret that the funds in the treasury were so low as not to justify a special appropriation for buildings in Lagos. We shall therefore have to wait, or rather do without a chapel, and a substantial enclosure around the house we have already built, until the funds will justify an appropriation.

Building and the business of the agency, together with the illness of my in-

terpreter, have occupied all my attention for some time back, except on Sunday; I have therefore very little to relate with regard to my missionary labor, or rather my preaching, for it is all missionary labor. The people still manifest a disposition to hear the word, but whether they be brethren to the epicurean and stoic philosophers of Athens, and the Athenians and strangers generally of that place. (Acts xvii. 16-21.) I am unable to say. As yet, however, there have been no conversions. As soon as I can get settled, I shall endeavor to labor systematically, and I will here heartily and humbly solicit the prayers of all the churches of the Southern Baptist Convention, in behalf of these poor degraded people in Lagos, that God may open their spiritual eyes, that they may see their awful state; and in behalf of myself, that He may make me the happy instrument of turning many of them to righteousness. Could they but see this people as I see them, their hearts would melt within them.—I went on the 15th instant to buy some bags to put cowries in, and at the house where I bought the bags, they had just made a sacrifice of some animal, I know not what, but they had already offered the blood, and put a broad streak of fresh blood straight down their foreheads to the end of their noses. The sight was truly painful, for the blood was upon the foreheads of the whole family, even to little infants. Yet they seemed as cheerful and happy as possible; thinking, of course, that they had done their God service.

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### BOOK NOTICES.

The August number of the Southern Literary Messenger, presents its usual variety of valuable and interesting matter. The first article—"The Dead of the Cabinet," by Ex-President Tyler, is a heartfelt tribute to departed worth.—Richmond: Macfarlane, Fergusson & Co. P.

**THE PARLOR MAGAZINE.**—This valuable monthly still continues to pay its regular visits. We recommend it to the patronage of Southern Baptists, as we regard it far more worthy of being placed on the centre-table, than many of the fashionable Journals which are obtaining circulation in our country.—Brethren, Jones & Bayliss, are making it a valuable magazine for the parlour. It is published at Nashville, Tennessee.  
T.

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## POETRY.

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### A SAFE GUIDE.

*From the Commercial Register.*

BY JOHN EKALB.

When thy course is bright and fair,  
And thy heart is free from care—  
When thine head does sweetly rest  
On the loving Saviour's breast.

When a cloud comes floating by,  
And thy bosom heaves a sigh,  
For the joys now passed away,  
And the sorrows of to-day.

When thy pains, and woes, and fears,  
Make thine eyes o'erflow with tears;  
And thy soul is brought to know  
All the bitterness of woe.

Then, and every other time,  
Study well the book Divine;  
It will bless you while you roam,  
And at last will guide you home.

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### A CHILD AT PLAY.

A rosy child went forth to play,  
In the first flush of hope and pride,  
Where sands in silver beauty lay,  
Made smooth by the retreating tide;  
And, kneeling on the trackless waste,  
Whence ebb'd the waters many a mile,  
He raised in hot and trembling haste,  
Arch, wall and tower—a goodly pile.

But when the shades of evening fell,  
Veiling the blue and peaceful deep,  
The tolling of the vesper bell  
Called that boy-builder home to sleep;  
He passed a long and restless night,  
Dreaming of structures tall and fair—  
He came with the returning light,  
And lo! the faithless sands were bare.

Less wise than that unthinking child,  
Are all that breathe of mortal birth,

Who grasp, with strivings warm and wild  
The false and fading toys of earth.  
Gold, learning, glory—what are they  
Without the faith that looks on high?  
The sand-forts of a child at play,  
Which are not when the wave goes by.  
*Chambers' Edinburgh Journal.*

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## MISCELLANY.

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**RELIGION.**—Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away, a worthless atom in the universe, his proper attractions all gone, his destiny thwarted, and his whole future nothing but darkness, desolation and death.—*Daniel Webster.*

**AFRAID OF LEARNING TO SWEAR.**—A little boy, on returning from school one day, was observed to be quiet, thoughtful and sad. His mother inquired the cause; when he burst into tears, and said:

"I wish you would not send me to that school any longer; the boys all swear so, that I am afraid I shall learn to swear too."

"But," said she, putting her arm around him, "you must not follow a bad example; you would not swear, would you, because they do?"

"I never did out loud, but sometimes feel as if I should in here, (putting his hand on his breast,) for they call me coward, and swear at me because I won't fight."

**A SOLEMN THOUGHT.**—It has been observed with much significance, that every morning we enter upon a new day, carrying still an unknown future in its bosom. How pungent and stirring the reflection! Thoughts may be born to-day which may never be extinguished. Hope may be excited to-day which may never expire. Acts may be performed to-day, the consequence of which may not be realized till eternity.

**FRUIT OF MISSIONARY LABOR.**—Connected with the various Protestant Missions, in the island of Ceylon, there are eighty-one churches, embracing 3,300 members. The stated attendants upon the ministry of the gospel are 18,000.

**SIDNEY SMITH ON SWEARING.**—Sidney Smith, when travelling in a stage coach one day, was terribly annoyed by

a young man who had acquired the polite art of profane swearing to such an extent, that he could not help from interlarding his discourse with it, as though it were a constituent part of the language. As there was a lady present the matter was doubly annoying. After enduring the young man's display for some time, the "wag, wit and wicar," as one of his Cockney admirers called him, asked permission to tell the company a little anecdote, and thus commenced: "Once upon a time (boots, sugar tongs, and tinder-boxes,) a king of England who, at a grand ball, (boots, sugar tongs, and tinder-boxes,) picked up the Duchess of (boots, sugar tongs and tinder-boxes,) Shrewsbury's garter (boots, sugar tongs and tinder boxes,) and said, "*Honi soit qui mally,*" which means in English, "Evil be to him who (boots, sugar tongs and tinder-boxes,) evil thinks. This was the origin of (boots, sugar tongs and tinder boxes,) the order of the garter."

When Sidney Smith had concluded, the young gentleman said: "A very good story, sir—rather old—but, what the devil has boots, sugar tongs and tinder-boxes to do with it?"

"I will tell you, my young friend, when you tell me what d—n my 'eyes,' &c., have to do with your conversation. In the meantime, allow me to say that's my style of swearing."

**NEW SCRIPTURAL MUSEUM.**—A new museum is projected in London. It is to be called, The Scriptural Museum; and its purpose is to afford a series of illustrations of Bible history, geography, and manners, embracing all the various departments of Biblical knowledge. The Earl of Chichester is President, and the Rev. D. Edwards Secretary. It is proposed to establish a library in connection with the Museum; and also to organize courses of lectures on the topics illustrated by the articles in the Society's collection.

**THE DOUAY BIBLE.**—From "The History of the Douay Bible," by Dr. Cotton, of Archdeacon Cashel, it appears that there is no English translation of the Bible authorized by the Church of Rome; that the Douay translation, as it now stands, is the fruit of "private judgment;" and that the notes in the Douay Bible have nothing to rest on but the private judgment of their authors, who, according to Dr. Doyle's

testimony before the House of Lords, are often unknown.

**THE PRESENT AND THE FUTURE.**—It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.—*Fenelon.*

**A TRUTH FOR PARENTS.**—Rev. Dr. Duff remarks: "I am prepared from experience to say that in nine cases out of ten, the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove, in point of fact, rather a curse than a blessing. I am prepared to substantiate that as a matter of fact not merely from my own knowledge of the subject, but from the statements of men who have been of watchful and observant habits, cultivated not only in Great Britain and America. Yet it is a melancholy fact, that so little do parents know of the mass of misery they are accumulating for their children, in heaping up these hoards for them, so little do they think how big with misery these hoards are." The remark is worthy of the best consideration of parents: and the truth it inculcates should constrain them to use their wealth in doing good, and not hoard it up to injure their children.

**CONGREGATIONALIST CHURCHES.**—The Congregational Year Book, for 1856, gives the following statistics of that denomination: 2,573 churches; 1,935 ministers, of whom 478 are without charge; 212,734 members, of whom 6,264 were added by profession during the year. The churches are, in Maine, 235; New Hampshire, 191; Vermont, 195; Massachusetts, 469; Rhode Island, 22; Connecticut, 279; New York, 403; New Jersey, Pennsylvania, and District of Columbia, 18; Ohio, 231; Indiana, 21; Delaware, 135; Michigan, 106; Wisconsin, 143; Iowa, 73; Minnesota, 108; California, Kansas and Nebraska, 32.

**GERMAN THEOLOGY.**—Out of some eighteen Universities in Germany, all formerly Neological, it is said that only two remain at present under that influence.

**HINDOO IDEAS OF THE ENGLISH.**—The Rev. G. Pearce was once crossing a river in India when he met with a native carpenter, and entered into conversation with him about idolatry. "Oh," said the man, "the gods I believe in are the English people." Mr. Pearce told him it was wrong to say so. "Why, look," rejoined the man pointing to an iron steamboat, "when we put iron into the water it sinks; but when you put it in it swims. Then look at the iron bridge which you have made. All our learned men could never have made it." And then he spoke of a balloon that had been sent up a short time before, and added, "Do not the gods live up in the sky? One of your people went up in that round thing, I do not know where, flying up where the gods dwell. Then Mr. Jones who built your houses yonder; why, he was walking in the fields, and he smelt coals, and said, Dig down there; and they dug down, and found coals." All this was said in a breath, to the great astonishment of Mr. Pearce.

**A YOUTHFUL DUKE.**—A Duke of Hamilton, who died when a youth, at the close of the last century, was, from a child, remarkably serious, and took great delight in reading the Bible, from which he became "wise unto salvation, through faith in Christ Jesus." When about nine years old, the Duchess, his mother, said to him:

"Come, write me a few verses, and I'll give you a crown."

He sat down, and in a few minutes produced the following lines:

As o'er the sea-beat shore I took my way,  
I met an aged man, who bid me stay:  
"Be wise," said he, "and mark the path you go—

*This leads to heaven, and that to hell below;*  
*The way of life is difficult and steep.*  
*The broad and easy leads you to the deep."*

When his death approached, he called his brother to his bedside, and, addressing him with the deepest affection and solemnity, closed with these remarkable words: "And now, Douglas, in a little time *you* will be a Duke, and I will be a King!"—Rev. i. 6.

There are, on the islands of the Pacific Ocean, in connection with the London, Church, Wesleyan and American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 54,708 scholars.

**THE MAINE BAPTIST CONVENTION** held its thirty-second annual meeting at Rockland, commencing on Tuesday, the 17th of June. A resolution was adopted condemning "the main doctrines of the work entitled 'SIN AND REDEMPTION' as essentially unscriptural and factually erroneous."

**THE A. BAP. HOME MIS. SOCIETY.**—The July number of the H. M. Record says, "we have a clear sky; we have *weathered* the rocks; we have better times. Our treasurer makes more encouraging reports."

**GENERAL ASSOCIATION OF VIRGINIA.** This body convened with the church in Lynchburg, on the 29th of May. The receipts of the year, for different purposes were about 14,000. Near five thousand dollars were pledged during the session for the Southern Baptist Publication Society—about \$500 for the Indian Missions of the Dom. M. Board, besides contributions for some other objects. The session is reported to have been harmonious and deeply interesting.

**CLOSE COMMUNION.**—At a late meeting of the Reformed Presbyterians, a proposition to allow members to commune occasionally with other denominations, was voted down.—*Zion's Advocate.*

**SUNDAY SCHOOL JUBILEE.**—An English paper says, that on Tuesday, May 13th, a Sunday school jubilee was held in the Manufacturers' Hall, at Halifax. Upwards of eight thousand persons were present, besides 24,000 scholars and teachers, (making an assemblage of 32,000 persons.) Five hundred instrumental performers were engaged, and the performances, consisting solely of sacred music, were highly creditable. The present was the fifth anniversary of the great jubilee of 1831, and was very successful.—*Id.*

**UNITARIAN MISSION.**—The benevolent fraternity of churches in Boston, Unitarian, have raised \$7,406 for the support of their city missions the present year, embracing three chapels and several missionaries.

The Methodist General Conference has established the Kansas Conference, embracing Kansas and Nebraska, and all that part of Utah and New Mexico lying east of the Rocky Mountains.—*Id.*