

THE COMMISSION.

Vol. 2.

MAY, 1858.

No. 11.

The Thirteenth Annual Report of the Board of Foreign Missions of the Southern Baptist Convention, adopted April 14th, 1858.

In rendering the thirteenth annual account of their stewardship, the Board would gratefully record their sense of the kindness of our Heavenly Father in preserving the lives of all the members of the Board, with one exception, and of all the missionaries connected with them. The exception alluded to is of Rev. S. S. Lattimore, of Mississippi, vice-president.

At the last meeting of the Convention brother Lattimore was present, but his health, which for years had been feeble, became more impaired during his sojourn in Louisville. He returned to his home at Aberdeen, Miss., and, though still ill, engaged with his accustomed energy and fidelity in the duties of his pastorate. But it was not long before he was called to rest from his labors.

Brother Lattimore was an able and earnest preacher, an exceedingly pleasant companion, and a warm-hearted friend. As a debater he won distinction in several discussions of the peculiar views of the denomination. He had a large place in the affections and confidence of the brethren of the South.

The missions of the Board are in a healthful and encouraging state. There are too, indications of a growing interest in the work among the churches. As of special importance we note, as such an indication, an increased desire with some of the pastors to interest their brethren for the salvation of the heathen.

FINANCES.

The last annual report of the treasurer showed a balance in hand of \$3,211 73. Since then \$34,302 55 have been received, making an aggregate of \$37,514 28. The expenditures are \$33,633 02, leaving a balance of \$3,881 26. In view of the financial pressure which has prevailed for more than half the current year, we can but hail this result with gratitude, and increased confidence in Him who has disposed the hearts of his people to contribute thus liberally. It should be known, however, that an increase beyond the present rate of contribution will be necessary to sustain the missions of the Board. The funds which enable us to make so favorable a report were in part from the collection of a debt due the Board and the payments on account of brother Bowen's work on Central Africa, and, to a considerable extent, increased contribution for the first half of the year; during the latter half there has been a serious diminution. It should also be remembered that we shall probably send out the next year several additional missionaries, and thus need a larger amount of funds.

AGENCY.

Brethren E. Dodson and Geo. Bradford in North Carolina, William B. John-

son in South Carolina, J. H. Campbell in Georgia, and R. L. Thurman in Kentucky, have continued in the service of the Board throughout the year.— Brother Martin Ball of Mississippi was compelled, early in the year, to resign on account of the sickness of his wife. Since then we have had no agent in Mississippi. Brother R. G. Kimbrough is still employed by the Foreign Mission Board of the General Association of Middle Tennessee and North Alabama. Brother Cason, returned missionary, has been appointed by us agent for Tennessee, but so far, the health of sister Cason has prevented his entering upon the work. Brother D. G. Daniel has been successfully engaged during the greater part of the year in a field embracing Georgia, Florida and a part of Alabama. Brother George Percy is engaged in Virginia. The Corresponding Secretaries have continued their labors in this department. It is very desirable to have an agent in each State, and could suitable men have been found, willing to serve, the Board would have appointed them. Such a system of agencies would largely increase the resources of the Board, and be of essential service to the churches.

PERIODICALS.

By erasing the names of non-paying subscribers, and the ordinary discontinuances, the present issue of the Home and Foreign Journal is reduced to 12,500. Contrary to the probability mentioned in the last report, the deficit of the year ending in June '57, was less than for the preceding year. But the financial pressure of the present year has seriously affected collections, and a different result is anticipated on the volume to end in June 1858.

The Commission reached during the first year, a circulation of about 1,100, and the receipts were within \$9 of the expenses of the year. At the commencement of the second volume we printed a large number of copies in anticipation of such an increase of patronage as would demand it. Although there has been considerable increase, yet it has not been commensurate with our hopes, and the number of copies printed has been reduced to correspond with the demand. We now issue 1500. The Commission has been as highly commended as we could have desired, and it is believed it will continue to increase in circulation. It is indispensable, if the Board are to communicate full information of the condition of our missions, or to preserve in a safe and convenient form the materials for their history.

APPOINTMENTS.

Rev. T. A. Reid of the Rehoboth Association, Georgia, has been appointed missionary to Yoruba, to fill the place of the lamented brother Dennard, and has entered upon his work. Rev. J. Boardman Hartwell of Louisiana and Rev. Geo. F. Bagby of Virginia have been appointed to the Shanghai mission, and will depart for the scene of their future labors as soon as Providence permits.

RETURN OF MISSIONARIES.

Rev. J. H. Cason of the Yoruba mission has been compelled to return on account of the health of Mrs. C. They do not attribute the failure of her health to the climate of Yoruba, and entertain the hope that she will be restored and they permitted to return to Africa.

Rev. M. T. Yates, who for about eleven years has labored faithfully at Shanghai, by the advice of the Mission and the Board, is on a visit to this country.— Brother Yates had become so much enervated by his residence and labors in China as to need such a respite. He will resume his labors there, Providence permitting, as soon as his constitution is re-invigorated. His family and Mrs.

Crawford accompanied him. The health of sister Crawford is quite feeble, but we trust will be restored by a brief sojourn with her friends.

MISSIONS.

CANTON.—CHINA.

REVS. C. W. GAILLARD AND R. H. GRAVES. MRS. GAILLARD. NATIVE ASSISTANT
YONG SEEN SANG.

These missionaries were, at latest advices, still at Macao. Canton has been taken by the English, but it is uncertain when our brethren will be able to resume their labors there. They have not been idle. The following extracts from their annual report sufficiently exhibit the work of the year:

CHAPEL SERVICES.

Our chapel will seat about forty, and has been open every day in the week for a part of the time, and six times a week for the rest. The congregations vary in number. Sometimes a very few attended; at others, the benches are full and a crowd is collected in the aisle and at the door.

TRACT DISTRIBUTION.

After the services are over we give each of the hearers a tract, or a portion of scripture. These are almost always well received. We have occasionally among our attendants a man from some inland district. These we often furnish with a copy of the New Testament to take back with them to their respective towns. We hope that these messengers of truth, and portions of the precious Word of God, carried to the shops and homes of the people, and scattered throughout the villages, will be blessed to the awakening of some immortal souls. * *

* * * During the year we have distributed 1905 copies of the New Testament, and portions of the Scripture comprising 151,650 pages; 11,047 tracts approved by American Tract Society—206,407 pages—and 270 copies of denominational works—65,800 pages. The last were printed from our own means, as we have no fund for this purpose.

For several years past the mission has felt the need of a set of blocks for printing the New Testament. This year we have had blocks cut for all except Matthew and Mark; these two books are now in the hands of the block-cutters, and we hope to have them before long.

NATIVE ASSISTANT.

Our assistant, Yong Seen Sang, is, as far as we can see, a firm and consistent Christian, though he has defects as a speaker, his heart seems to be right.

ACQUISITION OF LANGUAGE.

The senior member of the mission has acquired sufficient command of the language to speak to the people, and the younger is beginning to make himself understood.

SHANGHAI.

REVS. M. T. YATES, A. B. CABANISS, T. P. CRAWFORD, AND G. W. BURTON,
M. D., MRS. YATES, CABANISS, CRAWFORD AND BURTON.

As has been stated, Mr. and Mrs. Yates and Mrs. Crawford are now in this country. The health of both Messrs. Cabaniss and Crawford is feeble, and we fear they will be compelled to return before the close of another year. These missionaries have labored faithfully through a long night of doubt and discouragement. Many at home were beginning to feel that our efforts in China would prove abortive. But now, a bright day has dawned at Shanghai—and however clouds may flit across the horizon from time to time, we believe its sun will never go down until the end shall come.

As descriptive of the condition of the mission at the commencement of the year 1857, we give the following extracts from a letter dated January 5th, 1857.

The history of our mission may be divided into two distinct periods,—before and after the war at Shanghai; or, before and after 1854; the first period comprising six years, the latter four. I will compare these two periods together, and leave you to draw your own conclusions as to the present position and future prospects of our mission. Before the war, we had only *two* preaching places in the city. Since the war, we have had *four*, at a less annual cost than the two; we have also done more preaching. Before the war, we had only *four* day-schools; since, we have had *six*. Before, we had no suitable school books; since, we have gotten up a nice little series without expense to the Mission.

Before, the Shanghai dialect was in an unwritten state; since, we have reduced it to writing, and now a child can learn in a few weeks, or months, to read in its own tongue the wonderful words and works of God. Our three native sisters have also learned to read on this system. Before, we had only detached portions of the New Testament for distribution; since, we have had it entire, with an excellent epitome of the Old. We have also added a denominational tract, and a hymn book in the vernacular language.

Before, we had *three* converts, all of whom soon proved to be unworthy of the Christian name; since, we have had *six*; (these are exclusive of Asaw, the Canton boy, and the German;) all of whom, thus far, have proved to be worthy. Before the war, we seldom had inquiries; since the war, we have seldom been without them.

Before, we worshipped *as a church* once a month in *English*; since, we have worshipped every Sabbath morning in *Chinese*. * * * * Our congregations, before and since, have been about the same as to numbers, but the attention has been some better since.

Before the war, we spent annually a considerable sum of money for rent of dwellings for one, or more, of the missionaries; since, we have spent nothing in this way, but have all lived in comfortable foreign built houses, the permanent property of the Board, or rather of the churches; a great saving, both of money and health.

The spirit of inquiry referred to in these extracts has continued, and resulted in the conversion of quite a number of Chinese. A letter from brother Crawford dated 14th of May, brought the pleasing intelligence of the baptism of two and he recent conversion of a third. From this period the letters of each month have reported conversions and baptisms. One dated July 30th, contains the following statements.

Our little revival at Shanghai still continues. Since I last wrote, one month ago, we have had five more professions of conversion: though none of them have yet been received into the church. I suppose they will be ere long. Others give evidence of interest and of penitence for sin. Our little flock seems to be growing in grace, knowledge and strength. Some of them are as warm-hearted, zealous, and lovely Christians as are to be found in any nation. * * * *

Our little church now number 14 members, with outstanding converts. Their names are as follows:

Males.—Wong, Gee, Tseu, Polk, Yih, Zung, Zee, Law and Lee.—9.

Females.—Yih, Tseu, Chu, Wong and Saw.—5.

Outstanding converts:

Males.—Lieu, Shew and Yih.—3.

Females.—Yang and Lee.—2.

On the 7th of October, brother Crawford wrote:

Our little church now number 22 native members. Since the resignation of brother Yates the pastorship of the church has fallen on me. On last Sabbath we organized a Sabbath school. The pupils do not consist of children, as with

you, but of members of the church. On next Sabbath the church will choose a native deacon and deaconess.

By a letter from brother Cabaniss, dated December 7th, we learn that the work was still progressing.

Yesterday we received the daughter of our Brother Yih and the widow lady from the country, mentioned in a former letter as candidates for baptism.

It was our communion season, and we had some of the Ningpo baptist brethren, with two of their disciples to join with us. It was a cheering and refreshing time to us all. After preaching, Mrs. Cabaniss invited this widow lady to our house with some of our Chinese sisters, and brother Crawford and I were very much interested in overhearing them tell each other their experience in the Christian life, and how the Lord enabled them to overcome the obstacles in their way. They talked so much like Christians do at home that we were mutually struck with it, and had to exclaim, "Christianity is the same all over the earth!"

There have been nineteen, or more, baptized during this revival, and at our last advices the interest had not subsided. What abundant reason we have to thank God and take courage.

There are many interesting incidents connected with this revival, narrated in the letters of the missionaries published in the Commission and the Journal, which cannot be here related. The case of *Tseu*, mentioned in a letter of May 14th, is remarkable. About two years ago he became known to the missionaries, by attending services at the chapel, and requesting brother Cabaniss to pray for the city people, who, he said were dying of cholera and relying on their wooden gods which do them no good. The following conversation ensued, as related in a letter of Mrs. Cabaniss:

Mr. C. commenced by saying,

"Why don't *you* pray for the people?"

"I do," he gravely replied.

"Are you a member of any church?"

"No; but I have observed the Washing Ceremony," (Pedo-baptist translation.)

"How did you observe it?"

"Once when it was raining, I went out, looked toward heaven, and let the rain fall on me."

"But that was not Scriptural."

"What was I to do? I was off at a distant place, and had no one to perform the ordinance for me."

During the interview it was ascertained that he had heard the gospel about eight years before, had abandoned his idols and had been engaged since in studying the scriptures and endeavoring to serve God. Soon after the above conversation he left Shanghai and was not heard from for some time. Early in March last, a letter was received from him, stating his intention of visiting Shanghai and soliciting baptism, and also that he thought his wife was a christian and he wished her to come and be baptized. Since then, as stated, both have been baptized, and since his baptism Tseu has been a valuable assistant in the mission.

AFRICA.

LIBERIA.

Our mission in Liberia is still progressing successfully. During the year most of the churches have been favored with revivals, but we have not such reports as to enable us to state the number baptized. We are sustaining in this mission about thirty preachers and teachers, located as follows, viz:

<i>Stations.</i>	<i>Preachers.</i>	<i>Teachers.</i>	<i>No. of Scholars.</i>
Monrovia,	John Day,	three,	77
New Georgia,	Henry Underwood,	A. F. Cheeseman,	27
New Virginia,	John T. Ricardson,	S. O. Richardson,	25
Caldwell,	one,		
Clay Ashland,	Wm. C. Burke,	J. B. Yates,	35
Louisiana and } Millsburg,	R. White,	Peter M. Page,	22
Cape Mount,	one for both P. and T.		
Junk,	Adam White,	S. S. Page,	
Buchanan,	A. P. Davis,	T. Neyle & Z. B. Roberts,	55
Edina,	J. H. Cheesman,	M. H. Cheeseman,	45
Greenville,	Isaac Roberts,	James N. Lewis,	25
Farmersville,	ditto,	A. F. Morel,	18
Lexington,	ditto,	Josiah Neyle,	23
Cape Palmas,	J. B. Drayton,	one,	
Marshal,		Solomon Page,	15
Vonbrunsville,	Jacob Vonbrun,	one,	

We have not received reports from all the schools. Those submitted speak well of the condition of the schools to which they relate. The school at Monrovia, Day's Hope, is one of rich promise. It is divided into a primary and classical department, and provides for both males and females. It is the Baptist High School of Liberia; and from it we hope for a succession of well trained teachers and preachers. Brother Day, our venerable missionary at Monrovia, and Superintendent of the school, was, at latest dates, quite unwell. One of the teachers, W. W. Stewart, had recently died, and also a very promising young brother, a student of the Institution.

SIERRA LEONE.

REV. J. J. BROWN. — WEEKS. Teacher DANIEL W. DURING.

Brother Brown still continues his labors in this mission, assisted by brother Weeks at Waterloo, with evident tokens of the Divine blessing. Under date of January, 1858, brother Brown writes of the station at Freetown:

The members of this church, though few in number, are endeavoring to walk in the faith of the gospel of God's dear Son—and the Lord working with His servants, is adding thereto such as shall be saved daily, for I had the pleasure of admitting into church-membership, on the 27th December last, by baptism, nine persons, making a total of eighteen persons baptized and added to the church during the year. Now the total number of members in connection with this church are eighty-two, thirty males and fifty-two females. Connected with this church are a Sunday and Day School. The day school has been much reduced during the past year for want of a proper and competent teacher, but now we have employed one Mr. Dan'l W. Düring, who, we believe, is both able and competent to discharge that duty with credit, and I believe also that in course of time the school will be enlarged. Though the school was recently re-organized, yet it now numbers fifty-three.

WATERLOO STATION.

This place, says bro. Brown, is one of the largest and most populous towns in the colony, issituated about 25 miles east of Freetown. There is a small chapel here in connection with the first Baptist church in Freetown. A small house used as a place of worship, and built by the poor people there, can hardly conveniently seat 150 persons, and the congregation that worships there average about 250.

"During divine worship," writes bro. Weeks, "a great number of persons are obliged either to sit or stand outside whether it rains or not."

The day school is in a progressive state, and numbers forty-five scholars; the Sabbath school is also progressing. The native preacher in this place writes, "The people on the other side of the river from here are desirous of having a

teacher among them, to teach them and their children. May we not, on their behalf, cry out like one of old, "Come over," &c. Oh! brethren,

Shall we whose souls are lighted
By wisdom from on high, &c., &c.

YORUBA MISSION.

LAGOS.—REV. JOS. M. HARDEN.

Brother Harden still continues at Lagos in the faithful discharge of his duties as missionary and agent of the Board at Lagos. He has preached regularly in the chapel and from house to house, but as yet has not been permitted to witness the success of his efforts in the conversion of his hearers. We trust it may not be long before the seed which he has sown in tears shall spring up a joyful harvest.

ABEOKUTA.

REV. T. A. REID AND MRS. REID.

Brother Reid has not been long enough at his station to report any results from his labors. Before his arrival brother Priest had been located by the Mission at Abeokuta. It was at one time contemplated by them both to remain there and to establish two stations. But the necessity of occupying Aw-Yaw led the Board to direct that brother Priest should locate at the latter town. During his residence at Abeokuta he baptized four persons, one of whom had professed conversion at Ogbomishaw.

IJAYE.

REV. A. D. PHILIPS.

The missionary labors of brother Phillips, during the year, have been very much interrupted by his having to superintend building at Abeokuta, and by sickness. At latest information he had recovered his health and was industriously and hopefully engaged in endeavouring to instruct the natives, publicly and privately.

AW-YAW.

REV. R. W. PRIEST AND MRS. PRIEST.

As stated, brother Priest has been directed to locate at this place, but there has not been time for information, since the appointment, whether he has settled there or not.

OGBOMISHAW.

REV. WM. H. CLARKE, REV. S. Y. TRIMBLE, AND MRS. TRIMBLE.

The health of Mrs. Trimble has been quite feeble, but at last advices she was convalescent and strong hopes were entertained that she would soon be well. The brethren of the mission have devoted themselves to their evangelical labors, but without any very special results.

Brother Clarke has made a trip through Ilorin to the Niger. In giving some account of the excursion, he notices several important towns, which it is desirable at once to occupy, and pleads earnestly for more laborers.

YORUBAN GRAMMAR AND DICTIONARY.

Rev. T. J. Bowen, who is still detained in this country by ill health, has been engaged in carrying through the press, in connection with the Smithsonian Institute, a Grammar and Dictionary of the Yoruba language. These works are nearly completed, and will be of great value to the Mission. The Board cannot withhold the expression of their profound regret at the prolonged sickness of this dear brother, and their earnest sympathy with him in his sufferings—especially the great heart-pain of being prevented from returning to his chosen and loved field of labor. They would invoke the earnest prayers of all the friends of Africa that he may be restored to health, and permitted again to enter upon the work which he was selected by Providence to commence.

CONCLUSION.

The Board would earnestly urge upon the brethren everywhere the importance of increased zeal, prayerfulness and activity in the work of Foreign Missions. From every one of our missions urgent pleas for increased aid are pressed upon us. Men are wanting. Men for China and Africa—Jesus Christ's men—who are willing to toil and suffer and die to glorify Him. Means are needed to enlarge our operations, and much prayer for the blessing of God. Could the Board feel the assurance of meeting with such increased sympathy and coöperation, they would enter upon the labors of another year with proportionably increased confidence and vigor.

Report No. 12 of the Funds received and disbursed by the Treasurer of the Southern Baptist Convention for the Year ending the 31st of March, 1858.

1858.		1858.	
April 1—Cash on hand March 31, 1857, as per Report,	\$3,211 73	Cash paid to the African Mission,	\$9,108 04
Cash received since from the State of—		Canton “	3,017 76
Mississippi,	1,088 57	Shanghai “	6,029 99
Missouri,	411 75	Less recovered from Walcot, Bates & Co.	640 00
Florida,	84 50	Central Afr. Miss.,	9,002 02
Arkansas,	50	Less rec'd from Phil-lips,	312 50
Illinois,	5 00	Incidentals,	681 32
North Carolina,	2,152 28	Salaries,	3,718 19
Maryland,	1,011 30	Traveling expenses,	732 95
Virginia,	8,726 51	Interest,	68 16
Kentucky,	3,202 47	Commission and H. & For. Journal,	929 60
Tennessee,	1,871 33	Passage,	490 00
Alabama,	4,902 55	Outfit,	241 99
Louisiana,	340 49	Rev. A. D. Phillips,	562 50
South Carolina,	4,264 08		7,427 71
Georgia,	5,293 51	Balance of cash on hand,	3,881 26
Dist. of Columbia,	88 40		
Interest,	6 00		
Legacy,	500 00		
T. J. Bowen's Book,	650 00		
Less pd. him,	226 69		
	423 31		
	34,302 55		
	\$37,514 28		\$37,514 28

E. E.

MISSION OF THE CHURCH.

The Church is the repository of the truth. It fills the heart with strong emotions when we contemplate the humble representatives of the truth to whom Christ said, "Ye are the light of the world." The Christian Church stands amid the accumulated darkness of six thousand years, possessing the elements of light—destined to illuminate the world. Prior to the construction of the Church, moral darkness enshrouded nearly every mind. If the world's intellectual history was bright, if the splendors of the Augustine age stood as monuments to the genius of our race, its moral history was sadly humiliating.

Errors venerated for their antiquity, and invested with peculiar interest to speculative minds must be opposed—the dim and flickering light of science, falsely so called, extinguished. Long cherished forms, and highly imposing ceremonies fettered the minds of those that opposed Christ's truth. What moral heroism was essential to encountering such opposition. The members of the primitive Church did not regard dangers or labors as a barrier to duty. With Christ's promise to be with them unto the end of the world, emblazoned upon their banner, they entered the field of conflict, and before the last of the immortals went up to sing the conquering song, they saw the "dawning dawn" of that day of which prophets spoke, and for which devout men looked. Before its brightness the mists of Judaism and the darkness of Paganism passed away.

Though nearly every land received the gospel before the Apostles died, the work of the Church is not completed. Her mission is still to "go into all the world and preach the gospel to every creature." The world must be evangelized.

How many lands need the gospel. If you examine a missionary map you will find a few bright spots upon it which

indicate that holy men have preached there the everlasting gospel. Even those nations, however, are but partially christianized. Europe, though blessed with national and intellectual power, is to a great extent, fettered by catholicism and infidelity. Asia, famed in history and immortalized in song, is overrun with paganism and the errors of Mahomet. Here Solomon erected the majestic temple over the altars of which the cherubim stood. Here prophets dwelt and made known their visions. Here Christ was born, lived, preached, performed his miracles, was crucified, buried, rose from the dead, and commissioned his followers to teach all nations. Must the imposture of Mahomet triumph? Shall the worship of Boodha, Vishna and Siva continue?

Look to Africa, the ships of our commerce are freighted with the labor of her sons. Has this land no claims upon us? Ethiopia is stretching forth her hands. The gospel has been sent to her borders, and she is imploring its enlarged diffusion. The whole world is being prepared for the reception of the gospel.

In view of these facts, let each pastor labor to arouse the Churches to preach the gospel to those beyond their bounds. A pastor has no warrant for confining his labors exclusively to his own charge—the world is his field. A fearful responsibility rests upon him. Why should he wait for the annual period to arrive to plead the cause of missions? Why send for a distinguished stranger to teach his Church its duty? He should make it a part of his business, in the pulpit and around the fireside, to keep the mission of the Church before them. "The pulpits must be aroused before the pews will be moved."

If the world is ever converted the Church must be revived. Every genuine work of grace gives new energy to those engaged in its cause. Let each individual Christian begin at home and

work out to the most distant inhabitant of the globe. The Church needs more knowledge and less excitement. The apathy of the ministry and Churches create the necessity for agents, and, when each Church "shall expect great things from God and attempt great things for God," then the work will prosper. It is time for us to awake to the importance of our mission. Heathen are uttering the Macedonian cry—never were our missions more encouraging. Fields, once apparently barren, are now bearing fruit. Will the Churches cease to act? Shall the ground already gained be surrendered? ground too that has cost us so many valuable lives. We are told that an important mission in China is in danger of being left without a preacher. Our brethren are worn down, and have to return to recruit their health. Will the Churches let Shanghai be left destitute of a missionary?

When you think, my brethren, of the world's condition without the gospel, it will be well to remember that we were once without Christ. He has redeemed us. What sufferings he endured! Look to Gathsemane, to Calvary. Recall the vows you once made to serve him—why not work now as you did when first converted? Train up your children to fear and love God—instruct a class in the Sabbath School to love Jesus—support your pastors, and contribute to the support of missions at home and abroad. Make it not a matter of convenience, but one of concern, to give more and pray more for the conversion of the world. J. B. H.

RICEVILLE, March, 1858.

YOUNG MEN'S CITY MISSION SOCIETY.

We have been requested to publish the following Report, and although it would be entirely incompatible with the design of the Commission to make it the general repository of such documents, we take pleasure in complying,

because the Report is interesting, and relates to a species of labour very much needed in all our towns and cities—in fact everywhere. The home and the foreign work are one—one in spirit and in aim. Would that efforts like those recorded below were multiplied a thousand fold. P.

Annual Report of the Young Men's City Mission Society of the Seventh Baptist Church of Baltimore.

The prosperous and efficient condition in which the close of the year finds our Society, calls upon us for devout thankfulness to our Heavenly Father for his many mercies, and that he has graciously kept us engaged in so noble and so good a work.

VISITING COMMITTEES.

The Visiting Committees have perseveringly and without faltering performed their labour of love through heat and cold, rain and shine, wending their way from door to door, and leaving their little "Gospels." At one place they are found dropping a word of warning and exhortation; at another of sympathy and encouragement; and again entering the abodes of the poor and destitute, to read to attentive listeners the word of God, and to engage in prayer. Every Sabbath afternoon, one or two hours are devoted to this work.

TRACT DISTRIBUTION.

The tracts are generally received with pleasure; some refuse them, others take them, tear them to pieces before our eyes, and scatter them to the winds. The amount of good which is accomplished by these tracts God only knows. That they are calculated to do good, and have done good, we are satisfied. The result is not apparent, but it will be known in that day when the hidden things shall be made manifest. The seed is sown broadcast through the streets and lanes of the city, and it will spring up, for God has said, "My word shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it."

CHARACTER OF THOSE LABOURED WITH.

We necessarily meet with persons of all kinds of creeds and opinions. But a large class of those with whom we come in contact are utterly careless and unconcerned upon the all-important subject of their soul's salvation. They treat all that is said to them with indifference, and do not seem to understand what it is that prompts us to interest ourselves in their behalf; one man could account for it in no other way than that we were paid for our services.

There is another class who know their duty and do it not, but expect or rather hope to die Christians,—and yet they procrastinate, waiting for a "more convenient season." One of our committees was urging upon a woman the necessity of settling the subject at once before it should be forever too late, when she made this remark, "We live in hopes, but die in despair." Alas! how true.

We often call down upon our heads the maledictions of the poor deluded victims of superstition and priestcraft. One individual, who refused to take a tract, said we resembled the serpent who tempted Eve to take of the forbidden fruit. The inference is, that the word of God is forbidden fruit to the Romanist. But there are some who, notwithstanding the commands of their priests, are beginning to throw off the chains which bind them in darkness. We presented a Bible to a Roman Catholic with a promise that she would read it, and we have understood from a neighbour, that she does read it, contrary to the wish of her priest. Another case was that of a lady, a member of the Catholic church, who regularly attended our weekly prayer meeting in that district. If we can only get them to come to the light, there is great hope that they may become dis-

engaged from the thrall of sin and error.

One of our committees requested a gentleman to accept of a tract, which he refused to do. A conversation ensued in which he asked to know what proofs they had of the truth of the Bible. They endeavoured, according to the best of their ability, to prove that the Bible was true, and left him, promising to call again,—as they did on the next Sabbath, taking with them some books and tracts suited to his case.

A family upon whom one of our committees called, were found to be in a state of great destitution and ignorance. They had no Bible, and two sons, almost of age, were unable to read. They were urged to come to Sunday school, and one of the members of the committee offered to take them under his special charge and teach them to read. One of them promised to come, but when the brother called for him on the next Sabbath morning, he had gone away.

We might go on and give you instance after instance, showing you how at every step we have to contend with sin, ignorance, and superstition. We meet also with the sick, the afflicted, and destitute. To these we administer the consolations of the Gospel, and point them to Jesus, telling them to cast all their care upon him, for he careth for them. One of our committees visited a man who appeared to be in the last stages of consumption, and unprepared to meet his God. They pressed upon him his awful state, and told him there was no hope for him unless he cast himself entirely upon the atonement which Christ had made. They continued to call upon him until his death. When they last saw him, he said he felt perfectly resigned to the Lord's will, and hoped to be saved through the blood of Jesus Christ.

PRAYER MEETINGS.

But the Prayer Meetings are the

means of bringing the committees more effectually in contact with the inhabitants of the Districts. We there become better acquainted with their characters and situation.

These meetings are well attended, and a degree of interest manifested which is quite encouraging. They have already resulted in good, and if you could only read the glowing accounts which are given in the monthly reports of the presence of the Holy Spirit in them, you could not for one moment doubt that they were accomplishing good. We have seen two willing converts who received their first impressions at one of the district prayer meetings, enter the baptismal waters. We have in operation at the present time six prayer meetings; three of which are held weekly, the others monthly and semi-monthly.

BENEVOLENT FUND.

Last fall, in view of the approach of severe weather, and as we could not fail to meet in our work with cases of suffering and want, it was determined by the Society to establish a fund for the relief of the poor. An amount exceeding thirty dollars was raised among the members of the Society, and set apart for that purpose,—from which several cases of necessity have received aid.

GENERAL RESULTS.

Statistics for the past year are as follows:

Pages of tracts distributed, . . .	77,445
Prayer meetings held on Districts, . . .	162
Commissions, directly or indirectly, . . .	6

It will be perceived by the foregoing statement that the labours performed by the Visiting Committees have been both numerous and arduous, and have called upon them for not a little of sacrifice and self-denial. They have not only given their time and attention to this work, but have also given liberally of their means for its support.

But all this has been cheerfully done for the promotion of that cause which ought to be so dear to the heart of every Christian. They now look to the church to aid them by their prayers and assistance, which they feel assured it cannot, will not deny.

SELECTIONS.

BIOGRAPHICAL SKETCH OF ELDER COLSEN M. WARING, OF LIBERIA.

Extracted from the Minutes of the Liberian Baptist Association.

Elder Colsen M. Waring was born in Rappahannock County, Virginia, U. S. A., Sept. 19th 1793, and early showed signs of future usefulness. He possessed an inquiring mind, and though deprived of the advantages for acquiring an education, was unremitting in his efforts to acquire a knowledge of letters, and, as a reward for his labor, he succeeded in learning to read and write a little. It was evident that God had marked him out to preach the gospel. At the age of 19 or 20, he was made the subject of Divine grace. His convictions were of the most pungent character, and for weeks, to use his own language, "he felt himself a lost wretch," but God had mercy on him, and appeared to his relief, and enabled him to rejoice in his great salvation. He united with the Baptist Church in Norfolk, Virginia, U. S. A. April 26th, 1812, and soon after entered upon the work of the ministry. He closely applied himself to the study of the Bible, and being possessed of a good natural ability, his discourses were instructing and edifying. He removed from Norfolk to Petersburg, and united with the Gilfield Baptist Church, and soon gained the confidence and esteem of all who knew him. In 1816, or 1817, he was set apart to the work of the ministry by the inspiration of hands, and in 1825 left the United States of America,

and arrived in Africa in the same year with his family, and united with the Providence Church. Upon the death of the Rev. Lott Cary, the then Pastor of the Church, the care of the flock devolved upon him and the Rev. Collin Teage. In 1830 the Church elected him pastor, in which capacity he served until called to rest from his labors.

Elder Waring was firm in his principles, clear in his views of Scripture doctrines, affectionate and benevolent. None shared a larger share of the confidence of his brethren than Elder Waring. Through his instrumentality, many were brought to a knowledge of Jesus. Under his administration, the Church enjoyed peace and harmony, and had many seasons of refreshing from the presence of the Lord. In 1823 his health began to decline; but none supposed that his labors had so nearly closed. He continued to preach and perform his pastoral duties. On the Sabbath previous to his death, he preached in the afternoon, returned home and was on Monday prostrated, by disease. Medical aid was procured; but he sunk rapidly, and soon, to the great grief of his family and friends, it became apparent that his end was nigh. On Tuesday night, August 12th, 1824, after taking an affectionate leave of his family, he exhorted his brethren in the ministry to be faithful, and fell asleep in Jesus. On Wednesday his mortal remains were interred in the burying ground, to remain there until the trump of God shall bid it rise. Though dead, he still lives in the memory of all who knew him.

ENTIRE CONSECRATION TO THE MISSIONARY ENTERPRISE.

From the Great Commission:

BY HARRIS.

Our regard for the glory of God requires this consecration. This motive alone should be sufficient to engage the entire church in one unsparing effort

for the world's conversion. Darkness still covers the earth. Satan is still the god of this world. Idolatry continues to defy the heavens. Alas! what a debased and maddened world turns round to the eye of God! What shouts of hostility arise from it! What spectacles of shame, what enormities of guilt, are exhibited upon it! Now, can we remember whose character it is which is most insulted by this fearful state of things, and whose interest it is which is most wronged, without feeling "grieved at heart?" Can we imagine him "looking down from heaven," as of old, "upon the children of men, to see if there are any that understand and seek after him," and then picture to our minds the scenes which present themselves to his holy eye—the polytheism and practical atheism, the sottish ignorance, the horrid rites and ceremonies, the depraved passions, unnatural cruelties, and revolting immoralities—without feeling a holy zeal for God kindling within us? Can we imagine him listening to the sounds at this moment ascending from the vast regions of Asia, and think of "the lords many and gods many," whose names he hears invoked, while his own is comparatively unpronounced, without feeling even an anguish of concern for the vindication of his righteous claims? Can we remember that the Being who is thus robbed of the homage of his creatures is "God over all blessed forever?" and that the being who appropriates that homage is the enemy of God, and the destroyer of souls, without feeling "very jealous for the Lord God of Israel?" Or can we remember, that while much of the great array of evil of which this world is the scene, is maintained in open defiance of his reign, as if he were the Tyrant instead of the God of the universe, many of the prevailing atrocities are perpetrated in his name, and as acceptable homage to his throne, as if he were the great Patron of iniquity—can we think of

this without lifting up our eyes to heaven, as Jesus did, and exclaiming, "O, righteous Father, the world hath not known thee!"

But might they not have known him? And, if so, must not the guilt of their ignorance, at present, rest on those who might have made him known? And can we remember what it is that we have to make known concerning him, without feeling that every moment during which we continue to withhold the gospel from the nations we are virtually withholding from God his highest glory; that we are concealing from them a scheme of mercy from which he is expecting to derive his richest revenue of praise forever? The knowledge of the arts, the discoveries of science, the treasures of philosophy—all these might be kept from them with comparative impunity; but that we should keep back from them, age after age, knowledge so important that prophets have been sent to impart it, angels have been the bearers of it, the Spirit himself has uttered it, till, in these last days, God has actually spoken to us by his Son; knowledge which so deeply concerns his own character, that it cannot be withheld without the most fatal results, not imparted without reflecting on his name eternal glory,—this should surely cover us with shame as it does with guilt. What if no news had come from heaven since the voice of inspiration died for a time on the lips of Malachi; what if no voice had ever cried in the wilderness, "Prepare ye the way of the Lord;" and no intimation been afforded that "God is love"—what at this moment would have been the state of the world but that of universal gloom and desolation? its only light streaming from the fires of demon worship, its only sounds yells of defiance against Heaven! Yet such, in effect, is the lamentable condition in which we are voluntarily allowing large portions of the earth to lie. As if God had never spoken to *us*, we have never spoken to

them. As if he were the cruel Moloch they suppose him to be, we have never told them the glorious fact that He is love—that he hath "so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As if he were quite as much in love with obscenity, revenge, and blood, as they choose to believe him, we have not chosen to warn them to the contrary. As if he had taken no steps whatever to correct the fatal error, had evinced no concern at the stain which thus blots out his glory—though in every age, and through every moment of the time that he has been suffering the foul and enormous wrong, he has been reminding us that he is filled with jealousy for his name's sake, and urging us to preach the gospel to every creature, as the only way of putting an end to the great lie which is every where told and believed against him, we have taken no steps to vindicate his blessed name. And the consequence is, that the glory of the incorruptible God is still represented by the most degraded and loathsome forms, and "the truth of God is changed into a lie." And yet we profess to feel for the dishonor put on him! Where, considering our means—where is our consistency?

But grievous as this dishonor is when considered simply by itself, there is a consideration which, in the eye of God, aggravates it without measure—the fact that it should be inflicted on him at the expense of his only-begotten and well-beloved Son. To have kept back the disclosures concerning himself made by his mere human messengers, would have been highly dishonoring to God: but that we should keep back from the dark world, not only his glory, but the very "brightness of his glory;" that we should conceal from a world filled with the most revolting and hideous images of Deity, "the Express Image of his person"—this is to put a slight on the character and work of Christ,

which he cannot away with. That we should have seen the cross of Christ, and should yet have allowed the world to go on offering its human and other sacrifices, as if he had not "died once for all;" that we should have held his gospel in our hands, and yet have allowed a thousand imposters and demons to publish their Shastres and Korans instead; that we should "know the grace of our Lord Jesus Christ," grace so amazing that it is ever receiving ineffable expressions of the Father's complacency, and filling all heaven with praise, and yet that we should account it hardly worth reporting—this is to "wound the Father through the Son;" and that we should act thus, knowing as we do know how the heart of God is set on the glory of Christ, the height to which he has exalted him, and the promises of universal dominion and homage he has made to him—this is not merely to dishonor Infinite Majesty, but, what is incomparably worse, to inflict a wound on the very heart of Infinite Love.

Or can we, finally, remember what is to be the end of the whole mediatorial economy—that it is to redound "to the praise of the glory of his grace"—without feeling that to do any thing less than the utmost in our power to hasten the great consummation, is to publish our guilty indifference concerning it? It is impossible, even now, for the true Christian to hear of a single rebel submitting to God, and being brought back into harmony with the holy universe without rejoicing in the honor which it brings to God. The very angels rejoice on account of it, in the presence of God. They see so many laws harmonized by it, so many claims satisfied, so much glory reflected on every attribute of the Triune God, that they rehearse for the last great chorus of the universe. But if the recovery to God of a single sinner redounds so greatly to his praise, what will be the glory accruing to him from a recovered

world? In some respects he will be honored more by the obedience of earth, than by the homage of heaven. There his glory has never been obscured; here it has suffered a long and dreadful eclipse; when, therefore, it shall again irradiate the world, well may the unfallen before the throne exclaim, "Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory!" When, in defiance of the machinations of the prince of darkness, and the mighty depravity of man, the empire of grace shall be every where triumphant, what honors will be recovered to the blessed God of which he has long been defrauded! When all things shall be sacred to his name, and all hearts reflecting his image, what expressions of his purity and love will be poured over the earth as the waters cover the sea! How will the mountains echo it to the valleys, and the valleys roll it back again to the mountains, that *even here*, at length, "the Lord God Omnipotent reigneth!" How will one continent proclaim it to another, and the ocean waft it to the main, that "the kingdoms of *this world* have become the kingdoms of our Lord and his Christ!" And when it shall be distinctly seen that, from first to last, the recovery of the world was entirely owing, through every stage and every step, to his boundless grace, what ascriptions of honor will the assembled and admiring universe pour forth, like the sound of many waters, to God and to the Lamb!

Now, is it possible for us to know that for that glory he is waiting, that his church is constituted expressly to promote it; and that he is looking to every member of that church to hasten its arrival, without feeling ourselves called on individually to put forth all our energies for its speedy consummation? Can any object in the universe be so momentous as the vindication of the divine character, and the completion of the divine glory? All other interests, compared with it, are lighter

than nothing, and vanity. Compared with this, nothing is sacred, great, or precious. At the least signal, all heaven would rush together for its vindication; every holy intelligence become a champion in its behalf. And is it possible, that though the vindication of his glory has in an important sense been given into our charge—and though all the world is denying his existence, aspersing his name, or usurping his rights, yet on turning his eyes from that great spectacle of blasphemy, to see what his church is doing for its abatement, he should find us conniving at it, and, by our conduct, confirming it? Is it possible that the least stain cast upon our own name should arm our every power for its vindication, while the sight of hundreds of millions trampling his honor in the dust, and laboring in mad enmity to extinguish the last ray of his glory, should yet leave us calmly to give nearly all our time and attention to “what we shall eat, and what we shall drink, and wherewithal we shall be clothed?” “Father, forgive us, we know not what we do.”

Our Missions.

Journal of Rev. A. B. Cabaniss.

SIMILARITY BETWEEN ANCIENT AND MODERN IDOLATROUS IMPOSTURES.

In my last communication, I mentioned my visit to the Cave at Cloudy Forest Monastery, where, I was told, that the goddess of mercy manifested herself to those who had faith sufficiently strong to see her. In this imposture we see a marked resemblance to the oracle at Delphi, where the responses were made from a cave. Strabo says of that famous place, “the oracle is said to be a hollow cavern of considerable depth, with an opening not very wide.”

Very similar also is the description

Virgil gives of the oracle, which Æneas consulted on the Crimean shore.

“Deep in a cave the Sybyl makes abode;
Thence full of fate returns, and of the god.”

October 27th, 1857.—A mile or more from Cloudy Forest is a large monastery called *Tien-took or Heavenly Bamboos*. Benevolent Light informed us that the powers of the goddess of mercy at that place were very great. To use his own phrase, she is bright to death. In proof thereof, he informed us she was held in great reverence by all the mandarins of *Hang-Chau*, who fail not to invoke her aid in time of need. He said, during the long drought last year, the mandarins came up to take her out in procession, according to Chinese custom at such times, but she positively refused to be removed from her seat. They called two or three more men to help put her in the Sedan Chair; but she was still immovable. They continued to call others till fifteen or twenty got around her; but all to no purpose. She had made up her mind she would not, and she wouldn't. The drought continuing, the distressed mandarins came again to beseech her to come out and cause the gentle showers to descend upon the parched earth; but she was as inexorable as before,—and no number of men could move her.

The drought becoming worse and worse, the importunate mandarins came a third time, when she was pleased to listen to their entreaties, and two men could take her up. She was carried in procession, and in a short time the showers descended, and her fame was increased. The priests, probably, either had her secretly bound to the seat, or had a previous understanding with the coolies, that they must deceive the mandarins, by pretending to be unable to move her.

By such tricks as this an idol at one temple will get a great reputation,

while the same god at another temple has no particular fame.

CHINESE NOT THE WORST IDOLATERS.

Though the Chinese priests delude the people by such "pious frauds," we have never yet heard of their consecrating vice like their brethren at Corinth, where abandoned females were dedicated to Venus, and thus brought a large revenue into the temple. Nor have we ever seen anything about Chinese temples comparable to what was practised by females at Babylon as a religious rite, in which they gloried, if we can credit the historians of that day. See Baruch, 6: 43. Also Strabo, 3: 348, who says of this abominable sacred custom *ἔθος κατὰ τι λογιον εἶναι ἱγνυοθαι*.

No such God as Bacchus is worshipped in China; no bloodthirsty Juggernaut is allowed a seat in their temples, and though they have a god of war, they have never deified lust. Pope's graphic description of the idol of Greece and Rome,

"God's partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust,"

will not exactly apply to Chinese deities.

However base this people may be at heart, and their depths of depravity, I care not to fathom; they have always, untowardly, professed the greatest respect for virtue. In the early history of their government, they seem to have been blessed with sages and wise rulers; Washingtons and Franklins if you please, whose example and precepts have, down to the present day, been continually held up as models for the nation. Hence the reverence for the ancients, and possibly, one secret of their long existence as a nation, with nearly the same code of laws.

Benevolent Light also informed me that a certain day next week was the birth-day of the goddess of Mercy; at which time all the mandarins of the

city would come, with great pomp, up to the Heavenly Bamboos, to pay their respects to her—and would dine at Cloudy Forest as they returned. "We shall have a noisy time" says he, "Many persons will stay and fire off crackers, burn incense and have a jolly time all night, in honor of the occasion; if you can stay till then, it will be good to look at."

Mr. Lyle and Mr. Cunningham expected to leave in a few days; but as I started out to improve my health, I expected to stay a week longer at Cloudy Forest. That "noisy time," however, which makes it the more interesting to the Chinese, I knew would not suit my family. I therefore told him if I were by myself nothing would please me more than to stay; but I did not think it would suit to have my wife and children there on such an occasion, as they would be overrun with a crowd of gazers. He then took me to a suit of rooms in a building at the back part of the Monastery, which being higher up in the mountain, overlooked the main buildings and courts below. With a knowing look, he said, "you can remove your family to these rooms, where they can peep out and see every thing that transpires below without showing themselves. And if any body asks for you, we can tell them you are not here—you are gone. That will do—won't it?" It was useless to tell him my scruples of conscience respecting such jesuitry—as it would have been impossible to make him believe or comprehend that a man could have such scruples about a thing which he did with as little compunctions of conscience as some persons in America, who send their servants to the door to tell a visitor they are not at home. I told him I did not think it would suit us to adopt such a plan, and should, therefore, leave before that day.

A DEIFIED HERO.

In the afternoon I went to *Ngoh-Wong's* grave on the border of the lake. He was a distinguished general of the

Sung dynasty. Certain persons plotted his ruin and accused him to the Emperor as being secretly a traitor. He was flayed alive at Hang-Chau on their accusation. When it was afterwards discovered that he was innocent, the emperor had him deified. Cast iron images of his four accusers, bound as criminals kneel before his grave. One of these was a woman. The Chinese, even to the present day, vent their contempt upon the images, especially that of the woman, who was said to take a leading part in the plot.

The temple erected for him is close to the grave. In the main building are large images of himself and wife, who are now worshipped as deities. On either side of the court are images of his sons and their wives. Most of the Chinese gods are persons who were deified at their death. When the English fleet, in 1842, arrived at Woo-Sung, 12 miles below Shanghai, where there are forts at the mouth of the river,—only one Chinese officer had the courage to die at his post. The emperor ordered a temple to be erected for him, and he now sits enthroned as a god at Shanghai. What an incentive to an ambitious man!

The Chinese have a novel, of which Ngho-Wong is the hero—and thus his fame is as wide as the empire.

CHINESE LITHOGRAPHY.

In his temple are marble slabs, on which are carved his praises and extracts from his writings. Here I saw persons taking lithograph copies of these writings—just the opposite of our mode of lithographing. They first pasted a soft sheet of paper on the slab, and then with an instrument, shoved the paper down into the letters or characters. After this they took a brush and rubbed a kind of dry ink all over the paper. As the ink could only touch the smooth surface, the characters were all left white. When taken from the slab it was a black sheet of paper with white characters. These

lithograph impressions are sold to visitors at Hang-Chau, who carry them home as precious mementoes of the great hero.

At this temple are also sold good views of the lake and scenery about Hang-Chau.

GREAT HEAD OF BUDHA.

I next went to the temple which contains the "great head of Budha," as is written in golden letters over the door. This is on the side of the mountain, near the lake—some hundred yards above the poets' walk into the island. It is carved out of the solid rock, in the mountain, and plastered and richly gilded like the wooden images. I had the curiosity to measure it, and found it thirty-eight feet across the shoulders. The ears are ten feet long. The shoulders and head are in due proportion to each other. Ask the priest "where is his body?" and they reply, "that reaches down under the lake."

Returned to the Monastery and found Messrs. Cunningham and Lyle—had returned with their ladies from a temple on the top of the mountain, where they had spent the day.

Benevolent Light had frequently mentioned two Japanese gentlemen who, he said, visited the Monastery last spring; and when he finally told us he had their names written down, we asked him to bring us the paper, as we felt some curiosity to see who these Japanese travelers were. Imagine our amusement when we found they were the two English merchants from Shanghai, whom I met here last spring. To hoax the bouzes, they had registered themselves as Japanese.

TAME FISH.

October 28th.—To-day Benevolent Light carried Mr. Cunningham and myself to an old dilapidated temple, where there is a large pool of large, tame fish. When called, they crowd near you to get the thin wafers, which are kept for visitors to throw in. There

are several gold fish among them—nearly two feet long. While eating the wafers, they make a grunting noise like pigs eating. Our Cicerone told us some of these fish were seven hundred years old. Thinks I to myself—but I didn't express it. They wish it to be understood that these fish are very sacred, and no one is allowed to eat them except the emperor, to whom they occasionally send some. A little boy, however, let it leak out that they ate them themselves; for which he was, of course, reprimanded. "But you know you do," was his reply. We considered ourselves fortunate in finding one person at Hang-Chau, who would tell the truth.

After visiting the same places which I did yesterday, we returned to the Monastery, and found a number of ladies and gentlemen from the city, who had called to see the strangers. As these ladies were dressed in richly embroidered silks and satins—our Chinese female servants were very much mortified because our ladies did not dress up more to see them. The Chinese are very much taken with outward show and these servants wished the Hang-Chau ladies to form a high opinion of their mistresses. How much like the feeling of servants in other lands! We gave them all religious books—which we trust will make a more lasting impression on their minds than fine clothes. In a former number I alluded to the impression made on my mind the first night we staid at this Monastery. I will now close this number with an extract from a description of a visit to, and night at the *Tieu-tsoh** Monastery, already mentioned as not far from this. It was written by a Chinese poet of the T'ang dynasty,—which shows that this was a noted place for idolatry more than a thousand years ago.

The translation is by Rev. J. Edkins of the London Mission at Shanghai.

A NIGHT AT THE TIEU-TSOH MONASTERY.

Steep and rugged is the way,
Fir and cypress hide the day;
But to the westward there is still,
A narrow pathway up the hill.
Now again appears the sky,
And a hill-summit rising high.
Through that gateway hung in air,
See within a temple fair,
The rock that bears the central hall,
Forms a natural mountain-wall.
Courts and galleries all around
Of stone and marble there are found.
Night comes. From neighbouring trees
is heard

No voice of monkey or of bird.
The chaunt of monks and chime of
bells

Seem of Brahman* land to tell;
Pealing to the clouds above
And echoing in the dewsprent grove
Far below, the lake is bright
With moonbeams from that wooded
height.

Babbling stream and trickling rill,
With sighing breeze, unite to fill
The air, with sounds that move the
heart

And call the busy thoughts apart,
To a world that fancy rears,
Where this earth no more appears.
As when some charm that vexes me
Is broken, and the mind is free.
Wake I again at early dawn;
The scene of yesternight is gone.
Eastward from the winding height—
On the moon's declining light
Far o'er the sea,† and on the haze,
Of this mist-clad lake, I gaze.
Here in a cave, as legends say,
Lived Kosiau,—a hermit gray,
His footsteps in the rock remain,

* Buddhism was brought from India to China.

† The Hang-Chau Bay can be seen from these mountains, and the poet calls it the sea.

* Tieu-tsoh, the name applied to India by the Chinese.

Pious travelers to detain.
 He too, who plucked, on mountain high,
 The plant of immortality,—
 Hū the sage, is honored still
 With prayers and incense on this hill.
 While in heart I meditate,
 On holy men ancient date;
 I long to leave the world, and climb
 With them to wisdom's heights sublime.

* YORUBA—AFRICA.

Letter from Rev. W. H. Clark.

ENGLISH ENCAMPMENT, off Ietsa
 Rock, Bank of the Niger,
 Dec. 12th, 1857. }

Dear Bro. Taylor :

Perhaps you will be a little astonished at the above caption, but a word of explanation will set you right. In my last letter I mentioned to you the fact of the loss of the "Day Spring," the vessel of the present Niger Expedition, under command of Dr. Baiker. At the arrival of Mr. Daniel May at my station, I was on the verge of a tour to Keshu, the Eastern parts of Yoruba, and the Niger. I am thus far in the attainment of my object, a part of which was to prove the practicability of reaching the Niger through Ilorrin. On my arrival at Ilorrin, I was delayed a day on account of the death of *Dougari*, of whom you have heard, the King's Executioner and Chief Slave. I had several interviews with Sumann, the Commander-in-chief of the Ilorrin forces, who appears more favourably disposed towards us than ever heretofore. He readily gave his consent for my passage through Ilorrin to Sars and the Niger; and after seeing the King, who also exposed his willingness and pleasure, I immediately set out on my journey.

On the fourth day of travel from Ilorrin, at about nine o'clock, the beautiful branch of the Niger rolled at my feet, some two or three hundred yards wide, and placid as a lake. Here

at eleven o'clock I started for *Ketzakock*, off which the present Expedition are encamped, having with me a box of provisions, sugar, coffee, and tea, and besides not yet certainly knowing that I had touched a branch of the Niger. After an hour's ride I came to the main stream of this magnificent river, at this point about three quarters of a mile wide. After about an hour's ride, about four o'clock, I reached the encampment, and found the company in health. The details of my tour will be laid before you, embracing a part of Yoruba, Yesha, Igboua, and Nupi.

I design returning for home to-morrow evening, to the point at which I touched the Niger, and I hope to reach Ogbomishaw in about a week.

I believe our prospects are brightening for Ilorrin. We have proved the practicability of reaching the Niger in this direction, and as Kabba is soon to be rebuilt, let us begin to be prepared for this great work that is so rapidly opening before us. Pray for me. Farewell. Affectionately,

W. H. CLARK.

Letter from Rev. R. W. Priest.

It will be seen that brother Priest, at the date of the letter below, was still at Abeokuta, not having heard of the decision of the Board to remove him to Awyau to occupy that important post.

BAPTIST STATION, Abeokuta, Africa,
 December 26th, 1857.

Dear Bro. Taylor :

Last night at half past eight o'clock, we were saluted by a welcome messenger with, "Good a'ternoon, ser—I bring de mail, ser." With your letter of October 21, we received sister Waller's of Montgomery, Alabama, one from brother Ira R. Steward of New York, and Mrs. Priest's second one from her mother since leaving home. We get no papers.

If you could see the number of heathen at labour upon the Station, your

heart would weep to think such cheerful boys and girls are entirely destitute of the knowledge of God. Poor people! We long to get some sort of a place in which we can worship our God that they may see and hear how God has directed us to serve and worship him. I am putting up a house with five rooms, and if I have to occupy it alone there will be no loss of money in building. I am having it so constructed that one end will make a nice school room, and the room next will do for a store. And if two families occupy the building, a store will have to be built opposite, as I think brother Clark has his.

We will soon be engaged in teaching and preaching, and perhaps we will be better prepared to do some good, if we can ever do anything. If the good Lord is willing I shall have the pleasure of baptizing two persons to-morrow—our cook and his wife. The woman dates her conversion some four years back; the man but about eight or ten days. One night during the time the man (John Macauley) was under deep conviction; Mrs. P. awoke me after midnight to listen at John praying. She got up and opened the door, but he was weeping so bitterly she could only understand him when he repeated several times, "*Oh God! have mercy upon my poor, dark soul! Oh God! have mercy upon my poor, dark soul!*" Several others have asked us to pray for them.

You very correctly say Mrs. P. joyfully shares all the toils and sacrifices. Yes, brother Taylor, she is faithful; and I do not think any one better capacitated to win the affections and confidence of the heathen.

We wish to labour as though we were to pass our days in this town. But if the Board says we must leave here, we will be glad; and if the Board says we must remain here, we will be glad; for our God directs the counsels of his people.

Letter from Rev. J. H. Cheesman.

EDINA, Jan. 25th, 1858.

REV. J. B. TAYLOR,

Richmond, Va., U. S. A.

Dear Brother.—Your favour by the M. C. Stevens reached me safely on the 4th inst., and as she is expected to leave this port soon, I hasten to drop you a line. I could wish, however, that I had something of interest to communicate, as I presume our friends in America are anxious to know that scores of the aboriginals of the country are being Christianized and brought into the church of God. Such intelligence would be as pleasing to me as to them; but I am denied the privilege of making any such communication. That efforts are being made to ameliorate the condition of the poor heathen; is true, but the work is the Lord's, and to *him* alone I look for success. I do not feel discouraged, knowing that the word of God requires that I should sow in the morning and not withhold in the evening. And again, it is said and very truly that, "Paul may plant and Apollos water, but God must give the increase." Being aware of these facts, I see no reason why I should be at all discouraged, only I have not the means of doing all that I wish. I find, however, that our friends in America are still inclined to do what they can for Africa, notwithstanding the money pressure which they have recently experienced.

I have entered upon the duties of the year, hoping that my labours may be blessed. If I should be so happy as to see any souls brought to Jesus during the year, however few, I shall feel myself more than amply rewarded for all my toil.

I preached to a congregation of natives yesterday,—had a number of Chiefs and head men present, and have promised to meet them again at Old Soldier's-town this week. My school commenced with fifty-two scholars. I

need books for the school, and hope you will be able to send me a supply by the first conveyance, whether first or second-handed, is not material with me. Send me some if possible.

The Commission.

RICHMOND, MAY, 1858.

ANNUAL MEETING OF THE BOARD.

The thirteenth Annual meeting of the Board of Foreign Missions was held at the Mission Room, on the afternoon of Wednesday, April 14th. After adopting the Annual Report, and other business, the Board adjourned to meet at the Second Baptist Church, Richmond, at 8 o'clock, P. M.

At this meeting the Annual Report was read to the Assembly by A. M. Poindexter, Cor. Secretary, and addresses were made by Rev. T. G. Keen, of Petersburg, and Rev. T. W. Tobey, of Yanceyville, N. C.

Brother Keen offered the following resolution:

Resolved, That the past history and present condition of our Missions are in harmony with the great law of development from small beginnings to great results, and as such afford ground for greater faith and patience and hope.

This resolution was sustained by an address which we hope to be permitted to publish in the next number of the Commission.

Brother Tobey introduced his address by the following resolution:

Resolved, That self-denying liberality and earnest prayer for the conversion of the heathen may justly be expected from the followers of Christ.

These resolutions were unanimously adopted.

Brother Tobey has been requested to furnish his address for publication, and we hope he will do so.

Owing to inclemency of the weather the attendance was not large, but we trust good was accomplished by the meeting. P.

MRS. CRAWFORD.

It will gratify the numerous friends of Mrs. Crawford to know that the course of medical treatment to which she is now passing, promises to be efficacious in the entire renewal of her health. She is remaining in our city, under the care of an able physician, and will continue with us until she is fully able to bear the fatigue of a journey to her Alabama home. She is looking, however, with special interest to the question of return to China. That she considers as her home, in which all the affections of her heart are concentrated. Let prayer ascend that the earnest wish she cherishes may be gratified. T.

APPOINTMENT OF MISSIONARY.

It is our pleasure to record the appointment of our brother, Rev. J. L. Holmes, as a missionary to China. He will be stationed at Shanghai, and some time during the summer is expected to repair to that field. We are thankful to God that he is hearing our prayer, and giving us men to gather the harvest ready for the sickle. T.

OUR SOUTHERN JOURNEY.

We have just returned from a long tour among the churches, with reference to the demands of the Board, in meeting all the liabilities of the last year, some of which are still to ripen, as well as to prepare for the increasing necessities of our various stations during the present fiscal year. Gratefully do we record the Divine goodness in permitting us to pass unharmed over so many hundreds of miles, and to come into connection with so many of

the Disciples of Jesus in the different States.

If we mistake not, the missionary spirit is waxing stronger among the churches. We were not allowed to make appeals in vain. In several cases, where the regular contributions had been made, a willing thank offering to the Lord was repeated. In some instances those offerings were large and liberal. They were all the more gratifying, because they seemed to be the spontaneous outpourings of benevolent hearts.

It was our special pleasure to note the interest in the mission cause, which is becoming more prevalent among the pastors of the churches. In several instances, brethren in the ministry are regarding the obligations we are under to the heathen, as special and urgent. They are preaching on the subject, are bringing this claim frequently to the notice of their congregations, are establishing the concert of prayer, and urging the increased circulation of our mission papers.

It has been a pleasure on this journey to note also, the interest which is becoming more widely diffused among the people, respecting the salvation of the soul. It is a happy thing to believe that concern for the heathen does not interfere with, but rather increases the solicitude of the churches for the welfare of sinners at home. T.

REPORT OF THE BOARD.

We call special attention to this document, published in the present number of the Commission. It sufficiently discloses the fact that God is imparting his promised blessing to our work, and encourages us to go forward with increasing energy in our work. T.

IMPORTANT INQUIRY.

"Do you not hope for many missionaries from the recent conversions in our

country?" This is the question propounded by a beloved brother in a recent communication. We may respond affirmatively. *We do hope* for a large influence in this way. Many young men are becoming the subjects of God's renewing mercy. Hitherto they have zealously devoted themselves to the service of the wicked one. May it not be expected that in the consecration of themselves to Jesus Christ, their new Master, many of them will go out as messengers of his salvation, and that some of these will be found ready to labor in the Foreign field. We can, with all the heart, unite in the prayer of our brother: "God grant it for his Son's sake." T.

ORDINATION AND DESIGNATION OF BROTHER HARTWELL.

At the request of the Baptist Church at Greenville, S. C., a Presbytery, consisting of B. Manly, Sr., J. B. Jeter, R. Furmon, and A. M. Poindexter, convened at Greenville, on Saturday, May 1st, and after examination, resolved to proceed to the ordination of Jesse Boardman Hartwell, to the Ministry of the Gospel in the Baptist denomination, and his designation as a missionary to China. On Lordsday, (the 2nd inst.,) this service was performed as follows:

Brother Jeter preached a sermon from Acts xiii, 2. After which brother C. Furman read a letter addressed to the Board of Foreign Missions, S. B. C.; by Rev. J. Hartwell, D. D., the father of the candidate. Then the chairman of the Presbytery, brother Manly, propounded questions to the Church and candidate, and offered prayer, accompanied by the laying on of hands by Presbytery. Brother Poindexter followed with a charge, founded on I. Tim. iv—18, in which he represented both the Presbytery and the Board of Foreign Missions; brother R. Furman gave the hand of fellowship on behalf of the Presbytery, and brethren Jeter

and Poindexter on behalf of the Board. The Missionary Hymn, "From Greenland's Icy Mountains," was then sung, and brother Hartwell pronounced the benediction.

The assembly was large and appeared deeply interested and solemn throughout the services.

It is gratifying to be able to state that the Church at Greenville has made arrangements to support brother Hartwell at Shanghai. P.

THE THEOLOGICAL CONVENTION.

The request of the Church at Greenville, that the ordination and designation as a missionary to China, of brother J. Boardman Hartwell, (who is a member of that Church,) should take place at Greenville during the session of the Convention on the Theological Seminary, rendered it necessary for us to be present at the time, and thus afforded the opportunity of participation in the proceedings of the Convention.

We record it as our conviction that we have never witnessed a finer exhibition of the power of Christian principle and brotherly love, than at this meeting. Questions of highest import and the most grave consequence claimed the attention of the body—demanding at the same time the utmost freedom in the expression of opinion, the most delicate forbearance regarding individual preferences and feelings, and the most rigid adherence to fundamental principles. The discussions, which were animated and earnest, and during which almost the entire field of doctrinal and organic Christianity was surveyed, served to develop fully the essential unity of the brethren upon all fundamental points, and to manifest their Christian courtesy and affection. We heard but one opinion as to the effect of these discussions—that apart from their bearing upon the great work of the

Convention, they were invaluable as to their direct effects upon the interests of the truth.

A plan of organization for the Seminary was adopted, including an abstract of Principles indicating the doctrines to be taught in the Seminary, a Board of Trustees, and a Faculty of Instruction elected, and all other arrangements, necessary to commencing the Seminary made. The Faculty elect consists of brethren J. P. Boyce, J. A. Broadus, E. T. Winkler, and B. Manly, Jr. Should these brethren accept their appointments, the Seminary is to be organized for instruction on the first of September next.

Our brethren of South Carolina had completed to within a few thousand dollars, the \$100,000 which they proposed to raise, and sufficient guarantee for the balance was given. It now remains for the other States to raise the additional \$100,000, and we shall have, with the blessing of God, a Theological Seminary, worthy of the name which this Institution is to bear—"The Southern Baptist Theological Seminary."

Delegates were present from Maryland, Virginia, North Carolina and Georgia. From brethren in Alabama, Tennessee, and some other States, letters were received, expressing cordial concurrence in the object of the Convention, and regret that they could not be present. The reason that they could not, in most of these cases, while it did not remove our regret at their absence, yet fill our hearts with joy and gratitude—the Lord was so reviving his work among the people of their charges that they could not leave them, even for an object which they deemed of greatest importance. Is it not an auspicious sign, that the Seminary was inaugurated at a time of such general refreshing from the presence of the Lord? Sure we are that the members of the Convention were, in no slight degree, under the influence of this spirit of revival. And

they were the more brought under its power from the fact that a gracious work was in progress in

THE GREENVILLE CHURCH.

For some time the gentle influences of God's presence, like the showers of Spring, had been descending upon them. Daily meetings for prayer, and other religious exercises, had been attended, and quite a number had found peace, and been baptized unto Christ. These meetings were continued during the sittings of the Convention, and are, we suppose, still held. On Lordsday night brother R. Furman, pastor of the Church, baptized over twenty. May the good work continue, and increase, and spread, until the "knowledge of the glory of the Lord shall cover the earth as the waters do the sea. Amen! and Amen!" P.

A WORD MORE.

We again appeal to our subscribers and others to send in names for the next volume of the Commission. It is time. One more number completes volume II. We want to know with what number of copies to commence volume III. Brother, sister, attend to this at once. It is a small matter, and if you delay, you will forget it.

P.

CENTRAL AFRICAN MISSION.

A more direct call of God's Providence on his people was never heard, than that which now sounds in the ears of Southern Baptists, from our mission in Central Africa. The numerous, and some of them large cities, which are found in the Kingdom of Yoruba, and which stretch across that part of the continent, almost from the eastern coast to the western, are, we have reason to believe, accessible to the messengers of salvation. Uncounted millions are passing on in their guilt to the pit of des-

pair. We have the means of recovery in our hands. The glorious gospel of the blessed God has been given to us, and woe be unto us, if we withhold it. What increases the responsibility of Southern Baptists, is the fact that they have penetrated, through their missionaries, this interesting region, and are in the occupancy of four of the cities found there. God seems to have thrown open this inviting field to their gaze, and to be inviting them to its occupancy and culture. We cannot go back in this work without treachery to the Master, and dishonor to ourselves. Besides, if we maintain our position there, we must increase our forces. If we are unfaithful to our trust, and listen not to this call of duty, "then shall their deliverance and enlargement arise from another place."

Brethren of the South, what will you do? Shall the word of the Lord be withheld from Yoruba? or, will you require and permit your Board to lengthen their cords and strengthen their stakes in Central Africa? T.

GLORIOUS WORK.

That God is wonderfully displaying his power and mercy in various parts of the land, cannot for a moment be doubted by any careful observer of the signs of the times. Let all rejoice in the following, among a few of the items of information which we cull from *THE WAY OF LIFE*, a paper recently issued in New York:

—It has been reported that a club of profane Infidels in Andover, Massachusetts, were recently discussing the subject of baptism, and using the Bible to ascertain what it said about the matter. The result of their study, to know what it taught on baptism, led six or seven of them to exercise faith in the Word of God, and in Christ, and now they are rejoicing in the Saviour.

—One of the pastors of Hartford, Conn., says that within the last four or five weeks, more than one thousand

persons have called on him to converse on the subject of religion!

—There are not more than three or four students, in the upper classes of Amherst College, without a hope in Christ, and that in all the College there are not more than twenty unconverted. There cannot be less than fifty who have been very recently converted.

—One of the most marked instances of revival in this city has been in the Baptist Mariner's Church in Cherry Street. The usual number of attendants did not exceed one hundred, until a season of humiliation and prayer was observed by the church at New Year, which was succeeded by a series of meetings that have been held uninterruptedly for fourteen weeks. Already 109 converts have been baptized, (among them one Jew,) and forty more have been converted, some of whom have gone to sea without the opportunity of baptism, some have gone to other churches, and others are waiting baptism. For thirteen Sabbath evenings in succession, baptisms have been administered; the converts, many of them seamen, representing some twenty different nations. The pastor, Rev. Ira R. Steward, himself a sea captain for some fourteen years, has preached 124 sermons during the period, with great acceptance and power. Many instances of the striking effect of preaching have occurred. One hardened sailor, who had just come in from a voyage in which he was shipwrecked and left in mid ocean with nothing but a plank between him and eternity, without any thought of his soul, on hearing but a part of a sermon, was so convicted as to have no rest till he found the Saviour. The congregation has increased to about 500. Of the Sabbath School, originally numbering about fifty pupils, thirty-two have been hopefully converted, twenty-one have united with the church, and the number of pupils has nearly doubled.

—A gentleman from Ohio said, at a meeting in Boston, that by adding his personal observations to those of a friend, he could say, that from Omaha City, in Nebraska, to Washington, *there was a line of prayer meetings along the whole length of the road*, so that wherever a Christian traveller stopped to spend the evening, he could find a crowded prayer meeting across

the entire breadth of our vast republic.

—Since the beginning of the present year no less than 400 persons have joined the Baptist Churches in Louisville, Kentucky.

—Quite an extensive revival is now in progress in the Baptist church at Georgetown, Ky. Over forty conversions have taken place in a school in the place. In Barren county, in the same State, seventeen have been baptized. Nineteen have been received into the church in Nelson County, five in the Maysville, thirty-two in the Hay's Spring. In Lexington, forty have been baptized. There is a morning prayer meeting for business men, to which large numbers resort.

—There have been two hundred and six conversions in Lebanon, Penn., seventy-two of whom have been baptized.

—In St. Louis, Mo., twelve hundred attend the Business Men's Noon-day Prayer Meeting, and a good degree of feeling pervades those in attendance. Seventy-three have been baptized into the Fourth Baptist Church.

—Two hundred and forty were baptized into the fellowship of the Baptist Churches in Philadelphia during the month of March. In Germantown three have been baptized; in Lower Merion ten; New Castle, fifteen; in Lower Providence three; in Pottstown twenty-one.

—In Philadelphia the great Union prayer meeting in the Sansom Street Church continues open, and the attendance has not perceptibly diminished. The Mariners' Church is open daily for prayer and preaching, at which large numbers are present. Other prayer meetings continue to be kept open at numerous places, public halls, concert rooms, and engine houses, and crowds are constantly to be found in them. There is, in fact, no perceptible abatement of religious fervour. It has even extended itself to the dens and hovels of Bedford street, in the Southern part of the city, a place as vile and corrupt as the Five Points, and has there produced a marked change in the deportment of hundreds. The Mission House established in that degraded locality, has been the scene of many conversions. When first opened there, the missionaries were greeted with showers of brickbats, dead cats

and rats, or filthy women would hug the preacher while he stood to speak. Boys cursed both preacher and teacher in the Sunday School room, fought there like dogs, and defied all attempts to control them. Now the scene is wholly changed. Everywhere the patient missionary is greeted with a grateful bow, and those who formerly abused him are now his protectors. The men who still refuse to pray with him are nevertheless ready to fight for him; the Sunday Schools are quiet and orderly, though crowded; and the labourers in this vineyard have witnessed mighty works done during the prevalence of the great Revival. In the face of these remarkable results it is impossible that any other spirit than that of the Lord himself could have done so much in awakening and reforming so many who, to all outward appearance, were hopelessly vile.

The entire number might be filled with such statistics. This volume of prayer, we trust, will continue to swell, and ascend to the heavenly throne, until our land shall be wholly brought under the influence of truth and righteousness. T.

Other Missions.

CHINA.

The Macedonian, referring to the mission at Shanghai, says:

Mr. Aitchison, in speaking of an interior town, at a distance from Shanghai, writes:—If there be one missionary field on the globe where more than any other, there is cause to exclaim, “The harvest truly is plenteous, but the laborers are few,” that field is China. Much of this part of the empire is already open to the heralds of the cross. Millions of perishing men are accessible. We can travel scores of miles in every direction without even the fear of annoyance.”

“Be assured we are not in the position of those who are *waiting* for opportunities to exercise our gifts. If our efforts are few or feeble, ours alone is the fault. The work is not *prospective*, but *present*. A hundred of the best men our seminaries can furnish could find ample employment for heart and

hand on this plain, to say nothing of the provinces that lie beyond. May I not hope that the claims of China will be met by many a youthful disciple of our Lord with the response, ‘Here am I; send me?’”

From Amoy, also, the accounts are most encouraging of the constant excursions inland. Mr. Douglas, of the English Presbyterian mission, writes:—“Last month I visited in the gospel boat a town named An-hai, which had not been visited before by any missionary, and probably not by any foreigner; it lies near the coast, in a direction nearly E. N. E. from Amoy; its population is about 60,000.

“As our boat lay at a bridge in the main street of the town, a great many persons came down into the boat to converse with us, and to get books; some came over and over again. Many persons asked us to set up a chapel to let them hear the gospel regularly; it was sad to have to say that we had not yet enough of suitable men; but I do hope that before long it may be possible to answer their request.”

The Rev. William Muirhead, of the London Missionary Society, writes:—

“Messrs. Muirhead and John have lately returned from a missionary tour, to the extent of 100 miles beyond Shanghai. They visited different towns and cities, making it a point to call at the houses and shops of the inhabitants as much as possible, not only to put Christian books into their hands, but to converse with them individually on the great truths of redemption; preaching also in the streets, at the distance of a few hundred yards from each other, to the people gathered together. ‘In the prosecution of this work,’ they write, ‘we have been much encouraged. Seldom have we been refused a hearing, while we have had it in our power to speak most freely on the evils of idolatry, and the necessity of repentance and faith in Christ. Inquiries have often been made by the shopkeepers and merchants, in the course of conversation, as to the person and work of the Saviour, and, in an apparently honest and sincere manner, have they admitted the folly and falseness of the prevailing superstitions.’”

BAPTIST MISSIONARY UNION.

The donations and legacies for the year, ending this month, amount to

\$85,850 74,—which, added to the sums placed at the disposal of the Executive Committee, for specified purposes by the U. S. Government and coördinate Societies, swells their aggregate disposable means to somewhat over \$97,000 00; the precise figures are not at hand. This falls short by about \$16,000 of the appropriations made in the early part of the year, while it fully equals the amount actually paid out by the Treasurer, leaving the balance on the books against the Union within a trifle of what it was at the close of the previous year, \$37,000. Of course, a balance of the appropriations, say fifteen thousand dollars, remains due to the missions, and must be passed to the appropriations and expenditures of the ensuing year. We make the statement in this form, that the friends of missions may see precisely what has been done and what remains to be done.

BURMAH.

INTERESTING RUMOR FROM AVA.

Dr. Dawson, of the Baptist Missionary Union, writes, under date of Rangoon, Dec. 21, 1857,—stating the fact that at his first visit to Amerapura, in 1855, he presented to the king of Burmah a handsomely bound copy of the Bible in Burmese. "The king was not displeased. He accepted the Christian's Bible, and I thought, gladly; and soon after, retiring from the audience hall, sent an attendant to bring the books into his private chamber. Before quitting the palace we were informed that the king was engaged in reading 'the book' which had just been given to him."

The fact of that presentation is now recalled with peculiar interest in connection with the following statements.

From the upper provinces of Burmah we have received intelligence, though I await a further confirmation of it. A report has reached me, from two or three independent sources, that the king of Ava has withdrawn his confidence from the hosts of Buddhist priests, who have hitherto crowded into the royal city, that he has banished hundreds of them from the monasteries in the neighborhood of Amerapura, and that they have accordingly migrated down into the territory of Pegu. This measure has been carried out, not by any direct persecution on the part of

the king or his government, but simply by his withdrawing his royal favor, by which they were enabled to subsist and to maintain their popularity among the people.

The cause of this change in the royal mind is, his enemies assert, that he is studying Christian books, and has gone over to Christ. Another version of the story is, that he has suddenly become zealous for the advancement of his own, the Buddhist, system, and wishes to free the pale of the priesthood of a great many of its unworthy members. That some change has recently taken place in the sentiments of the king, is very evident from the fact that a large number of poongyees have left the royal city, and are now scattered over the country. That his majesty is a great student of books, is also a well known fact; and there is a strong probability that he has taken to the study of the Scriptures, a copy of which it was my privilege to present to him, in company with brother Kincaid, on the occasion of our visit to the palace in April, 1855.

CENTRAL AFRICA.

Dr. Livingstone is to establish a mission among the Makolola, on the north side of the great river Zambesi, and the veteran Mr. Moffat among the Matabeli, on the south side. The fund of the London Missionary Society, for its proposed Central African Missions, has reached six thousand four hundred pounds. No missions excite more interest among English Christians than African missions.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The twenty-first anniversary of the Foreign Missionary Society, of the Presbyterian Church of the United States, was celebrated at New York on Monday evening. After the usual devotional exercises the Rev. Dr. Wilson, the Corresponding Secretary of the Board, read an abstract of the annual report, from which we extract the following in reference to the finances and missionary labors of the Board:

"The receipts from all sources, including a special contribution of \$18,112 to repair losses in India, have been \$223,977. The expenditure has been \$207,051—the sum specially donated

for India. \$18,112, being reserved—leaving a balance against the Board of \$1,186. Thirty missionary laborers have been sent out during the year, twelve of whom were returned missionaries and ten others were waiting opportunities to embark for the fields to which they have respectively been designated. Under the direction of the Board there are nine missions among the Indians, one to the Jews, and one to the Chinese in California, within the boundaries of the United States; two in Western Africa; one in Siam; three in China; two in India; embracing fifteen stations and extending over a region of country of more than a thousand miles in length; besides which pecuniary aid has been extended to the Evangelical societies of Belgium, Paris, Geneva, and to the Waldensian Synod. Connected with these various missions there are 170 missionary laborers from this country; 54 native helpers; 50 principal stations and out-stations; 22 organized churches; and nearly five thousand native youths under Christian training in the schools connected with these missions."

MISCELLANY.

THE DYING YOUNG CHRISTIAN.

Last spring, Isabella returned after an absence of several months to her home, while the Holy Spirit was doing his glorious work among the people. Her associates were rejoicing in the Redeemer's love. A sainted mother had laid her at the feet of her sovereign Saviour, and loving friends were praying for her salvation. The world had charmed her heart, and she came an invalid to the tearful, yet happy circle of companions she left in sin.

I soon called upon her, and found the Spirit had gone before me. I spoke of her neglected Redeemer. She seemed to feel like one alone amid the saved, the ungathered, solitary soul, while the harvest was almost past.

I left her, and at her request, a few days later, saw her again. Her beautiful face was bathed in tears, and her emotion choked utterance. "O," said she, "I am a sinner. For three nights I have not slept, and is there mercy for me?" The Holy Spirit had torn away her robe of fancied goodness, and the heart was disclosed.

"When I called again, she met me with a smile radiant as the morning, and her words of joy were these: "That new-song of which you spoke is on my lips; the Saviour is very precious." Thus she continued for a time. Then followed weeks of struggling—"alternate hopes and fears." Then light came, serene and cloudless.

Disease did its secret, fatal work. The color faded, and the hectic flush appeared instead; and while I write she is *dying*. But O, what a scene! The angels are around her; and within the shining circle stands the Son of man. Sceptic, trifler, see that unearthly smile, can anything besides the gospel of Christ wreath the lips of death so brightly, and make the hollow cheek glow with the vigor of immortal youth, caught from heaven by the departing saint? In a volume on her table I read the following:

"And o'er the sinner still
The Christian had this one advantage
more,
That when his earthly pleasures failed—
and fail
They always did to every soul of man—
He sent his hopes on high, looked up,
and reached
His sickle forth, and reaped the fields
of heaven,
And plucked the clusters from the vines
of God."

In this death are parents, pastors, and pious friends encouraged and admonished to do their work for eternity.
[*American Messenger*.

From the American Messenger.

ISN'T MY SOUL PRECIOUS TOO.

Our church has recently been blessed with a gracious outpouring of God's Spirit. Many have been led to see their lost condition without Christ, and to trust in him for salvation. Christians feel an unusual interest in the welfare of the unconverted, and lose no opportunity of conversing with their irreligious friends, and inducing them to seek and love the Saviour.

Little Emma B—, whose parents are connected with the church, and whose elder sister was often conversed with and prayed for, came one afternoon to her mother's room with a sad countenance. The loving parent sought to know what distressed her darling. The child burst into tears and ex-

claimed, "Oh, mother, everybody is talking to sister Lizzie about being a Christian, and no one has said any thing to me about my soul. Isn't my soul precious too, and in danger of being lost?"

How just the rebuke, and how common the mistake. We are so apt to pass by the children as being too young to understand the plan of salvation, and be interested in the welfare of the soul. Let that glorious invitation of the Saviour never be forgotten, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

"Let them approach," he cries,

"Nor scorn their humble claim:

The heirs of heaven are such as these;

For such as these I came."

J. B. T., JR.

LENDING TO THE LORD.

A merchant sat in his private counting-room with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1854, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide, were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rocks, and only a general wreck could be anticipated.

The merchant continued his perplexed meditations, which were every moment becoming more satisfactory. He could easily lend the money at 45 or 50 per cent., but his sense of uprightness would never allow him to take advantage of his friend's necessity; besides, were he disposed to lend it, whom could he trust? At length a silent voice whispered to his soul a little text of Scripture, about lending to the Lord." A warm glow stole over his heart, and a ray of light seemed dawning on his mind. Yes, that would be a safe investment. No fear of loss, or failure there.

But prudence queried, "Can you afford to give so much; does your income justify it? Few rich men bestow as large a sum at once, unless it be something in their legacies."

Again the merchant pondered long, but was dissatisfied and undecided.

Kneeling, he prayed earnestly for guidance from an all-wise hand. He rose with a soul filled with the sweetest peace. The decision was made. In his own home was enough to supply all the wants of his household, and a portion for the needy. Had the money been lost before it reached him, no suffering would have come near his dwelling in consequence. Besides, it was only a partial payment on the immense debt he owed, for all his mercies. The sum was appropriated, and a light heart and a soft pillow was his that night.

The money went its ways, cheering the sad hearts of widows and orphans, gladdening a poor, lone missionary's little circle as they wondered over the anonymous letter, which brought them fifty dollars, sending little tracts to the lowly home of the pioneer, or buying the bread of life for starving souls in Asia, Africa, or the islands of the sea. It was ever increasing in value, until, at length, the amount was beyond computation. Never did the merchant regret the investment, for the sums were secured to him with a sure bond, with a three-fold signature, and laid up in the mansion where were all his treasures.

Would that many, who yearly compute by thousand, the surplus of their incomes above their expenditures, might follow the example of this money-lender.

[*New York Evangelist.*]

WALDENSES.—In the Piedmontes valleys are fifteen Waldensian parishes, confided to fifteen pastors. These valleys contain about twenty-two thousand souls. The number of Roman Catholics mixed with these twenty-two thousand Waldensians is somewhere about three thousand, with twenty-nine priests. The Waldensians have one hundred and sixty-nine elementary schools, many of which, however, are only open for four months in the year.

JONATHAN EDWARDS' DYING WORDS.—When the great theologian was dying, having taken leave of his family, he looked about and said, "Now where is Jesus of Nazareth, my true and never failing friend?" So he fell asleep and went to the Lord he loved.

POETRY.

OUR EARTHLY FRIENDS IN HEAVEN.

The following lines were found in the coat-pocket belonging to a young man, soon after his death, which was occasioned by consumption:

Is it wrong to wish to see them,
Who were dear to us on earth,
Who have gone to heavenly mansions,
Who surround a brighter hearth?
Is it wrong to mourn their absence
From the parted household band?
Should we check the sigh of sadness,
Though they're in a better land?
Is it wrong to hope to meet them
Yet upon the blessed shore,
And with songs of joy to greet them,
When this toil of life is o'er?
Is it wrong to think them dearer
Than the many of the blest,
Who to us on earth are strangers?
Must we love them like the rest?
I've a mother up in heaven,
And, oh! tell me, if ye will,
Will that mother know her children?
Will she recollect them still?
Can she look down from those windows,
To this dark and distant shore?
Will she know when I am coming?
Will she meet me at the door?
Will she clasp me to her bosom,
In her ecstasy of joy?
Will she ever be my mother?
Shall I ever be her boy?
And, thou loved one, who did'st leave us,
In the morning of thy bloom?
Dearest sister shall I meet thee
When I go beyond the tomb?
Shall I see thy lovely features?
Shall I hear thy pleasant words:
Sounding o'er my spirit's heart-strings,
Like the melody of birds?
And I think me of another—
Of a darling little one—
Who went up among the angels,
E're his life had scarce begun.
Oh! I long once more to see him,
And to fold him in my arms,
As I did when he was with us,
With his thousand budding charms.
Ah! 'tis true the soul must suffer,
And be bound with anguish down,
E're 'tis fitted for its dwelling,
E're 'tis ready for its crown.
But, oh, Jesus! blessed Jesus!
Thou art loved without alloy;
Thou wilt meet us, thou wilt bless us,
Thou wilt give us perfect joy.

THE INFANT SACRIFICE.

A TRUE TALE.

Cool evening's soft, unclouded light,
Shone pure on Gunga's sacred stream,
Where every tiny ripple bright
Caught, as it flowed, a parting beam.

With rapid and uneven pace
A Hindoo mother bore her child,*
Bedewing oft its infant face
With bitter tears of anguish wild.

On the river's brink she sped;
Then stood, all beautiful and young,
And silent o'er the loved one's head
A wreath of fairest flowers hung.

Then, with a strange and wild embrace,
And a quick glance of speechless woe,
First on the babes unconscious face,
Next on the river's flow.

She dashed beneath the gurgling wave
The sharer of her heart's deep joy;
No Christian arm was there to save
The Hindoo mother's hapless boy.

Soft flowed the stream, and bore along
Her treasure to a wooded ledge,
Where drooping branches, green and
strong,
Hung downward to the silvery edge.

The infant grasped a bough, and crept
Up to the green bank, where he clung;
No more the affrighted mother wept,
For Gunga's terror o'er her hung!*

She seized the panting boy; her hand—
The mother's hand—destroyed her
child:

Then flung him from the verdant stand,
Far on the wave with gesture wild.

Sad was her silent home that night,
And chill her heavy heart, and lone.
Poor mother! Could that offering
bright
For thy deep, heartfelt guilt atone?

Ah no! Thy loved one died in vain;
Yet there's a Sacrifice for thee!
A spotless Lamb for sin was slain,
When Jesus died on Calvary.

[Missionary Record.]

* Had the infant escaped, she would
have believed herself under the curse of
Gunga.

BOOK NOTICES.

THE WORLD'S REVOLUTION, and the
Hope and Reward of American Mis-
sions. By ROBERT T. MIDDLEDITCH.
A Prize Tract on Missions, pp. 47.

THE SPIRIT OF MISSIONS IS THE SPIRIT
OF CHRIST. By E. T. WINKLER, pp.
33: Southern Baptist Publication
Society. Charleston, S. C.

The two together in paper cover,
price 6½ cts. We wish these valuable
tracts could be scattered by thousands
all over the land. They would do
much to awaken and cherish the mis-
sionary spirit in our churches.

KEEP THE CHURCH PURE; Or, Scriptu-
ral Church Discipline. By REV.
FRANKLIN WILSON. Baltimore, Ma-
ryland.

This is another Tract by the same
Publishers. It treats an important sub-
ject, and its general circulation would
do good. The purity of a church is
an essential element of its strength;
and an unceasing vigilance and effort
should be used to secure it. Brother
Wilson has rendered good service by
the preparation of this work. Though
small, it is rich in weighty suggestions.

A DECISIVE ARGUMENT AGAINST INFANT
BAPTISM, Furnished by one of its own
Proof Texts. By JOHN S. DAGG.
The Same Publishers. Price 6½.

This Tract, by Dr. Dagg, has been
before the public for some time, and
has passed through several editions.
The argument is founded upon 1 Cor.
vii: 14. It is suited rather to the
critical than the general reader,—
though the latter may easily perceive
the conclusiveness of the argument.
It does, what can never be required by
an opponent, proves the negative in
the argument upon the baptism of in-
fants. We see not how the argument
can be successfully rebutted.

Our colporteurs ought to have these
and the other tracts and books publish-
ed by the Society. P.

SOUTHERN LITERARY MESSENGER.—We
are again under many obligations to
the Publishers for the May number of
this excellent monthly. Among the
many valuable articles, we notice the
review of Parton's Life of Aaron Burr,
in which the author has given us an
interesting outline of Burr's life and
character. The article will be read
with interest, as will all the articles in
this excellent number of this favorite
monthly.