

THE COMMISSION.

Vol. 2.

AUGUST, 1857.

No. 2.

TWELFTH ANNUAL REPORT, Board of Domestic Missions.

The Board of Managers for Domestic and Indian Missions submit their report for the year ending April 1st, 1857:

Deaths.—Two missionaries of the Board have finished their course on earth during the past year—Rev. J. W. Turner, of St. Mary's, Georgia, and Rev. Samuel Worcester, a Choctaw Indian.

Official Changes.—Last October Rev. Joseph Walker, who had with marked ability and success discharged the duties of Corresponding Secretary for more than three years, resigned his office, to take effect Dec. 31st, 1856. The urgency of the Board, and the solicitation of friends availing nothing to induce him to change his purpose, his resignation was accepted, and the present incumbent elected to fill the vacancy, who entered upon the duties, January 1st, 1857.

The President of the Board, Rev. J. H. De Votie, having removed from the State, tendered his resignation in January. Rev. Wm. H. McIntosh was appointed to the presidency.

Financial Statement.—During the year the receipts for the department of Domestic Missions have been, from all sources, \$20,362 93. To this sum add the balance, \$103 66 in the treasury April 1st, 1856, and we have \$20,466 59, the total resources for the year. This sum is \$5,166 59 less than the resources for the preceding year. There is not, however, all this difference in ac-

tual receipts during the year. At the commencement of the preceding year the treasury contained a balance of \$2,543 71, against \$103 66 at the commencement of the year just closed; making a difference of \$2,884 82 in collections in favor of the former year.

This falling off may be accounted for, in part, at least, by the fact that the Board has had but two agents in the field since the 1st of January last, and one of these is in a field more adapted to missionary labor than to that of raising funds.

To the above amount add the sum of \$19,967 95, the resources for Indian Missions, and we have \$40,420 54 as the entire sum of resources of the Board for the year.

Disbursements.—The expenditures for all purposes pertaining to the Domestic department have been \$16,194 02—leaving a balance in the treasury of \$4,272 57. This is a much larger balance than for the preceding year. The reasons for this are two: An unusually large number of commissions expired with the quarter ending Sept. 30th, and the number of appointments for the succeeding quarter much smaller than for the quarter closing with June, or for that commencing with January; consequently the expenditures for that quarter were much less than for any other quarter during the year. Again: a large number of reports for services already rendered have not yet reached the mission rooms. There are claims

of this sort, amounting to some \$1,500, which are daily expected to be presented. This will reduce the above balance to \$2,772, which is the true balance for the current year.

Liabilities.—In addition to the above named liabilities, the Board has already made appointments to the amount of \$18,000, one-fourth of which will become due June 30th. Hence the balance now on hand will not pay the first quarter's salaries for the present year by nearly \$2,000.

But under God, our reliance, in the future as in the past, is upon the voluntary contributions of the churches, both to meet present liabilities and to enable the Board to increase their appointments, as they seem to be imperatively demanded. In the past history of the Board, their confidence in the churches has not been disappointed. Not one of their drafts has been protested; not one of their missionaries has had to wait for his salary beyond the first meeting after the reception of his report. This inspires them with encouraging hope for the future.

Agencies.—How valuable would be the discovery of some means of awakening a spirit of benevolence among all our brethren—of enlisting the prayers and energies of all our churches in behalf of the cause of evangelizing the world—of gathering their liberal contributions regularly into our treasuries, without the necessity of employing agents for this specific work. To accomplish an object so desirable, much time and ingenuity have been expended in devising and proposing plans. But the discovery of the perpetual motion is quite as hopeful. Very few churches, comparatively, are systematically sustaining our missionary operations.—Facts, as they now exist, and in the history of the past, proclaim that agents are indispensable to the prosperity of the Board. The receipts have always been in proportion to the number and efficiency of its agents.

Rev. J. A. Collins, agent for Alabama, Rev. Wm. P. Hill, for Georgia and South Carolina, Rev. Dr. Kingsford, for Virginia and Maryland, closed their several agencies Dec. 31st. Rev. J. H. De Votie resigned his financial secretar-
yship Aug. 1st., 1856. Rev. Dr. John-
son, of South Carolina, has done val-
uable service by occasional tours in the
State where he resides. Dr. Phillips,
of Mississippi, has traveled to some ex-
tent on behalf of the Board during the
past year. The Board have had but
two in the field since January—Rev. J.
O. Scriven, of Georgia, and Rev. L. M.
Berry, of North Carolina. The latter
is regarded in the light of missionary,
as well as agent.

There is a necessity for a good agent
in each State.

Organ of Publication.—The Home
and Foreign Journal has been our or-
gan for the past year, as heretofore, oc-
cupying one-third of it; the Foreign
and Bible Board occupying the remain-
der. As to the best means of employ-
ing the press, is a question that now
deeply interests the Board.

Missionaries.—About one hundred
and ten missionaries and agents have
been employed in part or the whole of the
year, scattered through all of the slave
States, California, Kansas, and the In-
dian Territories. They have supplied
more than three hundred churches and
stations with a preached gospel, deliv-
ered over 8,000 discourses, made more
than 8,500 visits to families for religious
instruction and prayer, held 3,000 meet-
ings for prayer and other devotional ex-
ercises, been instrumental in the con-
version of some 2,000 souls, of whom
1,325 have been baptized, and 400 add-
ed by letter and restoration. They re-
port an aggregate of some 9,000 mem-
bers, 133 Sabbath-schools, 3,600 pupils,
475 teachers, 141 converts among pu-
pils and teachers; the organization of
20 churches, the ordination of 28 min-
isters and 32 deacons, the completion of
25 church edifices, and the commence-

ment of 19 others. In the performance of these labors they have traveled over 70,000 miles.

As has already been stated, a large number of the reports are not received; consequently this report does not embrace all the labor performed during the year. Yet it will be seen that a vast amount of work has been done, and great good has been accomplished.

Self-Supporting Churches.—Several churches, under the fostering care of the Board, have received numbers and pecuniary strength sufficient during the past year to sustain themselves. Among this number may be found Chattanooga, Tenn., Hannibal, Mo., and Fayetteville, Ark. Very many self-sustaining interests, one under the patronage of the Board, furnish pleasing evidence of its great utility. Texas is a gratifying illustration. Formerly it received a large share of the sympathy and aid of the Board. Now, Texas has a large Baptist membership, and an efficient ministry. During the last year they raised for Domestic Missions within their own State over \$3,000. Our Board has had but two missionaries in that State during the past year—not that there is no more destitution, nor that the Texas Baptists are yet able to supply it; but the Board has felt that other new States have had stronger claims upon the small amount of funds placed at their control for sending the gospel to the poor.

Cities.—Cities and towns are important centres of influence. Your Board have deemed it the part of wisdom to bestow a liberal share of their aid upon these promising fields. In so doing they have acted in compliance with the expressed wishes of many donors.—They have stations in Baltimore, Md., Washington, D. C., Richmond, Manchester and Petersburg, Va., Columbus, Darien and St. Mary's, Ga., Mobile, Ala., Nashville and Memphis, Tenn., Little Rock, Ark., St. Louis, Hannibal, Jefferson City and St. Joseph, Mo., Gal-

veston, Texas, and Sacramento, Cal. In most of these cities, reinforcements are not only very desirable, but highly important. In Mobile, New Orleans and St. Louis, several new interests seem especially to demand our attention. They already have a large citizenship, unprovided with the gospel, and are rapidly increasing in population and commercial importance.

The Coliseum Place Baptist church is, and has been self-sustaining, for more than a year. It is a prosperous church. But its efforts are generally embarrassed by a heavy debt, not strictly its own, but of the denomination outside of the city, from which they ought at once to be relieved. It is hoped that this Convention will take some efficient measures to this end.

Kansas.—At the meeting of this Convention in Montgomery in 1855, the following resolution was adopted:

“That the Board of Domestic Missions be instructed to occupy Kansas as a field of missions as soon as practicable.”

The civil and political condition of that Territory has rendered it, until recently, entirely impracticable to obey the instructions conveyed in the foregoing resolution. In December last, Rev. J. H. Luther, of South Carolina, was appointed to this field. It was deemed advisable by the Board that he spend most of the winter in an agency on behalf of his contemplated mission, to which he yielded. About the 10th of March he embarked for his new field. No tidings from him since his arrival on his field.

What will be the result of this effort, none of us can tell. The Board regard it in the light of an experiment, made in compliance with the instructions of the Convention. The policy of the Territory is not yet settled; the trials are not yet ended; human foresight is not sufficient to disclose the end—when, or where, or what it shall be. The missionary sent out has all the requisites of

success, so far as human instrumentalities are concerned.

California.—As a missionary field, California possesses many points of attraction. Its extent of territory—containing nearly 190,000 square miles; excepting Texas, it is larger than any three States in the Union. Its vast resources of mineral wealth has already attracted, and will continue to attract, an immense population. No census statistics are capable of keeping pace with the influx of the people. One who had resided there three years says: "Here emigrants are rushing from every continent and isle; they crest every mountain, they cover every sea; they sweep in like a cloud from the Pacific, they roll down like a torrent from the slopes of the Sierra Nevada."

The moral condition of this people should awaken our sympathy, enlist our earnest prayer, and call forth our early efforts to send them the gospel.

In the absence of the restraining power of religious institutions, virtuous society and home influence, depravity becomes more depraved by the natural working of its own inherent elements. How this tendency is accelerated when the alluring gambling saloon, dramshop and brothel become the common Sabbath resort in every town, village and camp. Under such influences, it is reasonable to suppose that many, both in youth and manhood, will fall to rise no more. And what gives additional interest to this subject is, they are, many of them, our own people. We sustain the same relation to them that Paul did to the people concerning whom he said, "My heart's desire and prayer to God for Israel is, that they might be saved." More than this—how many of us are united to that people by the tender cords of kinship? How few are not?

There are social, civil and political affinities which interest us in that field. We are credibly informed that the larger portion of the residents of South-

ern California are from the southern portion of our confederacy: differing in social and business habits. And one resident, writing from that portion, says they possess some degree of pride in this peculiarity. Another, who has long resided there, and well acquainted with the social and political feelings and relations of that country, remarks: "All the political sympathies of California are with the South."

Its destitution has been hinted at. A word in relation to that portion lying south of Stockton, between the Sierra Nevada mountains and the coast range, a distance of some four hundred miles in length. A minister who has for some time resided there, now a missionary of the Board, says: "I know of but one Presbyterian or Congregational minister in this part of the State; and even the Methodists, who have hitherto mostly occupied the field, have lately reduced three circuits into one, supplied by one man, aided by one or two local preachers, while the Baptists have never sent, nor, to my knowledge, encouraged one Baptist minister to occupy this destitute region." This is, perhaps, a very fair representation of the mining country. There is a strong desire manifested on the part of this people to hear the gospel. Through this entire region there are more or less Baptists, scattered as sheep without a shepherd. Twenty active and faithful ministers could not supply this portion of the State.

Oakland City.—At this point we have a church organized, and for some time under the pastoral care of Rev. E. J. Willis, now of Richmond, Va. The church is now without a pastor, yet anxious to procure one.

Marysville and San Francisco.—These are two important and thriving cities, having a considerable Chinese population. An enterprise ought to be undertaken at both these points, in connection with the Chinese population, similar to that under the care of Bro. Shuck, at Sacramento.

Chinese in California.—The providence of God is bringing this singular people to our shore, rendering them easy of access. Removing them from many of the strong influences that operate powerfully against the truth in their own country, such as the multitudes that believe not, and the small number and humble position of those who have the moral courage to follow Christ—the political and civil institutions that are hostile to the truth—the wicked and idolatrous customs and habits of the entire people—the persecution and oppression which are certain to visit those who renounce the heresies of their religion and embrace the gospel,—by removing them from these and kindred influences and associating them with Christian people, they may, by continually observing the improving and elevating power of Christian institutions, gradually lose their long cherished and deep-rooted prejudices.

The success attending the efforts of the Board in their behalf is proof of this. It is about three years since the enterprise was commenced. A good chapel has been built and paid for, twelve Chinese converts have made a public profession of their faith in Christ. One of these, Wong Moay, is a man of learning and high order of preaching talent. Another, Ah Chak, recently baptised, is a man of fair attainments, of considerable business capacity and influence, and promises to be a valuable accession to their little band of disciples. Thus far, all the Chinese converts seem to walk orderly, and give hopeful evidence of the sincerity of their piety.

Brother Shuck, in a late communication to the Board, remarks: "The prospects in California for Christianizing the Chinese, are better than I ever expected to see them." With regard to the church in Sacramento city, of which he is pastor, he says: "The cause among our own countrymen is onward—congregation, church and Sab-

bath school are all on the increase; and we continue to have accessions to our membership every month. The Southern Baptist Convention ought to have two more missionaries here, one in San Francisco and the other in Auburn or Marysville, laboring, as I am, with the Americans and Chinese. Here is a wide and inviting field for our Southern churches to bring the gospel to bear upon the Chinese, and at the same time look after the stray sheep from their own folds, wandering and widely scattered in this land of the 'FAR WEST.'

The missionaries now in the field are Rev. J. L. Shuck and Ah Moay at Sacramento, and Rev. C. N. West in Sierra Nevada valley. Rev. E. J. Willis labored a portion of the year at Oakland. Domestic afflictions seemed to demand his return to Virginia. The Board have felt the importance of reinforcing this mission, but have not felt at liberty to do so with the limited means at their command. Indeed, they could not have sustained the enterprise thus far had it not been for the generous appropriations of the Goshen Association of Va., for that specific purpose.

Here your Board will take occasion to speak of the example of that Association as worthy of all praise and the imitation of other Associations. It pays one half the salary of Brethren Shuck and Ah Moay in California, and sustains brother Moffat and one native preacher among the Indians.

Indian Missions.—In another place the death of Rev. Samuel Worcester, a native Choctaw, has been announced. He died January 30, 1857. During the fall he suffered from a severe and protracted illness, from which he so far recovered as to resume his missionary labors. Early in January he wrote the Board, making grateful mention of the goodness of God experienced during his affliction, and his settled purpose to devote the remnant of his days with more earnest zeal to his Master's cause.

How few was that remnant! In less than one month he ceased from his labors and entered into his rest. He was educated in Kentucky—there united with a Baptist church, and was ordained to the ministry in the summer of 1854.

Finances.—The receipts from all sources for the year have been \$18 640 75 cts. Balance in the treasury, April 1st, 1856, \$1,313 20. Total, \$19,953 95. By an examination of the Treasurer's report it will be seen that the several amounts received from the U. S. Government, sale of lands, &c., the balance in the treasury at the beginning of the year, make up the sum of \$10 233 90; leaving but \$9,723 05, the total amount of collections from all the churches. While the resources for the year have been \$3,816 26 more than for the preceding year, the receipts from the churches have been \$3,515 39 less. This retrograde movement is much to be deplored. It may be accounted for as in the decrease of Domestic Mission receipts, in part, the want of agents; but chiefly in the fact that this whole subject was attended with marked and sympathizing circumstances, investing it with an interest, during the first year after the transfer, which it never had enjoyed before, which it has not since. An extract from an address delivered last fall by the late Corresponding Secretary, clearly indicates those circumstances and that interest—

" You have already heard of the condition of the Indian Missions at the time they were turned over to the Domestic Board. I am quite sure, if all the facts touching the financial affairs of the American Indian Mission Association had been known when the proposition was made to place the missions of that Society under the direction of the Southern Baptist Convention, that the Convention would never have received them. It was only on the assurance of worthy and reliable brethren, that the assets on hand would fully liquidate the liabilities of the Association, that the proposal was accepted, and these Indian Missions put in charge

of the Domestic Board. On visiting Louisville, a few weeks after, I found a very different state of things. The debts of the Association were found to be over \$12,000, while the assets, from all sources and of all kinds, made an aggregate of but little above \$6,000. As soon as it was known that these missions had passed over to a different organization, which had become responsible for all just claims against the old Society, accounts were presented, claiming principal and interest, which swelled the unpaid debts to over \$15,000, leaving a deficit of \$9,000 to be provided for by the spontaneous liberality of Southern Baptists!! While, on the one hand, I never found creditors—I do not allude to the missionaries—more exacting, on the other, I never found Christians more ready to contribute for the cancelling of these claims. About \$2,000 were fortunately realized from the prompt payment of some old school accounts, which had not been sent to the Indian Commissioner at Washington, and two or three small legacies by benevolent brethren, who had shortly before deceased; but notwithstanding this timely aid, there were still \$7,000 to be raised. Within the brief period of nine months, the whole of the required amount was available, and I am happy to announce before you, this morning, that all the debts are paid, with the exception of about \$400, which will also be paid when the accounts are sent in for settlement, and regularly avouched. I proclaim it with pride and pleasure, that I have never known Baptists to act more nobly than they did in disengaging these missions. They seemed to me to be impelled by the instinctive conviction that everlasting disgrace would attach to the entire denomination, unless energetic and liberal measures were promptly taken to remove this formidable difficulty. One simultaneous movement was directing funds from all points of the compass towards the treasury, that cheered and encouraged the Board on the arrival of every mail. No single person is entitled to the credit of this opportune deliverance. It was the united work of many individuals, aided by a combination of many circumstances and influences."

This prompt aid and success are causes of devout gratitude. But it is with profound sorrow we record the fact, that a sense of the claims of the

poor Indian, and a love for his soul, are not sufficient motives to continue and increase this interest.

Disbursements.—The total expenditures in this department for the year have been \$16,780 26, leaving a balance in the treasury, \$3,173 69. Against this there are claims for missionary and school service now due, and daily expected to be presented, amounting to over \$1,500 00; which will reduce this balance to about \$1,500 00, the actual balance for the current year.

Missionaries.—There are twenty-six missionaries, whites and natives, laboring among the Creeks, Cherokees and Choctaws.

Labor Performed.—It is extremely difficult to procure statistics from most of our missionaries among the Indians. Hence the amount of labor performed, and the results thereof, cannot be reported to any definite extent. Most of the missions are in quite a prosperous condition. The number of baptisms reported thus far is 324. Many reports, however, for the last quarter, have not come to hand.

Reinforcements.—Only one white missionary and one interpreter have been added to the list during the year. Rev. J. A. Slover, of Ark., has been located among the Cherokees. Another native Creek is soon to be ordained.

Call for more Laborers.—Brother Slover says: "The calls that have been made upon me here are more than three missionaries can answer. When I pass from place to place through this destitute country, I am deeply impressed with the words of our Saviour to his disciples, 'Pray ye, therefore, the Lord of the harvest, that he would send forth laborers.' This is my earnest prayer. I know of no people more in need of a faithful ministry. Your Board ought to have one or two more men of deep piety, and sound practical sense, among the Cherokees." It is the earnest hope of the Board to secure these men at an early day.

A Choctaw Cry.—A short time since we received a petition, signed by five Choctaws, praying for more missionaries. We give it place here:

"DEAR BROTHERS:—We are praying to you like unto Macedonia to Paul, Acts xvi: 9: 'Come over and help us.' We would be truly happy to have some of your ministers sent to us to co-operate with us in our labors, as we have none that live among us. The members of the churches are very much discouraged, because there is so much error flowing in on all sides. We see very plainly that the Baptists ought to send out two more strong ministers here for the Choctaw people—one for Arkansas and one for Red River. It is very much to be hoped that our humble prayer will be heard. We Baptists are too much beholden to Pedo-Baptists for books. They have translated the New Testament and Hymn Books into the Choctaw language, according to their peculiar views of Christian baptism. These are the books we are compelled to make use of. We think it is time for Baptists to do something among us, by way of translating the Testament and other books into the Choctaw language. They are much needed here.

"You will please write us an answer so soon as you receive these few lines from us, and let us know whether you can do anything for us not.

"We are yours, &c., in Christ,

"PETER FOLSOM,
"WILLIAM CASS,
"SIMON HANCOCK,
"SHONUBREE,
"LEWIS CASS.

This petition suggests a topic which has for some time interested your Board—that of such an acquisition of knowledge of the Indian tongues, by a portion of the missionaries, as to enable them to preach in those languages without the intervention of interpreters; and, if need be, to translate the Scriptures into the Red Man's dialect. This

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subject your Board respectfully submit to the considerations of the Convention.

Creeks.—The appeals from this nation for reinforcements are not less urgent and important than the foregoing. Brother Buckner, our earnest, laborious and indefatigable missionary, who has often been called the Apostle to the Indians, has written much on this subject. The Board are in correspondence with several ministers in relation to this field. One has engaged to go. He is now a member of Mercer University, and will enter this field soon after the close of the present session. Little doubt exists that some five or six men will be sent out the present season to these several tribes.

Schools.—The Potawatomie school is in a flourishing condition. The Superintendent, Rev. John Jackson, states that the Indians are taking a more than usual interest in the school, and that some of the larger pupils are considerably concerned about their future welfare. This and the Wea school are supported by the U. S. Government.

The Wea school under the direction of Rev. David Lykins, has been greatly interrupted by the political strifes in the Territory; and for a portion of the time has been suspended.

There are two neighborhood schools in connection with Brother Moffat's stations. Of their present condition and prospects of usefulness your Board are not informed.

Brother Worcester, in his last communication to the Board, made earnest request for a school in his neighborhood.

Brother Buckner has brought this subject to our notice as worthy of immediate attention.

Support of Missionaries.—There is a pleasing change during the past two or three years on this subject. Associations, churches, and individuals are adopting missionaries, and pledging their support. There are many advantages arising from this arrangement.

The support is more certain, the missionaries and those contributing to their support are brought into more immediate contact, a deeper interest is awakened and a stronger attachment is formed. It is hoped that the time will soon come when every Association and Church will have its missionary or missionaries.

Among the Associations which have adopted this course may be found the following: Goshen, Va.; Bethel, Ebenezer, Western and Central, Ga.; Alabama, Bigly, Eufaula, Pine Barren; and Coosa, Ala.; Aberdeen, Miss. Churches: Montgomery and Carlowville, Ala.; Bethel and Salem, Ky. Several are sustained by individuals. A brother in Georgia sustains Brother Slover. A sister in Jackson, Miss., sustains a native. In Alabama, in two or three cases, different persons have united in supporting native preachers. The ladies in the Judson Female Institute, of Marion, Ala., sustain a native. Three brothers in Covington, Ky., also sustain one.

New Fields.—It is not only desirable to reinforce the missions in the fields already occupied, but to send missionaries to the contiguous tribes, which are now open to the gospel, and have strong claims upon us for it. An early occupancy of these fields is highly important.

Conclusion.—In closing this account of their stewardship, you Board would express their sense of gratitude to God for his goodness in prospering the work of their hands. They urge the necessity of increased effort to sustain and enlarge the missions of the Board. The sum of \$50,000 for each department of their labor is requisite to meet the wants of the field. An earnest appeal is made to the friends of the Saviour and his cause for a steady purpose to secure this amount.

May the Great Author of Missions impart the spirit of missions to his people, and of wisdom to the Board.

THE COMMISSION.

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TREASURER'S REPORT.

Wm. HORNBUCKLE, in account with Domestic Mission Board of the Southern Baptist Convention.

Dr.	
1856, April 1st.—To balance in treasury 1st April 1855,	\$2,543 71
Received from individuals, churches, associations and societies, from 1st April, 1855, to 1st Ap'l, 1856, viz :	
From Alabama,	5,017 03
" Georgia,	4,902 57
" Virginia,	4,832 24
" California,	2,184 33
" Mississippi,	1,534 27
" South Carolina,	1,068 94
" Maryland,	927 94
" Arkansas,	754 15
" Missouri,	650 00
" Tennessee,	288 75
" North Carolina,	268 48
" North Ala. and Middle Tenn. Association,	222 70
" Texas,	118 00
" Louisiana,	103 92
" Kentucky,	67 84
" Dist. of Columbia,	50 00
" Unknown,	7 75
	<hr/>
	\$25,632 62

Cr.	
1856, April 1—By cash paid agents, corresponding secretary and missionaries,	\$24,091 85
By cash paid traveling expenses of agents and secretary,	
Cash paid N. O. church fund,	413 75
Cash paid Journal,	319 00
Cash paid printing minutes, forms, &c.,	88 09
Cash paid exchange,	255 19
Cash paid postage,	5 35
Cash paid furnishing mission room,	41 78
Cash paid For. Board, interest on Blakey note,	21 25
Cash paid E. A. Blunt, Tr., Ala. Bible Board,	20 00
Cash paid Bibles furnished N. H. Bray,	10 00
Cash paid Sunday School Library, Arkansas,	20 00
Cash paid A. B. Shankland, Tr. of North Ala. and Mid. Tenn. Association,	222 70
Cash to balance,	103 66
	<hr/>
	\$25,632 62

Wm. HORNBUCKLE, Treasurer,
in account with Indian Missions.

Dr.	
From C. Tucker, Tr.,	\$1,469 69
Sale of room furniture,	30 00
From Alabama,	3,245 61
" Georgia,	2,511 61
" Kentucky,	2,725 41
" Tennessee,	1,198 85
" Virginia,	1,057 22
" U. S. Government,	1,462 47
" Southern Bap. Con.,	708 10
" Mississippi,	525 78
" Maryland,	484 99
" North Carolina,	402 68
" Missouri,	176 00
" South Carolina,	108 28
" Ohio,	27 00
" Texas,	5 00
" Illinois,	2 00
	<hr/>
	\$16,140 69

Cr.	
By cash paid secretary, agents and missionaries,	\$2,698 55
Cash paid for stationery,	6 70
" exchange and fr'gt,	54 39
" traveling expenses,	140 68
" printing forms, &c.,	36 00
" Journal,	34 75
Counterfeit note,	5 00
Debts assumed by virtue of the transfer,	11,851 42
Cash in hand 1st April 1856,	1,313 20
	<hr/>
	\$16,140 69

GOD'S SOVEREIGN PURPOSE A GROUND OF ENCOURAGEMENT IN MISSIONARY EFFORT: *An Essay, read by J. L. Dagg, D. D., at a Mass. Missionary Meeting, in Albany, Ga.*

In performing the part assigned to me on the present occasion, it will not be necessary to adduce proof, that we are under obligation to send the gospel to the heathen. This obligation is acknowledged in the fact, that we have convened for the purpose of consultation and mutual encouragement with reference to this great work. We have contemplated the heathen world, sitting in darkness, and sinking down to the blackness of darkness forever; while

we have the light of life, and in the open vision of the eternal world, are making our way upward, to the realms of everlasting glory and blessedness. Our pity for the perishing has been moved; and we are assembled to devise means for their relief. Our divine Master, whose authority we acknowledge, in the fulness of his benevolence, has commanded us to send this relief, and, while we rejoice, with joy unspeakable and full of glory, in receiving the blessings which His dying love confers on us, we feel bound by His command, to spread these blessings as much as in us lies, to the earth's remotest bounds. We are debtors to the Greeks and the Barbarians; the wise and the unwise, and our debt to them remains unpaid, till we have done all that is in our power for their salvation.

The subject on which I have been requested to offer some thoughts, very properly presents the purpose of God, as a ground, not of obligation, but of encouragement. This it unquestionably is, as a very brief discussion will suffice to show.

We may observe,

I. God's purpose presents no consideration that opposes or discourages missionary effort.

The salvation of souls is God's work, but it is his pleasure, in accomplishing it, to employ human instrumentality. He has purposed the end to be accomplished, for it is clearly revealed in the Scriptures of truth, that he hath saved us and called us with a holy calling; not according to our works, but according to his *purpose* and grace, given us in Christ Jesus before the world began. Having purposed the end, his wisdom has ordained the means necessary for its accomplishment. The death of Christ, and the efficacious grace of the Holy Spirit, are means without which salvation was impossible, but these do not more certainly enter into God's plan, than does the ministry of the

gospel by human agency. Whether we can assign a satisfactory reason for it, or not, the fact is undeniable, that God has chosen, by the foolishness of preaching, to save them that believe. God's appointment and employment of human agency for the accomplishment of the end, render its use indispensable, and therefore, the purpose of God, as revealed in the Scriptures of truth, instead of rendering the salvation of the heathen independent of human effort, makes that effort indispensable. We abuse the doctrine of God's purpose if we take occasion from it to fold our arms in inactivity, and leave God to do His work without our aid. Those who, because of God's purpose, leave the heathen to perish, without an effort to save them, have not learned their doctrine from the example of his Holy Apostles, or the teachings of his inspired word.

II. God's purpose gives assurance of success to missionary effort.

The missionary enterprise aims to bring the heathen nations to the knowledge of Christ and the experience of his great salvation. The design is vast and noble, and worthy of the most enlarged benevolence. But will the end be accomplished? The command of Christ, "Go teach all nations," binds us to engage in the work, but for encouragement in the prosecution of it, we need something more than mere command. Here the purpose of God may be most profitably contemplated, not as a rule of duty, but as a ground of encouragement. What God commands may fail to be done; but what God purposes, is sure of accomplishment. He says, "My counsel shall stand, and I will do all my pleasure." When he purpuses, who shall disannul it? Now the purpose of God, revealed in the Scriptures of truth, gives assurance that the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for a possession; that all the ends of the earth

shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him; that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it, and that the earth shall be filled with the knowledge of the Glory of the Lord, as the waters cover the sea. The pages of inspiration are resplendent with prophecies of the future glory which awaits the church of God on earth, when Zion's King will be loved, honored, and obeyed by all nations, and when the blessings of his peaceful reign shall be spread over all the earth. This glorious day will surely come, for God has so purposed. It is not more certain that Christ will come to raise the dead, and to sit in judgment over all nations on the last day, than that the fulness of the gentiles shall be gathered to him, and that he will be a light to the gentiles and God's salvation to the ends of the earth. Such are the prospects which rise up before us, as we move onward in the prosecution of the missionary enterprise. Success is certain, for God has decreed it. But for a further view of the great encouragement which may be derived from this source, we may remark,—

III. God's purpose pledges the co-operation of his infinite power and wisdom in the missionary work.

For the performance of God's will of precept, the proper agents are the creatures whom he commands; but for the performance of his will of purpose, the proper agent is God himself. Hence he says, "*I will do all my pleasure.*" Hence the Scriptures say, "*He worketh all things after the counsel of his own will.*" "*He doth according to his will in the army of heaven, and amongst the inhabitants of the earth.*" God executes his own purpose. When He employs subordinate agents, he not only works in them to will and to do according to His good pleasure, but He works with them. When the first ministers

of the word went forth, in obedience to the command of the risen Saviour, it is recorded by Mark, they went forth and preached every where, the Lord working with them and confirming the word with signs following. When the hosts of Israel marched from Egypt to the promised land, God was in their camp working marvelously in their behalf. So, when his spiritual Israel moves forward to the conquest of the earth, God is in their midst, working with them, and his right arm ensures success in every struggle, and victory in every conflict. We may well be full of encouragement, for the Lord of hosts is with us.

God is our helper when our labour is directed to the accomplishment of his purpose. We are bound to do whatever he commands, however hopeless the labor may be in which he has chosen to employ us, for the trial of our obedience. But when he reveals his will of purpose, and graciously makes us co-operators with him in its accomplishment, success is certain. No higher encouragement can be desired or conceived, than to have God for our fellow-laborer. Paul says, "*I labored more abundantly than they all, yet not I, but the grace of God was with me.*" And in another place, "*I have planted, and Apollos watered, but God gave the increase.*" So then neither is he that planteth, anything, nor he that watereth, but God that giveth the increase." Accounting subordinate agents nothing, he gives all the glory of their success to God, as he says elsewhere, "*Our sufficiency is of God.*" Their sufficiency and success resulted from the fact, that while they labored, God was with them. Do we then ask, what encouragement does the purpose of God give to missionary effort? The answer is, the encouragement of God working with us. This is the strength in which the first ministers of the Word went forth preaching every where, and in the same strength the ministers of

Jesus may now go forth every where, preaching the word to the ends of the earth, relying on the promise, "Lo! I am with you," and on the infallible declaration, "My word shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

The considerations which have been adduced, are sufficient to inspire us with confidence, when we go forth in the Lord's work, to make known the unsearchable riches of Christ to the heathen. But when we remember that the treasure is committed to earthen vessels, in themselves exceedingly frail, and altogether insufficient; one other consideration becomes necessary to exhibit the full measure of encouragement which God has provided. We therefore remark,—

IV. God's purpose remains a firm ground of encouragement in missionary work, whatever may be the difficulties and delays which attend its prosecution.

The purpose of God is complete in all its parts. It includes the time of accomplishment, and the means necessary for overcoming every difficulty. No delay can postpone the grand result beyond the appointed hour. If obstacles arise and lift their heads towering to the heavens; before the triumphant march of God's advancing hosts, the great mountain shall become a plain. If difficulties gather around their steps, like net-work, he will open a plain path before them, as when of old he divided the Red Sea, and rolled back the waters of Jordan.

There are many discouragements with which the faith of missionaries is tried. The strongholds of idolatry give way slowly to the weapons of their warfare; so slowly that the hope of demolishing them often faints. Years of painful toil pass with very little perceptible progress; and the question is asked, perhaps deridingly, what prospect is there that the heathen world

will be converted? Faith answers this question by referring to the purpose of God, revealed in his word. If it is not more certain that there will be a resurrection of the dead and a general judgment than that the heathen will be given to Christ for an inheritance, and the fulness of the Gentiles brought in to submit to his authority, and receive his grace;—if God has purposed this, and has revealed the purpose in his word; who dares doubt the accomplishment of it? This is the encouragement which sustains the faithful and laborious missionary in his darkest hour.

When Christianity was introduced into the world, it was the pleasure of God to endow its first ministers with miraculous gifts, and to accompany their ministrations with an extraordinary effusion of the Holy Spirit. Miraculous endowments have ceased; and the influence of the spirit is not poured out so abundantly as in ancient times; but God is still the same, and his purpose and promise are as firm as in days of old. His work may progress with less rapidity, but it is God's work; and it will certainly be accomplished. Hence, those who are engaged in it, however tedious their toils, and however dark their prospect of success to the eyes of the worldly wise, may be sure that they do not labor in vain, or spend their strength for nought. The seed which they sow will, in due time, bring forth a glorious harvest, and they will rejoice in the sheaves which shall be gathered.

The missionary in a heathen land meets with discouragement in his work; and we, who feel it our duty to sustain him, find our discouragement also, in the part of the service which falls to our lot. The great enterprise awakens but little interest in the hearts of those who should come up to the help of the Lord.

The missionary has descended into the well, and they who hold the ropes grasp with hands so slack that all appears in

jeopardy. The prayers for his success are cold, and the contributions for his support are small. In this prevalent indifference what shall we do?

Dare we any longer hope for success? The answer is, trust in the Lord, for the work is his, and do what he commands with unshaken confidence that his purpose cannot fail. Assembled as we are, beloved brethren, to encourage one another in the Lord's work, let us strengthen ourselves in him. God is with us. The work is his. His purpose and promise render success certain. The heathen may fortify themselves in the strongholds of sin, but those strong holds must yield to God's all-conquering word. The Churches in Christian lands may fail to come up to the help of the Lord; but let us, therefore, increase our diligence and zeal, and like the chosen three hundred, who attended Gideon in his onset on the hosts of Midian, let us do our duty, however small our number, and however feeble the weapons that we wield.

OBJECTIONS TO MISSIONS.

The Heathen are so degraded and wicked, that it is a loss of labor and time, to attempt their conversion.

This matter is between the Lord and the objector. The Lord says they can be converted. This should be enough. God frequently sees fit to use apparently the smallest circumstances, to produce some of the most useful results.

The Rev. Thomas Charles, of Wales, finding a number of families without the Bible, commenced supplying them, and this simple circumstance was the means in the hands of God, of the formation of the British and Foreign Bible Societies.

Mr. Robert Raikes sees a number of children, in London, profaning the Lord's day, and gathers them together, and instructs them, and this is the origin of Sabbath Schools.

Luther finds a copy of the Holy Scriptures, in the monastery at Erfuth;

his mind is enlightened. He preaches the doctrine of "justification through faith in Christ," and a new era begins to dawn on the nations of Europe.

Do any say that the heathen cannot be converted? Such, doubtless, would have said that *Christianity* would not have spread as far as it has, if they had seen Jesus surrounded by a few disciples, before he sent them forth to preach his gospel.

When he commenced his kingdom, whom did He admit to his confidence? Whom did he choose as the men of his Cabinet, and his companions in the work?

Did he visit the ancient seats of learning? Did he make a journey to the cities of Corinth and Athens, with a view to enlist the learning of the philosopher and the wisdom of the sage? Did he visit the palace of the Cæsars, in order to receive the support of royalty? Did he court the favor of the rich, in order to obtain the advantages of wealth? No. What then was his course, and where did he go? He went to those who themselves most needed the advantages of education, who themselves most needed pecuniary aid—the humble fisherman who earned his bread by the sweat of his brow.

And now after eighteen centuries have passed, and the Christian religion has spread in various parts of the world; when we remember that the power, and the wealth, and the learning of this world were not used in establishing it; when we remember that they were all against it, we are irresistibly led to the conclusion that its origin is divine—we are compelled to believe that something higher than human might commenced and carried it forward.

If the Saviour had appeared in our world amidst the shouts of thousands, clothed in all the insignia of royalty, attended by guards who obeyed his commands, surrounded by the wealthy and the great, who delighted to extol-

his name, we could not have been surprised, after years had rolled by, if the enemies of Christianity should say—"no wonder this religion flourished; wealth poured in all her offerings to establish it; power was employed to carry on its conquests, and with advantages like these it could not but prosper." This, however, its enemies cannot say. Christianity was not established by means of worldly power, and learning, and wealth, and as was its proper propagation in the primitive times of the church, so is it in this and in every age,

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "God hath chosen the foolish things of the world to confound the mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in his presence."

Are there any that are discouraged and amazed at the thought of the difficulties to be overcome in the conversion of the heathen? Let them remember, that apart from the promise of Jehovah, the history of the progress of the gospel in the past, argues well for our hope of its success for the future.

"Modern idolatries are not more fascinating than were those of ancient Greece and Rome. Modern priests are not more devoted to their superstitions, or their interests, than were the priests of Jupiter at Lystra, or the craftsmen of Diana at Ephesus. Modern persecutors are not more virulent and powerful than were Nero and Domitian. In spite of edicts and persecutions and calumnies, and every form of opposition which human ingenuity and power, (instigated and emboldened by Satanic agency,) could employ, Christianity quickly spread over the civilized world." God has not left us who live in the present day, without some evidence of his ability to accomplish his purposes. We have his *acts* as well as his *Word*. The

gospel has proved itself the power of God unto salvation. Heathen temples have fallen—superstition and idolatry have fled away before the light of truth. Jesus has received the grateful homage of many a heart, and the confiding trust of many a penitent soul. And such will be the Saviour's triumphs till the angel shall raise his hand to heaven, and swear that time shall be no more.

B. W. W.

Blackville, S. C.

PRAYER FOR THE CONVERSION OF THE WORLD.

Prayer is desire, directed to God as the Being who can give what we want. Where no desire is, there is no prayer,—for God regards the heart; and mere desire is not prayer, since that could be felt were there no God.

That there shall be more prayer, then, for the world's conversion, this result must be an object of stronger desire. And what is that, but to say that there must be more religion; since religion consists in being like Christ, in sympathizing with him, in desiring his glory; and, since he desired, above all things, and does desire, and will be most glorified in, *the conversion of the world*. Moreover, piety is love, or benevolence, and this spirit cannot but desire the salvation of men.

And yet again, personal religion creates the conviction of the worth of the gospel—in its pardoning, comforting, sanctifying, and saving power, and consequently begets the desire that the world may enjoy its blessings. And one great reason why Christians feel so little anxiety to give the gospel to others is, that they themselves feel so little its blessedness. Peace of mind, communion with God, and joyful hope, are things to which they are almost strangers. Facts prove that personal religion and desire for the salvation of men are proportioned to each other. The soul glowing with new-born love

and faith, instinctively prays and works for the conversion of others. Almost all young men, when first converted, want to preach the gospel.

The sum of the matter, then, is, that in order for a greater desire for the spread of the gospel, there must be more personal religion. And in this, as in many other things, appeals are often far too superficial. If proper feelings can but be secured, their correspondent fruit will naturally follow. For ourselves, and for others, we should seek *more religion*,—and then all specific duties would take care of themselves. Let us, instead of pumping at an exhausted cistern, dig down until a deeper and richer spring shall be reached, which shall spontaneously send forth its refreshing waters. What we want, as individuals, is, more likeness and more love to Christ, more world-embracing charity, more communion with God, better evidence of acceptance, richer comforts here, and brighter hopes for hereafter. What we want, as a Christian people, is, a genuine and pervasive revival. These things let us seek. These secured, there will be no lack of desire for the conversion of the world.

This desire will exist, also, in proportion to the conviction of the practicability of its object. What is regarded as impossible of attainment, however desirable, cannot be strictly an object of desire. Conviction, then, is needed of the certainty of the world's conversion. To this end, should be surveyed its past history, the signs of the times, the power and love displayed in our own conversion; and, above all, the definite and positive predictions and promises of the word of God. On these promises and predictions we may rely with as much confidence as upon any of the truths on which depends our individual salvation, since they all rest on the same basis. Half-way skepticism, is as miserably illogical and irrational, as it is wicked and dis-

honouring to God. And he who hangs his individual and immortal destiny upon the truthfulness of God's word, may well rely upon whatever else that word contains; while he who doubts, even in heart, whether the world will be converted, may just as well, and be consistent, must, just so far, doubt the reliability of the whole evangelical Record, in whose Saviour he trusts for the salvation of his own soul. Certainty or doubt inheres to the whole Bible; and he who cannot be a thorough infidel, should be a thorough believer, stumbling not at the vastest mysteries, doubting not the most humanly improbable statements. To desire the conversion of the world, then, is to desire no utopian thing, but that which is just as certain as any other thing revealed in God's word.

This desire should find vent in some sort of effort to secure its object; otherwise the desire itself will be spent in vain, and its reflex influence will be highly injurious to the heart that has felt it. The outlet for desire which we now command is a referring of it to God. Such a reference is in accordance with one of the strongest instincts of human nature. Even the unconverted man, aye, the very sceptic himself, when pressed with strong desire for the attainment of some needed good, or the averting of some desired evil, and conscious of the weakness of his own arm, does often feel an irresistible impulse to invoke the interposition of the Omnipotent One; while with the Christian, the additional impulse of his new nature makes such a resort yet more natural and more habitual.

But does prayer really tend to secure its object? Verily, as much so as does any second cause. All that we can know in any causation is that, as a matter of fact, certain antecedents being employed, certain consequents follow. The inherent tendency of causes

to produce their effects we cannot see, nor could we know that they were causes antecedent to experience. The chain which links the cause of its effect is always, and must forever be, hidden from mortal eye; and learned words, strictly to "account for" *anything*, are but used to hide ignorance. In the last analysis, the philosopher knows little more than the peasant about causation. The doctor gives medicine to cure disease: how does the medicine secure the desired effect? The doctor says it operates thus and so upon this organ or the other, and health ensues. But we press the question, *how* does the medicine operate so upon the organ, and *how* does healthy action throughout the system, ensue? Verily, who can tell? In truth, then, all causes are but the fulfilled conditions upon which the Great Cause operates; and one of these is prayer. We know it just as much as we know of any cause. Yea, more, since, superadded to experience, which is our only ground for knowing that any physical cause is such, we have the direct statement of God's word that prayer is an instrumentality which he will bless in the bestowal of its object. Have we not experience in proof of the real efficiency of prayer? When were ever spiritual blessings enjoyed by an individual, or community, that prayer, from some heart, had not preceded? And when was prayer offered for such blessings, that, in some shape, at some time, and to some extent, they did not follow? And if any one should accuse us of using the fallacy, "post hoc, ergo propter hoc," we have but to reply that, while in all causation there is more than mere antecedence and sequence, that is all that *appears* in any, and that power is only attributed in accordance with a necessary law of the mind. We know prayer, then, to be a cause, and we know it just in the same way, and just as certainly as we know of any cause;—mainly by having

seen its *effects*. And we have the entirely additional evidence as to the power of prayer, of the direct statements of God's word.

From all this, then, we draw the following important conclusions: That we should not neglect nor think lightly of prayer because we do not know *how* it is efficient, since we understand as much of the mode of *its* operation as we do of that of *any* cause, and since to its efficiency we have an entirely distinct and additional kind of evidence, that the sovereignty of God is no argument against the utility of prayer, except with those who are in all things perfect fatalists, since if God works by means, none of which we could, antecedently to experience, predict to be such, he may work by prayer as well as by any other; and since we know, both by experience and by revelation, that prayer actually *is* one of his own appointed agencies.

It follows also, that we are really and effectively working when we are earnestly praying,—that no time is lost which is spent in praying,—that no time is gained when taken from prayer for any other duty, no matter how spiritual or important; that, therefore, it is poor economy, even so far as objective results are concerned, to slight the closet for visiting, preaching or any out-of-door labours; that as it is the sweat not of the brow nor the brain, but of the *heart* that is most potent to move God, he is, in the highest sense, the most influential man who prays the most, and the most truly; that, while nerve and sinew are good for human work, and logic and thought, and sonorous voice move men, there may be, in wasted, deformed bodies, and along with minds just short of idiocy, *praying hearts* that are unseen *Motors* for good to that world which knows not that it is entertaining angels. It follows, too, that we need never waste any anxiety which we feel for the success of our labours, or for

the salvation of men, since we may turn it all into prayer, which will tend to secure its object; every sigh should go upwards, and every desire be an aspiration to the God who has promised to bless; that thus life itself may be so full of the truly prayerful spirit as to fulfil the exhortation, "pray without ceasing."

Well remarks a gifted American writer, that there is no such thing as true prayer unanswered; deferred the answer may be, or sent in instalments long distant from the time when the prayer was offered, and distant from each other,—but lost, never; that as the shower which gladdens our soil comes from a cloud wasted from far away, and exhaled from some distant water, so blessings which we enjoy may be, and doubtless are, the fruits of prayer long time ago offered, while one's treasures in heaven shall descend in blessings, perhaps in distant ages.

Eternity only could reveal the power exerted for good, if only the writer and each reader of this article should henceforth pray as much as it is their duty and privilege to do, for the conversion of the world. Reader, wilt not thou try?

G. B. T.

ASSOCIATIONAL SUPPORT OF MISSIONARIES.

The following from one of our brethren in Central Africa, deserves special attention. That the plan recommended will more effectually enlist the sympathy and co-operation of the churches will not for a moment be doubted. We trust that many Associations of the South will become responsible in the way proposed.

Some Associations of late have been sending out and supporting their own missionaries in foreign fields. This plan will interest a greater number of the brethren in the missionary appointed, and secure their prayers and

donations. I feel it my duty to recommend to all the Associations of the South to follow the example of some Associations in Georgia and elsewhere. But perhaps some Associations and leading ministers are not fully acquainted with the manner in which they shall supply their missionaries with the necessities of life.

When a man is about to embark in the great work of a missionary, and an Association takes him up, the brethren love him; they feel toward him as their child,—he is the mouth through which they are to preach Jesus to the heathen. Of course the brethren wish him to be supplied with the necessities of life; but it is possible that their interest and zeal may incline them to go beyond the proper measure of support, providing even the luxuries of life, and the great sacrifice professed be not made. Do not churches and Associations know missionaries are ONLY MEN? Permit me to ask, where is the young man who cannot be spoiled by being thought too highly of, and thus be unduly elevated in his own esteem? I ask another question,—are Associations to make large donations to their missionaries irrespective of the salaries given by the Board, and the amount for their outfit? If so, what relation do such missionaries sustain to the Board?—or how can the Board regulate the salaries of missionaries sent out by the Association?

I do beg the Board, or the Southern Baptist Convention, to adopt such rules as will adjust this question, and leave the missionary in no doubt as to what he is to receive.

I leave every reader to judge for himself my reasons for making the above remarks, and asking the above questions.

The manner in which the apostles went about to preach the word, is worthy of our attention and imitation; and I am persuaded, that if there is one Christian in the world, who, having

food and raiment, should be therewith content, it is the missionary.

If there is any Christian who should let the evils of each day be sufficient for itself, it is the missionary. But the good brethren say, all that we have given is a free gift for the comfort of our missionary, and he has a perfect right to enjoy it. Be careful, brethren, for I do believe the less a missionary has about him, the fewer will be his cares; and the fewer his cares, the better he will be prepared for usefulness in a foreign field. Then why should Associations burden and fetter their missionaries with cumbering cares, and stop the very mouth they intended should speak for them? Why lay such temptations before the young and inexperienced, who of all others are most likely to have their eyes dazzled, their vanity excited, their pride raised, and their *usefulness ruined*?

* * *

Our Missions.

CANTON—CHINA.

Letter from Rev. C. W. Gaillard.

MACAO, May 8th, 1857.

Dear Brother Poindexter:

Yours of January 27th reached us a few days since, finding us in good health.

I learn from your letter that Africa is absorbing more than her share of the interest that is felt for the Mission cause. Africa is a new field, and from some of brother Bowen's letters, I should think it is a more inviting field than China.

If the climate of Africa is unhealthy, and a Missionary lives there only a few years, that only adds a charm, or kind of romance, to it; and when a man goes there, he feels it to be his home, to live, to die, and to be buried there. And if he does live but a few years, he can "make his mark" during that time. This, doubtless, is the great reason

there are but few who like to spend their time and strength beating the the wind, or "lashing the ocean." Many seem to think that the gospel cannot convert the Chinese; and, therefore, it is useless to preach it to them. But although there are few who have believed, yet the day may not be far distant when the gospel will be "the power of God" even to the Chinese.

China has been in a commotion for nearly ten years, which continues to increase. And though, perhaps at first, some made more of these commotions than they should, I fear they are now going to the other extreme. My opinion is, that a great overturning is needed, and must come before the gospel will have free intercourse. And I look to the present war at Canton as a beginning of a better day for the people of that city. I suppose that there is not a more bigoted people in the world than the people of Canton city. They look upon all foreigners not only with hatred, but with contempt. Their customs have remained for ages unchanged, and they have no desire to change. But I believe that the hand of God is in the present overturnings, and will bring out of them glory to Himself, and good to this people. Though I do not believe in converting men with the sword, yet it may open the door to the gospel.

Some of the Missionaries think that it will be useless for us to return to Canton after the war, as there will be so much hatred to foreigners. I think, however, that it cannot be much worse than it has been; and that there is hope that it may be better.

The East India Company have requested the English Government to have a wider field opened for trade; and they have received a favourable answer to their request. So that we may hope to have the country opened. From what I have seen of the people in the country, I think there is much more hope for them than for the Cantonese; and I

have long wanted a station in the country, where the people have not been under foreign influence.

We still continue our services every day, though our congregations are not so large as at first. After preaching I always try to get up a conversation with some of the hearers; so that I can make the preaching more personal. We sometimes have an interesting conversation, though nothing like an anxious inquirer.

I think that the present troubles should not prevent the Board from sending out men, if there are any willing to come. Send *single men*, if they are willing to come as such, for the country is not prepared for female missionaries to work effectually, even if they have a heart for the work.

I delivered your salutation to Yong Seen Shang. He inquires every month about the Richmond brethren; and also if there are any others coming. The English are receiving reinforcements nearly every week, and will soon have a force sufficient to take, and hold, Canton city. Some French troops have been ordered to China, with instructions to aid the English, if they should need aid. Macao is to be the Head-Quarters of the French, who are expected to arrive in June.

Letter from Mrs. Gaillard.

MACAO, May 6th, 1857.

My Dear Bro. Taylor:

It is not from lack of interest that you so seldom hear from me, but my faith in my ability to do good by writing is very small; as Mr. Gaillard and Graves always write, I am prone to excuse myself. Since I came to Macao I have a much better opportunity of seeing the manifestations of heathenism. In Canton my acquaintance was confined to the boat population. I also have a better chance to do something in the way of talking to the females. I have progressed faster in the language since

I came here, but my knowledge of it is still very limited. The females being unable to read, is a great disadvantage. I hope to be able to do more for them than I have yet done, as I can go about here in Macao at pleasure, and visit them at their houses. They seem to be very friendly.

I wish I had more self-denial and more of my dear Saviour's love and zeal for souls. I wish, when you pray for us, you would, in especial manner, beg that we may have continually a *spiritual* frame of mind. I find it very much more difficult to feel thus here than in my dear Christian land. If your Sabbath and its holy influences were lacking, I think you would find it very soon affect your soul, particularly if the only sights about you were those of idolatry.

I have been greatly rejoiced to hear the accounts from Burmah, especially as I have seen Mr. Kinkaid many years since. Also, I feel for Africa; but I do fear that China will be forgotten. I think I will try and keep a little journal for the next time, if all be well.

I send a few lines which have been hurriedly written, but I hope will not prove altogether unacceptable.

SHANGHAI—CHINA.

Letter from Dr. Geo. W. Burton.

SHANGHAI, April 29th, 1857.

REV. J. B. TAYLOR, Cor. Sec'y:

Dear Brother.—Our monthly communication to you is due from brother Yates, by turn, but he does not feel able to write, and has requested me to do so in his stead. He was attacked with diarrhoea three weeks since, which, though not severe, lasted about ten days, and left him in a debilitated condition, from which he is now slowly recovering. Brother Cabaniss has not been very well this spring, and thinking a trip to the country would benefit him, on the 7th inst., (the day before Mr. Y. was taken sick,) he and I

started on a boating excursion towards Toong Ding Lan, an island in the Great Lake. We took a large lot of books, and as we were most of the way on canals, we could go on shore at pleasure, and distribute books or talk to the people of the villages. For want of more interesting matter, I will give you a few extracts from a journal I kept while absent.

April 9th, 1 o'clock P. M.—We are at anchor two or three miles S. E. of Loo Chon. This afternoon we passed the longest bridge I have seen in China; it is about three hundred yards in length, and ten or twelve wide,—composed of fifty-three arches, built of stone, and ornamented with two large granite figures of lions, &c. Soon after leaving the bridge, we were hailed by the subordinates of a Mandarine's office which we were passing; and, for a time, we thought we would have to retrace our steps; (several of our acquaintances have been sent back from the vicinity of Loo Chon;) but they only wanted some books. We cheerfully supplied them, and went on our way. We saw a good many persons up to their knees in mud, engaged in cultivating the water-lily, the root of which is used as food; also many others fishing up mud from the bottom of the lakes and canals; they collect it in boats and carry it to receptacles dug out on the banks of canals in which it is placed, and after being mixed with straw, and allowed to stand for a time, it forms a good manure. These beds, which are thick on some of the canals, look like productive farm beds. The Chinese also cultivate clover and other grasses to enrich the land. The country around here is low, and there are many small lakes. Some persons were fishing on the following plan: they had three fishes, which had been reared in ponds, harnessed with threads swimming about them, and fastened to a slender bamboo frame, on which the fisherman sat, with his gig

ready to pierce the unwary fish that should be enticed by the playing of the tame fish in the water below.

About 5 o'clock, we ascended the Long Fong Lan, (hill,) from the top of which we had a good view of the surrounding country. The landscape was diversified with green and yellow fields, lakes, canals, villages, and the city of Loo Chon, with its pagodas, &c., &c., on one side, while on the other, a range of hills afforded a striking contrast. There is a small pagoda, seven stories high on the summit of the hill. It now has no steps for ascending it. In it we saw a large pile of paper ashes, showing that a quantity of sacrificial papers had been burned there recently. We were told that there was formerly a temple on the hill, which, however, had been demolished by the Chief Magistrate of Loo Chon, on account of the *bad conduct of the idols*.

In a secluded cove on the north side of the hill there is a large old temple, which with its grove of bamboos, large trees, and rough, unpolished stone wall, presents a picturesque appearance. Alas! that it should be the abode of those who know not the true God, and deceive their neighbours. There are a number of graves on the side of the hill, enclosed by a circular or semi-circular embankment, four or six feet high, turfed on each side with grass and moss, and surmounted with evergreens. The enclosures are entered by stone gateways. The road leading to the summit of the hill is well graded and paved.

The people are affable, and receive our books eagerly. One can make but little head-way in talking to them, as they are occupied with the strange appearance presented by the foreigners to use their ears to advantage. The books we leave with them may be used by them, and be the means of awakening some soul to the importance of making his peace with God.

April 10th—We are now at Toong

Ding Lan, (*Lan* is the Chinese name for hill.) There is a large village here, containing perhaps ten thousand inhabitants. Many persons have their families reside here, who do business at other places. Not a few of the houses seem to belong to persons of some wealth. We ascended the hill this afternoon. The soil is unproductive; there is an abundance of gravel and red sand-stone; portions of the hill were covered with stunted pine, among which were many pretty wild flowers in bloom. Many of the coves present an attractive appearance; several contain temples, occupied by Buddhist priests, who seem to select secluded retreats, where they may meditate on being absorbed into Budda after death. When we see the deplorable condition of those around us, without God and without hope in the world, what deep gratitude should we feel to God that our lots were cast in a land of gospel privileges. We visited several of the temples, and left some books with the priests. Some of the tombs on the side of the hill are very fine, and might with propriety be called Mausoleums. The entrance to the tomb is through a large, carved stone gateway. Passing up a paved walk, (ornamented with large granite figures of horses and other animals, on each side,) about one hundred yards, you ascend a short flight of steps which lead you to a more elevated road; and then by five or six flights of steps to as many terraces, raised one above the other, paved with coarse marble, with pannel work, &c. The tombs, together with these works, and the magnificent evergreens presents an imposing appearance.

On returning from our visit from the hill, we received a visit from Tsew, —a gentleman with whom Mr. C. became acquainted in Shanghai, about two years since. He wrote to Mr. C. about two weeks since, and expressed a wish to be baptized. He is engaged as

scribe in a Mandarin's office. He is gentlemanly in his deportment.

April 13th—We have had several visits from Tsew, and we are much pleased with him. He does not seem at all backward in exhorting those around him to accept of the gospel. I think he is a Christian, or sincere in wishing to become such. He expects to visit Shanghai about two weeks hence, and then wishes to be baptized, and unite with the church.

From Toong Ding Lan we went via Na Dwing to Woo Tsaw, spent a day in distributing books here, and spent the night at some hills two miles south of the city. On the 15th Mr. Cabaniss being much better, and wishing to go farther on, and return a circuitous route, I left him and came home. He has not yet returned.

You may remember we wrote, some months since, that we hoped another man, Polk, had been converted. He never applied for baptism and admission to the church, however, and a few weeks since we learned that he was an opium-smoker, and had been trying to give it up, before he became a candidate for admission into the church. On my return he came and sought my aid in giving up the opium pipe. He has been under treatment nearly a week, and is doing very well,—so that we entertain strong hopes of his doing well in future.

Our currency here does not improve,—the carolus dollar is worth only 1000 cash now, and the Mexican, seventy-five cents, as rated by that,—though you get more for it in cash. The large dealers are now using Syeer and Mexican dollars exclusively, I believe.

Bishop Boone and family expect to embark for America in a few days. Mr. Wardner, a Sabatarian, left a few weeks since, his family having gone about a year since.

No items of general news that I now think of. Remember me to Bro.

Poindexter, and all enquiring friends.

Yours, affectionately,

G. W. BURTON.

Journal of A. B. Cabaniss.

MAY 13th 1857.

REV. A. M. POINDEXTER,

Cor. Sec. F. M. B. S. B. C.

Dear Bro.—April the 6th I enclosed you a translation of a letter, which I received from a Chinaman named Tseu-Tsieu-Dan, who is Secretary to a military mandarin, and whose family resides on an island in the Great Lake, about a hundred miles from Shanghai.

April 7th.—I started on a colporteur and preaching tour, in company with Dr. Burton.

A CHINESE CONVERT.

April 10th.—We reached the island, and fortunately found Tseu at home. We spent the Sabbath there, and had much conversation with him. I became fully satisfied that he was converted, and was very sorry we had no lady along to visit his wife, who, he thinks, is converted, though he says it was a long time before he could get her to give up idols, to which she was much wedded.

He made an agreement to take his wife with him, and meet us at Shanghai about the time we expected to return.

We continued our journey on to Huchau—a large walled town, whence Dr. Burton hired another boat and returned to Shanghai. I went out twenty-five miles farther west, among the mountains, where I was treated very civilly by the people, who are engaged in the cultivation of tea and silk. I met numbers who had never seen a foreigner before.

VISIT THE GREAT CITY OF HANG-CHAU.

Returning by way of Huchau. I went South to the Great City of Hang-Chau, where, by prudent management, in going to the officers beforehand, I was

permitted to pass the custom-house, go round to the monasteries on the west, and spend five days, preaching and distributing books just where I pleased. This is the first time a missionary has been permitted to do such a thing at this celebrated city, of about a million of inhabitants. Some two years ago, one of the London Missionaries tried it; but was taken up and sent back. His teacher was taken into custody and his boatmen threatened for bringing him there. It is a magnificent place, and perhaps I may give you some account of it hereafter. Suffice it to say there is a beautiful little lake, which washes the city wall on the West, and is enclosed by a mountain in the shape of a horse-shoe. There are one hundred temples on this mountain and along the shores of the lake, besides numbers in the city. Here idolatry reigns with all the pomp and splendor of oriental imagination. Would that I could daguerreotype what I saw upon the minds of your readers! Those who have read the Arabian Nights may form some idea. There is one monastery, in a romantic glen, called "the heavenly place" or, literally, "heavenly bamboos," as there are large bamboos growing in the forest. Leaving the city, in any direction, you meet boat loads of Chinese, coming from distant places, with flags on their boats with the following inscription,

"Going up to the heavenly place to worship."

LITERARY MEN.

I met more literary men at this place, in one day, than I would meet at Shanghai in a month, and saw more of the elite and nobility of the Celestial Kingdom during my five days stay, than I have been wont to see at Shanghai in a year: Hang-Chau is to the Chinese of these parts, what Jerusalem was to the Jews, and Mecca is to the Mohammedans. It is the best place to distribute

books that I have yet seen in China. You meet with reading people from all quarters, who are glad to get a foreign book to take home with them. I, of course, made good use of what I had, and have strong hopes, after years will prove, that some of the seed sown have fallen into good ground.

MOUNTAIN AIR—RETURN HOME.

Left Hang-Chau April 25th and went west among the mountains to a place called Yü-Hang, about fourteen miles distant, and nearly two hundred miles from Shanghai.

April 26th being Sabbath, I spent the day at this place.

April 27th.—Returned by way of Hang Chau and told my boatmen to steer for Shanghai, as my books had given out, and I was anxious to see my family, as well as to meet Tseu-Tsien-Dan according to agreement. Reached home April 30th, about night, and was glad to find my family well, though Bro. Yates had been quite sick during my absence. The same evening, Tseu, true to his appointment, also reached Shanghai. In consequence of illness, his wife did not come with him.

ADVANTAGES OF SUCH JOURNEYS.

I travelled about five hundred miles during my tour, and distributed the Word of God along the wayside, and in the towns and villages, and in some places where it had never been carried before. Such trips do much good, in wearing away the prejudices of the people, enlightening them as to our motives in coming to China, letting them know we are not barbarians, &c., thus paving the way for future labor. Where missionaries have once distributed books, in the interior, we find that whoever goes there afterwards, preaching the gospel, needs no introduction.

RECEPTION OF TSEU.

May 1st.—Brethren Yates, Crawford, Burton and myself examined Tseu-Tsien-Dan to-day, and were fully satisfied as to his conversion.

May 2nd.—Tsou took dinner with me to-day, and we conversed freely on religious subjects. He is an intelligent man, and has made himself well acquainted with the Scriptures.

Sabbath, May 3rd.—Tseu came before the church to-day, and was unanimously received as a candidate for baptism.

TSEU IS BAPTIZED.

May 3rd.—After an address to a large congregation on the proper subjects for, and the nature of baptism, I baptized Tseu in the Sung-Way Dong baptistry. We have since learned that the ordinance made a strong impression on the minds of some of the Chinese present.

As our brother Tseu has more than usual zeal for a Chinaman, we hope and pray he may be a chosen vessel to win many souls to Christ from the midst of his idolatrous countrymen.

TSEU'S FRIENDS THINK HE IS DERANGED.

Though his friends and relatives tell him he is deranged, he is not in the least ashamed to own Christ before them. When he asked the mandarin, whom he serves as Secretary, for leave of absence to come to Shanghai, the officer asked him what business he had at Shanghai. He then told him he believed Jesus' doctrine, and wished to join the church. "You must be deranged," says the officer. "Not at all," he replied, and then endeavored to explain the importance of the religion of Christ. But this heathen, having no taste for pure and spiritual matters, shook his head, saying, "go along, go along, I don't wish to hear any more."

When I informed my teacher, that the officer told Tseu he was deranged, he replied—"that's just what a certain mandarin told Paul, "thou art beside thyself."

A NEW IDEA FOR A CHINAMAN!

May 6th.—Tseu came in to-day to accompany me to church, and asked if

I would allow him to speak to the people after I finished preaching. I was glad to hear this, as we had been thinking from his zeal and manner of speaking, that the Lord had chosen him to proclaim the gospel to his countrymen.

After a short sermon, I invited him to speak to his people about the great salvation. His remarks evinced both thought and "mouth riches," as the Chinese term eloquence. One of his ideas was quite original. Says he, "We Chinese call those, who come here to bring us the gospel, foreigners, but it is a mistake. If they came from the moon we might call them foreigners, but all, who belong to this little world are brethren—descended from a common stock; therefore, none of them are foreigners. They can come and visit us, and we can go and visit them." This last remark surprised me, as I could hardly realize the fact, that the contracted mind of a Chinaman could so far burst its fetters, as to speak of all the nations of the world, visiting each other as neighbors. The fact is, this sublime idea has not yet entered the heads of many in Christian lands. They think of China as "way off yonder east of sunrise." Will our brethren in America now stretch their arms across the ocean, and shake hands with our brother Tseu upon these terms? Will they recognize their brethren, erring though they be, and do what they can to win them from the error of their way?

ANOTHER MAN NEAR THE KINGDOM, IF
NOT CONVERTED.

May 9th.—We had a conversation with a Chinaman to-day by the name of Lee. He cannot read, and has but recently been attending preaching; but he seems to have taken hold of the subject in earnest; and some of us think he is converted.

TWO MORE BAPTIZED.

May 10.—This Sabbath morning, Polk-Seen-Sang, who professed religion

sometime since, but was opposed by his parents, came before us as a candidate for baptism, saying he could not contentedly stay out of the church any longer. He gave us a very interesting account of his conviction, conversion and trials since he first believed. A young man, who is a Dane by birth, also came before the church. They were both received, and in the afternoon, baptized in the Sung-Way-Dong, by brother Crawford. There was a large Chinese audience and a number of foreigners, to witness the ordinance.

THE LORD IS WITH US.

May 11th.—The young Chinaman Lee, mentioned above, came again to-day to converse with me. His heart seemed to be full of the love of God. He said the more I think of it, the happier I am. How fortunate I heard the gospel! How fortunate Christ died for me! This religion must be true? When I worshipped idols, I always had some doubts about them; but now I don't doubt. But when I tell my friends these things, they laugh at me and say I am deranged. O, they can't understand it, and will not, till God opens their hearts!"

Such cases as this and those we have recently baptized, make us thank God and take courage. Though the zeal of many at home has waxed cold with regard to the China Mission, we are consoled with the belief, that just at the time when man forsakes us the Lord takes us up.

AN EXCITEMENT AMONG THE PEOPLE.

This afternoon preached at the Sung-Way-Dong, to a very attentive audience.

The baptisms, which have recently taken place, seem to have created quite an excitement among the Chinese. Some, who before had given a mental assent to the truths of the gospel, are now asking what they must do to be saved? We trust the good work will go on. Feeling that we ought to make a special effort at this time, we have appointed

Wednesday afternoon, for our Chinese members to meet at my house and pray for an outpouring of God's spirit upon their countrymen.

TSEU BIDS FAIR TO MAKE A PREACHER.

May 12th—This afternoon, after preaching at the Sung-Way-Dong, I requested Tseu-Tsieu-Dau to talk to the people. As this is only the third time he has spoken in public, his discourse astonished me. His reasoning was logical—his ideas forcibly expressed, and sometimes impressed by the most appropriate illustrations, while his manner was perfectly easy and graceful; all indicating a natural orator—a rare sight among Chinamen. While he was speaking, thinks I to myself, "you can surpass me preaching in Chinese." The idea also occurred to me, whether we ought to let such a man go back to the military camp again, or should we not rather tell him, we think he ought to give his whole attention to fighting the battles of the Lord, especially as his heart seems to be absorbed in religion.

May 13th—I had the Chinese prayer meeting at my house this afternoon, and called on the new converts to pray, which they did without any hesitancy. They all sing too, whether they carry the tune or not. They have an idea that singing and praying is a part of the worship of God, incumbent upon all Christians, the females not excepted. The fact is, the female members had established a prayer meeting among themselves before we knew anything about it. None of our members have yet caught the idea of getting some other persons to praise God for them, and we shall not regret it if they never do.

Several cases, of special interest, were mentioned by those present, and prayer offered in their behalf. One, a widow woman, unable to come, requested us, through a friend, to pray for her. We rejoice to hear of these troubled souls, and hope they will have

no peace till they find it in believing in Jesus Christ.

YORUBA—AFRICA.

Letter from Rev. S. Y. Trimble.

OGBOMISHAW, Africa, {
March 10th, 1857. }

Dear Bro. Taylor:

We are seated in brother Bowen's house this morning, and have been here since the 18th of February; just five months from the time we left New York to our arrival at a place we can call home for a time, and seven months since we left our parental homes in Kentucky. Truly, the Lord has been merciful to Mrs. T. and myself, in keeping us during our long voyage of one hundred and sixteen days—in blessing us with as good health as we enjoyed in America—in leading us to a land of idolatry and superstition, and in permitting us to point the poor heathen to "the Lamb of God that taketh away the sin of the world." We feel that we are brought under renewed obligations to serve our God—to spend our last breath in telling sinners of Jesus, our precious Saviour.

I have preached but few times for several reasons. First, Because I have no interpreter as yet. Second, Because I feel under obligations to comply with your instruction, as nearly as I can, in taking care of ourselves, and in doing but little during our acclimation.

I am going to live here, by the help of God, and enjoy health if it be His will; at least, I am going to do every thing I can, that I think necessary to the preservation of our health. We have come here to live and labor for the salvation of these people, and feel under obligations to live in that way, that we can live longest, enjoy best health, and, above all, do most to the honor and glory of Him who loved us, and gave His Son for us.

I believe with you and others, that it will be best to have but little on the

mind during our season of acclimation. When, however, I see the people engaged in their superstitious worship, I feel like telling them of God—of Jesus: of His love, condescension, doctrines, sufferings, death, burial, resurrection, ascension, and intercessions: of heaven and of hell: of the happiness of the one and the misery of the other; but I can speak only few words to them, and reason with myself that it is all for the best.

Brother Clark, Mollie and myself, enjoy ourselves very much here in Ogbomishaw, among the good things of this land, in talking, reading, writing, walking and riding. We walk, or ride, twice each day, when the weather will admit of it, at 8½ A. M. and 4½ P. M.

Brother Taylor, we are agreeably disappointed in coming here to Africa, to find things in general so much better than we expected. I do not know how often I was asked, "what are you going to eat in Africa?" when I could make no response, only I believed that the Lord would provide for us, if it were our duty to go, and would do our duty. Could I see such persons now, I could tell them that we have plenty to eat, just as good as we wish. About the health of this country, I do not feel competent to judge; as I have been here such a short time; but I can say this, I see nothing to prevent a *healthy man* from enjoying health, with *prudence* and care.

There is an impression made on the minds of many in America, that these people, in a mass, are almost ready to forsake their superstitious worship, and turn to the true and only God; but this is quite a mistake. Notwithstanding, they may receive the gospel more readily than some other heathen, there is much work to be done—many fervent and importunate prayers to be offered in tears. Many a missionary will have to go, with a scorched brow and a trembling frame, his eyes fixed on Jesus, and unshaken faith in the

power of the gospel to save, over the many populous towns in this country, and cry as he goes, "behold the Lamb of God, who taketh away the sin of the world;" and he will yet have often to cry, his eyes fixed on Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," before these people, as a people, will be converted to God.

The gospel must be preached in faith. I believe that we are all, more or less faithless. The missionaries must have faith—the Board must have faith, and all the churches must have faith, before God will bless their efforts here and elsewhere. Do not think that I am in the least discouraged, for I am full of hope; though I may live to see but little of the fruits of the gospel.

—————
Letter from Rev. A. D. Phillips.

IJAYE, March 14th, 1857.

Dear Brother Taylor.—I here send my Quarterly Report for the past quarter of the year 1857. I began the year, determined to learn the language, and for that purpose devoted all my time to it, except what I thought necessary to allow me needful exercise, and what was occupied in attending to secular business of the mission. I studied, say six or seven hours each day; from about 8 to 10 A. M., I spent in riding on horseback over the farms; from 4 to 6 P. M., was spent preaching in the market. Until the brethren came, I held two regular services in the chapel each Lord's day, and the like number of Sabbath school exercises in the parlour; also meeting every Saturday afternoon for enquiry and for encouragement. The same services are continued yet—all participating.

At the beginning of the year I baptized two native converts,—one the wife of the Chief Messenger, the other a man I had (and still have) with me from Abbeukuta.

In January, I was called to go to Abbeokuta, to look after the work there, examine what we had lost by the fire, and to meet the brethren. While in Abbeokuta, I assisted in landing (per canoe) many of the goods sent out—which required hard labour. I was necessarily compelled to sleep in the open plains, or by the river side, for several nights; but have never felt the least inconvenience from it. I have also made one trip to Awyaw. On the second Sabbath in February, when all the brethren and sisters were present, and all the native converts in this town were present, we administered the Lord's Supper, assisted by brother Clark, who was down from Ogbomishaw.

In making the trips I have named, I was compelled for a time wholly to neglect my studies, and much of my preaching; while all the brethren and sisters were sick, I found very little time to study or preach. Now I am trying to get back regularly to both,—but just now must go again to Awyaw.

Our congregations are about as usual—some cases of interest among them.

We are now making some repairs on the lot, such as covering yard wall, repairing roof on houses, &c.

At the end of another quarter, it is my privilege to record the goodness and mercy of God which has kept me in health, and spared my unprofitable life. Not a day this quarter in which I have not been able to attend to regular duties. Yet I often mourn my sad bereavement, and feel my loneliness in this world, through which I must walk alone.

A. D. P.

—
Letter from Mrs. Mary E. Trimble.

IJAYE, Yoruba, Africa, }
Feb. 16th, 1857. }

My Dear Brother Taylor.—We expect to leave early in the morning for Ogbomishaw, so our mail must close

to-day, and as Mr. Trimble feared he could not finish, requests me to address you a short letter, which, I assure you, I take pleasure in doing.

From Abbeokuta here, we had a very pleasant time. When I would get tired of the hammock, I would ride on Mr. Trimble's horse, and he would walk awhile. We had no hotels to stop at, but I expect felt more thankful to spend the night in a good native house, than we ever did in a hotel while in the States. One night, the carrier who had our provision box, did not come up, so we had to buy a chicken, and have it boiled in a native pot,—and, indeed, brother Taylor, the soup drank as sweet out of their calabashes (or little gourds) as it would out of a silver spoon.

We arrived safely in Ijaye, on the morning of the 25th of January, where we met brother Clark, (who had come down to see us.) We soon had some tea made, and eight missionaries seated themselves together around the table, when a secret prayer, no doubt, arose to God in thankfulness for bringing us safely together.

You will not be surprised to learn that some of our number were soon taken sick. Brother and sister Cason, and brother Priest were the first; but not long after I was taken with a chill, and was quite sick several days. Mr. Trimble was taken the same day I was, but as brethren Clark and Phillips were both with us, we had every necessary attention; indeed, they gave us their unremitting care and kindness. They have also given us much good advice, for which we feel very thankful.

As I told you, we hope to leave for Ogbomishaw to-morrow. We intended going up with brother Clark last week, but I was not well enough. Yes, brother Taylor, I am about to leave the dear brethren and sisters with whom I have so long been associated—who were my companions across the

ocean, and whose society, you must know, I highly prize; but all have agreed that we go there, and I, of course, unhesitatingly go. If there be a sacrifice in leaving my dear sister, (which you know is to the flesh,) I gladly make it. I rejoice that I can make sacrifices for my blessed Master. I feel more desirous than ever before, to glorify God by labouring among these heathen; and I honestly believe the Lord will bless our feeble efforts. Africa will be redeemed. I know it is a *great work*, and we poor, frail mortals can do but little; but our God is a *Great God*,—he is our strength. We are strangers and pilgrims in the world, and hope that we may ever be ready to go where the Lord in his providence may seem to direct. We are assured the Lord will take care of us, wherever we go or be. We were blessed with his comforting grace while scorched with fever. I believe we all are happy here, and will be while we trust the Lord.

Tell Dr. Howell, sure enough, we do but little here besides eat, drink, and walk. I walk or ride every morning and evening, when I am well enough. I do pretty well riding brother Phillips' horse and saddle, with Mr. Trimble at my side. The Chief of Ijaye has sent to salute us very often since we have been here, and seemed delighted that we visited him. Brother Phillips preached a little, and both he and his nobles gave good attention.

I could write much more, but deem it imprudent at this hour of night, so I will close by asking you to pray fervently for our preservation and success in dark Africa. Remember us in love to your dear family, and all the friends in Richmond. I hope soon to hear from brother Manly and lady. Mr. Trimble will write you a long letter soon. I know you will write often.

Your sister, happy in the prospect of doing good,

MARY E. TRIMBLE.

Letter from Rev. R. W. Priest.

DEAR BROTHER POINDEXTER:

I am at a loss to know what or how to write you. But why should I feel thus, when I have nothing sorrowful to write? Why should I feel at a loss to tell of the goodness of the Lord! Truly the mercies of the Lord endure forever. In the midst of all my slothfulness, He has regarded me in love; He is now blessing me and *mine* with good health; with strong bodies, and with hearts inclined to serve him. He has given us every thing to render us comfortable and happy. O, that he may keep our hearts from growing forgetful of the hand that supplies us with so many blessings! 'Tis strange indeed that pilgrims in the earth, as we *all* are, we should look upon the world and things beneath the sun with so much anxiety! Dear Brother Poindexter, I earnestly beg an interest in your daily prayers, that I may never be so forgetful of the "recompence of the reward" as to set my heart upon foolishness.

Temptations are not removed by being in a heathen land; for we have, in all places, the same corrupt hearts, and here I see *that other* "law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I have thought much and prayerfully upon what should be the great burden of prayer among missionaries and the friends of missions; and from my experience, and the light which the good Lord has given me, I feel that our daily and hourly prayer should be for deep humility. Oh! to lie constantly in the valley of humiliation, for wisdom that can only come from God, to explain clearly the glorious plan of salvation, and that the Holy Spirit may give the heathen hearts to understand, and *wills* to receive it. Poor heathen! I fear—oh, I feel it! that we too often forget them in our fervent prayer for self and the enjoy-

ment of the things of *Time*. The nature of other missionaries and friends of missions may not be so corrupt as mine; but I feel it *so* with me, and I pray God it may never hurt me to confess it to a brother whose prayers I so much need. The heathen can never come to Christ without the Holy Spirit; for no one can come to Christ except the Father draw him. And when we feel this, when we know it, how earnestly should we wrestle with the Father for the Holy Spirit to open the hearts of the heathen. I often have opportunity to tell the "story of the Cross," but it will all be of no avail without the power of Jehovah. I visit families in the morning, and go to the market places in the afternoon; and sometimes I feel that my morning exercises will be more fruitful of good. But we are told to

"Sow in the morn thy seed,
At eve hold not thy hand
To doubt and fear give those no heed,
Broad cast it o'er the land.
Beside all waters sow, the highway furrows
 stock,
Drop it where thorns and thistles grow, scatter it on the rock.
The good, the fruitful ground, expect not here
 nor there;
O'er hill and dale by spots 'tis found; Go
 forth then *everywhere*.
Thou canst not toil in vain; cold, heat, and
 moist, and dry.
Shall foster and mature the grain, for garners
 in the sky."

O may the good Lord enable us to live to Him, and to expect no real pleasures of earth outside of his love. The brethren think we ought to send by this mail our report for the first quarter of this year. So, I'll send mine in your letter, as it will, necessarily, be brief.

We anchored off Lagos the 8th of January, came off the vessel to Lagos the 12th. After staying in Lagos three days, we started in canoes for Abbeokuta; we were five days coming up the river, some ninety miles, for the river

was so low the sand had to be thrown out in many places to make a channel sufficiently deep to draw the canoes. We were at Abbeokuta two days, and left there the 22d for this place; arrived here the 25th. By the time we had ourselves a little fixed up, we began to have the fever, and I think we all had the fever before two weeks except Mrs. Priest. I don't think I suffered more than some of the others, but about the transactions of two nights and a day I know but little, for I slept all the time.

After I recovered, I commenced preaching in the market places and to visitants in our parlor. I felt quite well, and, consequently, too careless about my health. So, one evening, after preaching the third time that day, as I was leaving the Big Market, 4 or 5 elderly looking men overtook me, saying they had seen me, and wished to hear me tell about my religion. The sun was nearly down and I a mile from home; so I said they must excuse me. They looked much disappointed. I then asked where they lived, and when they would start home. They said in another town, and had to start next day. I felt sorry for them, and though my interpreter was quite hoarse, I tried to preach to them, Christ the Saviour of sinners. A large crowd had gathered around, and there was much good attention. The man appeared thankful, and said, "The Word is sweet." The next day I preached three times, and the next I had the fever again. Since then I have not tried to preach in the markets much. But I have visited families, and preached to visitants. O brethren of the Board, I urge you, and ask you to urge all the friends of missions to unite with us in fervent prayer for the power of the Holy Spirit to open the hearts and understanding of these poor, benighted sons of Ham. May the good Lord direct you in all your deliberations for the promotion of his cause!

Yours in the hope of heaven. Farewell.

Mrs. P. joins with me in sending Christian salutations.

R. W. PRIEST.

IJAYE, YORUBA AFRICA, March 10, '57.

Letter from Rev. J. H. Cason.

IJAYE, Yoruba, Africa, {
Feb. 12th, 1857. }

Elder Jas. B. Taylor, dear brother:

Yours of December 4th, came to hand by the January steamer, at which time several of our friends favored us with letters. I may not tell you your letter, which spoke in a father's tone and with a father's care, was appreciated. Although you have not been a missionary to a heathen land, yet your ideas of how a missionary feels upon entering duty, are very correct. If there is one condition in which we are more dependent on God than any other, it is a position in Africa. Here we are surrounded by heathen men and women, hence our safety is only in the Lord. Our purpose is, through *Him*, to Christianize and civilize the masses. Our opposition is great. They love their idols and charms, and hold to them as firmly as we do to the gospel. What would you think of a man who says the religion of Christ is all nonsense and superstition? You would have little to do with him. They feel the same way towards the white man. The unrenewed heart is opposed to religion naturally, and nothing but the Spirit of God can move sinners to action where they are informed. How much greater the opposition when tradition, superstition and ignorance, combine with all the evil propensities of the human heart. In addition to these, the customs and laws of the country were formed with reference to another system of religion. To change their religion, their laws, customs and institutions, must all be changed. This, in all probability, will be the work of

ages, as well as the Lord's work; human power, unaided by the Spirit, is totally inefficient.

People at home are very slow to change their forms and ideas of churches; can you expect more of the poor, ignorant heathen. Circumstances being equal, men are the same in all ages and nations. Jeremiah said, "Pass over the isles of Chittim and see, and send unto Keder and consider diligently and see if there be any such a thing. Hath a nation changed their gods, which are yet no gods?"

The people here are as well pleased to drag along in the old way, as you ever saw any people. The idea has been entertained by some in the States, that this country is almost ready to turn to Christianity. Though this may be true, there is little evidence of it to my mind. The Word may be having an effect on many, but it is secret as yet. You will conclude I am low-spirited, but you are mistaken; if my heart does not deceive me, I am glad to be here, and am resolved to labor with as much earnestness as though they were informed and ready to embrace the truth.

My first work shall be to learn the language, that I may speak in their native tongue. This language is forcible, and a sermon delivered with energy have a more powerful effect than when butchered by an ignorant interpreter. This people must be instructed orally, for not one in a thousand, brother Phillips says, not one in ten thousand, can read a word. Even the interpreters can scarcely read, or understand, when any person else reads, either English or Yoruba. While I am acquiring the language I want to preach in market at least once a day; after that time, to go from compound to compound, as much as possible.

If this people are far back, that fact forms an argument for a regular, well-directed effort for their elevation.

The Commission.

RICHMOND, AUGUST, 1857.

APPOINTMENT OF MISSIONARIES.

On Thursday the 30th of July, Rev. T. A. Reid, after a thorough examination, was appointed by the Board of Foreign Missions as this missionary to Yoruba. He is from Georgia, and has been recommended by the Rehoboth Association of that State, as the successor of the lamented Dennard. This Association are responsible for his support, and are feeling a deep solicitude on his behalf. Brother Reid and his estimable lady will be located at Abeokuta, and on their behalf, we have reason to believe many earnest, and effectual prayers will ascend. T.

SAILING OF MISSIONARIES.

On Friday the 7th of August, Rev. T. A. Reid and his lady, sailed from New York, in the Schooner Hanover, for Sierra Leone, Africa. They were in excellent health, and buoyant with hope in passing from their own native land to dwell among the heathen. We were permitted to be with them several days, in preparing their outfit, and arranging for their departure. It was pleasant to form this somewhat familiar acquaintance, especially as it seemed to endear them to us, as earnest-hearted, humble, consecrated ones to the service of the Redeemer in foreign lands. We began to feel for them, as often before, a fatherly interest, a tender attachment. After a toilsome season, passing from place to place, in procuring the necessary comforts for their voyage, and an entrance upon their new home in Yoruba, we awaited the signal to leave for the ship. In the midst of a heavy shower, we passed to the steamer, which was to take us on board, and soon were alongside. And now came the parting hour. It was painful to give the last farewell.

A few brief words, and we were separated. We gazed upon the beautiful vessel until she was lost in the distance, and made our weary way back into the city. Though meeting crowds we could not avoid a feeling of dreariness. Then, the silent prayer went up, and the remembrance of the last promise of the Redeemer, "Lo I am with you," served to soothe the pain of parting.

The vessel in which they sailed is one of the fleetest and best of the kind. It seemed providential that such an opportunity occurred. They expect to arrive at Sierra Leone in about a month, so as to intercept the regular steamer from London to Lagos. If thus favored, they may reach their destination in six weeks. Should they be detained awhile at Sierra Leone, the opportunities of acclimation will be favorable, as the best medical attendance may be procured. Moreover, several thousands of Yorubans are found at that point, and they may be gaining something of their language.

Will not all join in the prayer that favoring winds may bear them on, and that a long and useful service among the heathen may be allowed by their Divine Master. T.

T. J. BOWEN.

Our readers will be happy to learn that Brother Bowen is prosecuting, with vigor, his preparation of the Lexicon and Grammar of the Yoruba language, which will probably be issued from the press within two or three months. His lady is rendering valuable assistance in this work. They both long to return to their African home, and we may earnestly hope and pray, that the God of all grace will permit them, with invigorated health to enjoy this privilege.

T.

YORUBA MISSION.

Our letters from this mission, have been for two or three months, for some

unknown cause, delayed. Within a few days past, we have received a large package of communications from all our missionaries, who are generally in good health. They all write cheerfully, and are at work, at their several stations. Since last advices, some new converts have been baptized, and crowds are hearing the word. Some listen with interest; a few are regarded as sincere, earnest inquirers after the right way, while the great mass are indifferent, or fully wedded to their superstitions, and sins. T.

THE DOMESTIC MISSION REPORT.

We present in the present number the report of the Domestic Mission Board, and invite a careful perusal by all our readers. It contains, in a condensed form, all the facts connected with this branch of the operations of the Southern Baptist Convention. The stimulating effects of such a document none can doubt, and we trust that an increased interest in Domestic Missions may be awakened in the bosom of every reader. T.

CHEERING NEWS FROM CHINA.

We call special attention to the letters of our brethren in China, as found in the present number. Even with respect to the Canton Mission, though the brethren connected with it are interrupted in their labors, it will be seen that they are full of hope. They are looking for a wider and more effectual door to be opened. But especially in connection with Shanghai, do we find special encouragement. Let the communications of the missionaries be read, and let all unite in praise to Him who hears prayer, and who is prospering our work. Nor let us intermit our supplications. China rightly belongs to Jesus Christ. Her millions will come bending to him. For this let all agonize in prayer. T.

MORE MISSIONARIES IN CHINA.

If we would effectually carry on our work in the great Empire of China, we must add to our force, both in the North and South. So far from intermitting our operations, there is every encouragement to persevere. We must send out additional men. Who will go for us. We press the inquiry.

T.

A WORTHY EXAMPLE.

A brother from North Carolina, sends us ten new subscribers, with the money, and says, "I have found no difficulty in obtaining these new subscribers. A little effort by our pastors would soon double your list. I will try and send more soon." Who will make this little effort? Why should we not double our list? We ask every pastor to interest himself in securing for us reliable subscriptions.

T.

BAPTIST MISSIONARY UNION.

This organization has instructed its Board, in Boston, to appropriate \$120,000 for carrying out its various measures during the present fiscal year. The Board, in dividing this amount among the different Northern and Western States, makes out about \$30,000 as proper to be raised by Massachusetts, and between 30 and 40,000 dollars by the State of New York. Why should we of the South be so far behind?

That the Union have reason to be encouraged in their work, appears by the following:

"RECAPITULATION.—The number of missions sustained by the Union is 20, of stations 107, and of out-stations 779. Of the out-stations 512 are connected with the German mission. The number of laborers sent from this country, including 45 female assistants, is 88; and of native laborers, 345; total 433. There are 312 churches. The number of baptisms reported from the missions the past year is 2,973. Present number of members 22,669. Schools reported, 133; pupils nearly 3,000." T.