

Vol. 2

JUNE, 1859.

So. Bapt. Theol. Sem.
 A Gift

JAMES P. BOYD

THE

COMMISSION;

OR

SOUTHERN BAPTIST

MISSIONARY JOURNAL.



PUBLISHED BY THE
BOARD OF FOREIGN MISSIONS
OF THE
SOUTHERN BAPTIST CONVENTION

EDITED BY THE SECRETARIES OF THE BOARD.

MASTHEAD

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Agents for the Foreign Mission Board.

Rev. GEORGE PEARMY, Virginia.
 " GEORGE BRADFORD, North Carolina.
 " ELLIS DODSON,

Rev. J. H. CAMPBELL, Georgia.
 " D. G. DANIEL, Georgia and Alabama
 " R. L. THURMAN, Kentucky.

Rev. R. G. Kimbrough, Tennessee.

All Baptist Ministers are requested to act as Agents.

THE COMMISSION.

Vol. 2.

JUNE, 1858.

No. 12.

Thirteenth Annual Report of the Board of Domestic and Indian Missions.

OBITUARIES.

Inexorable death has taken from our ranks four active and useful missionaries.

Rev. David G. Swanston, of St. Marys, Georgia, died October, 1857. Though young in the ministry, his deep piety and unwearied industry rendered him eminently successful in his work. The disease that terminated his earthly toils was contracted in the faithful prosecution of his mission.

Rev. James R. Miller, missionary to Bryan and Bullock Counties, Georgia, has finished his course and entered into his rest.

By a very singular coincidence, our missionary in Union Association, Arkansas, by the same name as the above, Rev. James R. Miller, died about the same time, (August, 1857.) Both were good ministers of Jesus Christ.

Rev. Andrew J. Merrill, of Clover Bend, Arkansas, died October last. In a communication written during his last sickness, he writes: "My labors so far have been crowned with success, and my prospects of usefulness, with the Divine blessing, still more flattering. I have organized one church since my last report. The people are becoming more interested in having the gospel preached among them."

When writing these lines little did he think they would be the last record of his labors on earth.

FINANCIAL SECRETARY.

Since the Union of the Indian and Domestic Missions, the necessity of a Financial Secretary has been deeply felt. The S. B. Convention at its last session sanctioned such an appointment. Rev. M. T. Sumner, of Virginia, has been secured for this office. January 1st, 1858, he entered upon this new relation. The removal of his family to Marion, and making the necessary arrangements for their comfort and for his future labors have unavoidably hindered him in his labors to some extent during the first quarter. He is now fully in the field, and, with the Master's blessing, the friends of Missions may look for happy results from his accession to the Board.

AGENCIES.

But a small part of the funds the past year has been brought in by special agents. But few have been in the field; and no one has devoted his entire time to the work. Rev. R. C. Buckner entered upon an agency in Kentucky, July

1st, 1857, and resigned March 1st, 1858. Domestic afflictions hindered him much of the time while he retained his commission.

Rev. V. E. Kirtley succeeds him. He entered upon his work early in April, 1858.

Rev. B. Kimbrough was commissioned agent for Tennessee and North Alabama September 17th, 1857, but has never signified his acceptance, nor in any way communicated with the Board since his letter of application for the appointment. We have no agent in Tennessee.

Rev. W. M. Farrar has been acting as agent in Mississippi since January last. Heavy rains, swollen streams, and pressure in the money market, have rendered his agency, thus far, almost unavailable.

Rev. J. O. Scriven and Rev. W. J. Harley have given a portion of their time the past year to agency work in Georgia.

Rev. L. M. Berry has combined the duties of agent and missionary in N. C. The agency has only defrayed the expenses of the missionary service he has performed.

ORGAN OF PUBLICATION.

The Home and Foreign Journal is the official organ of the Board. It is a matter of mortifying regret that its circulation is so limited. Some single States ought to circulate the present entire issue, 12,000. Did its circulation bear any reasonable proportion to the number of Baptists, and the importance of the Mission claims, the Boards would feel authorized to enlarge the sheet and greatly enrich its columns with "paid articles;" which cannot be done with the present limited issues. We earnestly request all pastors, missionaries, and agents to give this subject due consideration.

FINANCES.

The entire sum at the disposal of the Board for Domestic Missions for the year just closed is \$22,035,53. Of this sum there was in the treasury April 1st, 1857, \$4,272,57. Contributions from the several States as follows:

Alabama,	-	-	-	\$5253,08
Georgia,	-	-	-	4383,00
Virginia,	-	-	-	3884,74
South Carolina,	-	-	-	883,54
Maryland,	-	-	-	655,00
Kentucky,	-	-	-	517,14
Mississippi,	-	-	-	456,60
Arkansas,	-	-	-	450,00
North Carolina,	-	-	-	417,02
Missouri,	-	-	-	416,65
Louisiana,	-	-	-	180,00
Gen'l Asso'n Mid. Tenn. North Ala.,	-	-	-	159,68
Treas'r So. Bap. Con.,	-	-	-	72,32
Tennessee,	-	-	-	28,19
New Jersey,	-	-	-	5,00
Texas,	-	-	-	1,00

DISBURSEMENTS

For the same time are \$17,213,71; leaving a balance, of \$4,821,71 in the Treas-

sury. Of this sum near \$2000 are due the Missionaries for services already rendered, but reports not yet received. The actual balance in the Treasury is only about \$2,800,00.

In the Indian department the receipts for the year, with the balance in hand at the beginning of the year, amount to \$14,310,04. The aggregate amount in both departments is \$36,345,57, or \$5,427,74 less than for year ending April 1st, 1857.

LABORERS IN THE VINEYARD.

There have been in the employ of the Board, in whole or part of the year, 102 missionaries and agents; scattered from Virginia to California—from Florida to Kansas. To this number add 36 in the Indian Department, and we have 138 in the field. A much larger number than for any previous year.

In the above enumeration the interpreters and some native Indian assistants are not included.

LABOR PERFORMED.

In reporting statistics many of our missionaries are not careful. Many important matters are omitted altogether—others not noted with regularity. Quite a number of reports are not yet in. So far as they have been received the following is the summary: 300 churches and stations supplied; 9445 discourses delivered; 1479 prayer meetings attended; 53 churches observe the monthly concert for prayer; 1309 additions by baptism; 596 by letter; 649 professed conversion in connection with missionary labor and baptised by others; 94 Sabbath Schools; 379 teachers; 4060 pupils; 68 Bible classes, and 846 pupils; 12 teachers and 68 pupils professed conversion; 7965 volumes in the several libraries; 6800 pastoral visits; 30,000 pages tracts distributed; 20 churches constituted; 11 ministers and 37 deacons ordained; 35 young men, connected with these mission churches, preparing for the ministry; 27 meeting houses commenced and 12 finished. In the performance of these duties 80,000 miles have been travelled.

In addition to the foregoing a vast amount of work has been done and good accomplished which is not, and much cannot be reported. The number of converts and additions by baptism is not as large as on the preceding year.

COLORED POPULATION.

This portion of our people receive such attention as our facilities will afford. Where it is practicable our missionaries devote a portion of the Sabbath specially to them. In most places provisions are made for their attendance on the ministry for the white congregations. A few missionaries devote the greater part of their time to the interests of the blacks. In some cases there are Sabbath Schools for the oral instruction of both children and adults.

THERE IS MUCH DESTITUTION

Among this population in the rice, cotton and sugar growing sections of our field. Dr. Lawton, of the Savannah River Association, S. C., making application for a missionary to Colleton District, S. C., says: "There are but few whites living in that section of country, and most of those who do reside there have very little sympathy for the 'poor Baptists.' There are a number of very large plantations, with thousands of slaves upon them, who are inclined to follow Christ in his ordinances as he has appointed. We propose to send them a missionary to preach to them and instruct them in their cabins. We are unable to

accomplish this without aid from you, and we do not feel authorized to turn a deaf ear to the Macedonian cry which comes from the shanties around Walterboro'."

The appointment was made, and the missionary in his report, just received, furnishes cheering evidence that the mission is not ill-chosen. He says: "I have been striving to get up houses of worship for the Baptists in a section where it is said I am the first Baptist preacher ever heard there, and the first that ever baptized in the Combahee River. I am sanguine in the hope that two Church edifices will soon be erected. One gentleman has told me he will give \$100 towards the erection of a house of worship, and \$50 annually to sustain faithful preaching monthly in said house. Others no doubt will do their part."

A good work is being done in this department; but much more might and ought to be done.

AN APPEAL

From Florida is the spirit of the call from many points. "The destitution here is very great. Our white church is small and members very poor. Our colored membership is very large, and scattered through an area of 60 miles in diameter. There are large plantations on the St. John's River, and on the Islands and on the tributary streams. They come to us from St. Augustine, from St. John's Bar, and from Flemington Island and other remote parts, from 20 to 35 miles distant, and seek admission into our Church."

"My dear brother the heathen are at our door and dying in their sins. Can you do nothing to aid in saving them? Help for Christ's sake! We shall soon meet these dying sinners at a judgment seat. If we make no effort to save them, will not their blood be found on our skirts? The blacks elsewhere have the privilege of meeting with the whites in the house of God. Those for whom I plead *enjoy not this privilege.*"

Such an appeal will not be unheeded.

SABBATH SCHOOLS.

From the beginning it has been a fundamental aim of the Board to foster this heaven-honored instrumentality. One special point of instruction to both missionaries and agents is to promote the Sabbath School enterprise. Wherever practicable, such an institution is to be organized and sustained. In many sparsely settled neighborhoods this cannot well be done.

We regret that our Sabbath School statistics are so meagre. The returns are very imperfect. Many missionaries report a school and omit either the number of teachers or pupils, and sometimes both. They mention the number of Bible classes, and omit the number of pupils connected with them, &c., &c. 164 Sabbath Schools and Bible classes are reported, with 379 teachers and 4906 pupils. Of these 12 teachers and 48 pupils have professed hope in Christ during the year.

CALIFORNIA.

There are four missionaries in this field—three Americans and one Chinese.

AT SACRAMENTO

The church under the care of Rev. J. L. Shuck, assisted by Ah Mooey, is in a prosperous state. During the year nine Chinese converts have been baptized.

Bro. Shuck speaks of Ah Mooey in the highest terms of praise, both as an

humble, growing Christian, and an able minister of the New Testament. His zeal for his countrymen has called forth violent opposition from those for whose salvation he seems willing to become a sacrifice.

Ah Chak has given gratifying tokens of usefulness in the ministry—sound in his views of Scripture, apt in illustration, and a graceful speaker. The young converts speak quite regularly in the public chapel service, and boldly avow their faith in Christ before their countrymen. Bro. Shuck says the prospect among the Chinese has never been so hopeful.

CHARACTER OF THE CHINESE IN CALIFORNIA.

Newspaper reports have often done this people injustice. On good authority we are informed that as a general thing they are sober, industrious and enterprising—forming a valuable acquisition to the population of California. The reports to their disadvantage have grown out of the envy and rapacity of the low and vicious white men, chiefly in the mines, who drive the inoffensive and unprotected Chinamen from their “claims,” and rob and murder them at pleasure.

CHINESE IMIGRATION.

Not long since Bro. Shuck informed us that “The Chinese are flocking by literal thousands, at this very time, to California. *No less than ten ships with Chinese are on their way here.* One thousand Chinese imigrants arrived here last week. *We must try to do something more for this people than we are now doing.*”

REV. C. N. WEST

Has been transferred from Mariposa County to Santa Cruz, a flourishing town south of San Francisco. At this point there is a permanent population and quite a number of substantial Baptists, who will co-operate with and aid in the support of a pastor.

MARIPOSA

Is a mining Country. The migratory habits of this portion of the population are so great but little can be accomplished for them until a missionary can be stationed at all the prominent mining points, so that miners, removing from one point to another, will find a missionary and church privileges wherever they locate. Such an end is highly desirable; but the Board is not in possession of means adequate to it. At present our efforts are directed to towns in the valleys with a local population.

OAKLAND.

The Church at this place has been without a pastor since the removal of Rev. E. J. Willis from California, until a few months since. Rev. Harvey Gilbert has taken the oversight of this and the Church at Brooklyn, a few miles distant. Connected with each of these churches is a Sabbath School. Bro. Gilbert was commissioned by this Board January 1st, 1858.

FEEBLE AMERICAN CHURCHES.

There are feeble Baptist Churches, most of them without pastors, scattered through many portions of California—requiring visits, encouragement and counsel. Bro. Shuck says: “Appeal after appeal comes from wide spread localities to me to come to them and preach. But my hands are tied by overwhelming engagements in this city.”

EXPLORING AGENCY.

Bro. Shuck has often urged the importance of this movement, for the purpose of visiting such churches as above named—procuring information in relation to religious positions, destitutions and wants of the people, and spreading this information before the Board and the churches and to seek out and encourage young men to enter the ministry, and thus supply many churches with effective pastors. Such an explorer, if industrious and judicious, with God's blessing, might accomplish incalculable good. Perhaps no man is so well qualified for it as Bro. Shuck. But who will take his place?

NEW FIELDS.

AUBURN

Is a flourishing town with a large Chinese population. Religious privileges are seldom enjoyed there. An American and Chinese interest might be combined under a suitable pastor.

MARYSVILLE

Has often been alluded to as a point of importance to both Americans and Chinese. By some this is regarded as a place of more permanent interest than Sacramento.

SAN FRANCISCO

Presents an inviting field for a new Chinese interest. Thus far our efforts to procure suitable men to occupy the above posts have not been successful.

KANSAS.

Rev. J. H. Luther resigned his commission as our Missionary in the Territory last July. Rev. Wm. Thomas, formerly of Lebanon, Tennessee, is in the field—Pastor of four Churches, with prospects of usefulness. These Churches and their Pastor have no sympathy with those political movements, the direct tendency of which is to sunder the Church and nation to gratify sectional prejudice. There are other Churches in the Territory who would hail with joy a missionary from this Board.

GERMAN MISSION.

The German population in many neighborhoods and towns constitutes a majority. As a general thing they are Papists, or professors of nominal Christianity. It matters but little which. While they are alike far from the truth, much farther than sinners in general, they are not wholly inaccessible to it. The success which has attended evangelical labors in their behalf affords strong inducement to increased Christian effort for their salvation.

The Board have two native Germans under commission. Rev. J. B. Madouletz, to the German Baptist Church, Louisville, Kentucky. He has not been heard from since the appointment was made.

Rev. Peter Klein has been laboring among the Germans in St. Genevieve, and portions of Southern Missouri, since January 1st, 1858.

He portrays the condition of his countrymen as truly deplorable—worse than heathen. Trained to observe tradition to the neglect of the Bible—to obey intemperate and infidel priests rather than Christ. Their guides drink to intoxication, play cards, visit ball-rooms and commit even worse offences against, not only Christianity, but against a respectable morality. Their followers are like

unto them. Our brother calls on us to remember the Germans at a Throne of Grace.

AUXILIARY RELATIONS.

Some of the State organizations have transferred their Domestic Missions to this Board; and all, so far as we know, are satisfied with the results except

TENNESSEE.

In the published proceedings of the last annual meeting of the General Association of Middle Tennessee, and North Alabama, this Board is charged with non-compliance with the terms of the compact. A close examination of the facts will show that the executive Board of that Association first set us the example of setting aside the specifications of the contract. That Board was indebted to its former Missionaries in the sum of \$522 90. We assumed the payment of said debts on the following conditions: That they "be paid out of funds collected within the bounds of the General Association, and the debts and expenses attending such collections shall be paid before any further appropriations be asked for, or expended within said bounds."

Instead of complying with these terms, they forwarded these old claims, with the request that we should liquidate them and await the collection of certain pledges in the hands of that Board; with which request this Board complied; and yet these sums have not yet been refunded.

Again they were not to ask for further appropriations till these claims were all cancelled. Yet other appropriations have been asked for and expended within said bounds, while said claims were unpaid. This Board is pledged for \$1100 00 a year for Middle Tennessee and North Alabama. The history of the past shows that the Board has not neglected Tennessee. We deeply regret the necessity of making these statements; but justification of this Board requires it, since the foregoing charges have been published to the world.

INDIAN MISSIONS.

The Indians have a history in this country. It is written in fearful characters. It is by no means creditable to a republican and Christian country. It is not our purpose to enter upon their history, nor to recount their wrongs. The Board of Domestic Missions of the S. B. C. is charged with a mission of mercy to them. To enlist the sympathies, prayers and co-operation of the friends of the red man, we will detail some facts gathered from personal observation.

The tribes for whose temporal and spiritual interests this Board is laboring, are the Creeks, Choctaws, Cherokees, Pottawottomies, Miamis, Weas, Peorias, Kaskaskias and Peankishaws. These are the missions (the Cherokees excepted) that were under the direction of the American and Indian Missionary Association and transferred to this Board May, 1855.

INDIANS IN KANSAS.

Our Indian Missions in Kansas have been suspended. Since the Treaty of 1854, which opened the Territory to white settlers and speculators, the retrograde movement of the Indians has been fearfully rapid. Intemperance, disease and death have multiplied in dreadful ratio. Some minor tribes have diminished one-half in number since that date. The numerous and powerful Miamis, one year ago numbered only 163. The consolidated tribes number only 150. They are doomed to an early extinction. The intelligent and thought-

ful chiefs foresee their fate, and their mournful inquiry is, "Whither shall we go?"

The moral and religious decline has kept pace with their physical. Industry, sobriety, virtue and religion have been swept away with the irresistible tide which has passed over that beautiful country. Missions abandoned, schools suspended, and churches dissolved. Of the many once flourishing institutions of religion and education, but few now have a hopeful existence.

In the political strifes and wranglings of all parties, from all quarters of our confederacy, none have thought of the rights and interests of the poor Indian. They were persuaded to leave their homes, the graves and hunting grounds of their fathers, for a new home West of the Mississippi River. The country assigned them was West of Arkansas and Missouri; from the Red River on the South to the Missouri River, and upward on the North—a distance of 600 miles from extreme North to South, and 200 from East to West. They had the solemn promise that here they should be free from the molestation and encroachments of the white man forever. "As long as the water runs and the grass grows, this country shall belong to your children," was the expressive language of General Jackson to induce these poor Indians to relinquish the cherished spot of their birth-place, and the resting place of their sires.

Kansas is a portion of that Territory. Much of it is not theirs now. The U. S. have gained the Territory at the expense of treasure, civil war, national strife and threatened disunion; and on the part of the poor red man, woes, sorrows and early annihilation.

MISSION SCHOOLS.

All these schools were suspended at the time the transfer was made. The Miami School has never been resumed. The number of children which could be induced to attend has not been sufficient to encourage the effort.

The Wea school was resumed and continued about one year, and then suspended for the same reason. This act was in accordance with the opinion of Dr. Lykins, the superintendent, Baptiste Peoria, the principal chief and other friends of the school.

THE POTTAWOTOMIE SCHOOL

is in successful operation under the superintendence of Rev. John Jackson. During the first quarter after re-opening, the number of pupils in attendance was 23. For quarter Dec. 31st, 1857, the superintendent reports 78, with a prospect of soon increasing it to 100. Mr. Jackson is rapidly gaining the confidence of the Indians, especially of the "Prairie Indians."

It will be remembered the Pottawottomies have made no late treaty with the Government, and the whites are not allowed to settle among them—this accounts for the prosperity of their school.

Yet their moral and religious improvement have been arrested by the settlement of whites all around them. Their Territory is 30 miles square; and from its centre they can obtain a jug of whisky by riding 15 miles, which is a pleasing exercise for an Indian boy on a fleet pony.

The physical, moral and religious condition of this tribe varies according to the advantages enjoyed by the several Divisions of the tribe previous to their removal to Kansas. The Wild, or Prairie Indians have made but little progress in civilization. They live in wigwams, retain their original costume and habits

of indolence, with gross intemperance, and its train of vices. Among other portions of the tribe there are gratifying evidences of thrift,—comfortable houses, cultivated fields, herds of stock. Education and religion to a considerable extent appreciated. The tribe, as such, now numbering about 2500, is rapidly decreasing. Some of their most brilliant and useful men have fallen victims to intemperance.

CREEKS.

Missionaries, Rev. H. F. Buckner and wife; Rev. J. S. Murrow and wife, and Rev. J. A. Land—5. Native Preachers, Rev'ds Chilly McIntosh, Lewis McIntosh, D. N. McIntosh, Wm. McIntosh, John G. Smith, James Yarchee, Joseph Hall, James Perryman, Yartoochse, Jacob Hawkins, Halochee Islands, Munday Durant, and Samuel Yarchee—13.

Rev. J. D. Bemo is the missionary of the Panola Association, Mississippi, to the Seminoles, and has no connection with this Board.

CREEK CHURCHES.

There are 14 churches, with an aggregate membership of about 2000. Added by baptism the past year 113. Not all the reports yet in.

In many respects the past year has been one of trial. The "Big Payment" occupied some months. The worldly excitement, the alluring temptations, and wild dissipation, always created by these occasions, are exceedingly prejudicial to the spiritual and temporal interests of the Indians. Indeed, this periodically calling the nation together for the purpose of the distribution of money, "*per capita*," is a curse rather than a blessing to the poor Red men. Fortunately this closes up these scenes with the Creeks. Unusual sickness has prevailed among them the past year. Many valuable members have been called to their final rest.

A Providential interposition called brother Buckner from the field and detained him between three and four months. In addition to all this his own family has been sorely afflicted.

REINFORCEMENTS.

Rev. J. S. Murrow and wife, of Georgia, have been added to this Mission, sustained by the Rehoboth Association, Georgia.

Washington, a native preacher, has been ordained during the past year.

MORE NEEDED.

Another is needed for the Seminoles, and one for the Muskokee Station.

CHOCTAWS.

Missionaries, Rev. A. G. Moffat and wife; Rev. Joseph Smedley; Rev. R. J. Hogue and wife—5. Native Preachers, Rev'ds Peter Folsom, Simon Hancock, Meah Shunubbee, Lewis Cass, Wm. Cass, Alfred Wright, James Harvey, David Holmes—8.

CHURCHES

Eight, membership about 550. Additions by baptism the past year 82.

Rev. J. Smedley's connection terminated October 1st, 1857, and that of Rev. A. G. Moffat March 1st, 1858. Rev. R. J. Hogue, of Americus, Georgia, succeeds brother Moffat, and is the only white preacher of this Board now in the Choctaw nation.

He left home February 23rd, and reached his field March 31st, 1858, being on

the way 36 days. Brother Moffat, who had some time been looking for him, gave him a hearty welcome. Heavy rains, high water, and the difficulty of procuring means of transportation greatly prolonged the time of his journey.

SCHOOLS.

We have had no schools among the Choctaws since the transfer. The violent opposition of many who profess to be the disciples of the "Prince of Peace," and the impracticability of the children of Baptists getting admission to the Armstrong Academy, have combined to enlist a strong desire, on the part of Choctaw Baptists, to establish schools for the education of their children. There is but one Baptist pupil in Armstrong Academy. Brother Bogue says they seem in earnest. One said with deep emotion, "Our children are growing up in ignorance, and unless they are educated, they must remain in the same condition as their fathers."

A GOOD BEGINNING.

At the first meeting after brother Hogue's arrival, the Choctaw Christians sprung this important question, and were unanimous in their views and purposes in regard to a school. A subscription was started, and about \$300 raised on the spot. A committee was appointed to prosecute the work. They desire this Board to take charge of the school. Our missionary remarks: "I feel encouraged. These things, with the reception I meet, and the wide door for usefulness that now stands open before me, make my heart swell with gratitude to God, and hope he has use for me here."

MORE LABORERS NEEDED.

Brother Hogue asks: "Shall we labor alone? The work is great and the laborers too few. I see that we want experienced men. We need some of those pastors in Alabama and Georgia that the brethren conclude they cannot spare."

We need two more in this nation at once.

CHEROKEES.

Missionaries, Rev. James A. Slover and wife. Ca-wa-na-nee-tah, or Young Duck, Native Preacher. David Foreman, a missionary of the Coosa Association, Georgia, a native Cherokee, is a man of good report and usefulness as a preacher. He has no connection with this Board.

No church under the auspices of this Board has yet been organized. There are some enquirers, and one or two conversions. There are also several Baptists scattered through the nation, who will soon be gathered into churches.

The Board of the Missionary Union have a prosperous Mission there under the care of Rev. E. Jones and son:—6 churches, 5 native preachers, 1300 members, a national school of 40 pupils, under the charge of Mr. Upham.

So far as known to us there is friendly feeling between the two Missions. The Corresponding Secretary in his travels through the nation the past season, visited Mr. Jones, and received from him, and his family, every kindness Christian benevolence inspires.

Hon. John Ross, the principal chief—an estimable Christian gentleman—a member of the Methodist denomination, encourages the efforts of all evangelical Christians in behalf of his people.

We hope to reinforce this mission the present season.

GENERAL REMARKS.

1. Teaching and Preaching to the Indians.

The expediency of a portion of our missionaries acquiring the Indian languages so as to preach without the intervention of interpreters was made the subject of the report of a special committee at the last meeting of the Southern Baptist Convention. For want of sufficient data to give instruction or form an opinion on this question, they instructed the Board, by personal observation, and free conference with those familiar with the operations of the missions to ascertain what is expedient and practicable in the matter. After such observation and conference the results were made known to the public in the Home and Foreign Journal, November, 1857, which will be more definitely presented at the next meeting of the Convention.

2. It is a matter of profound gratitude to God that the Creeks, Choctaws and Cherokees give such evidences of improvement in numbers, mechanic arts, agriculture, civil government, education and religion.

3. A common humanity and religion combine to urge upon us the duty of furnishing them every facility for their improvement and elevation; and to throw around them every protection that a powerful and Christian nation can afford a weak and injured people.

4. To meet the demands of both the Domestic and Indian Departments for the current year we need the sum of \$60,000. To raise and judiciously expend this sum is the aim of the Board. We earnestly call on all pastors and friends of missions to come to our aid in this work.

5. We implore our brethren to remember the Board and its missions in their prayers. Pray for wisdom to select the men and their fields, for fidelity in their work, for liberality on the part of the churches to sustain them. And each one of you offer the fervent supplication—"Lord what wilt thou have me to do."

WILLIAM HORNBuckle, TREASURER, *In account*
with the Dom. Miss. Board of the S. B. Conv'n.

April 1st, 1858.

Dr.

To balance in Treasury the 1st of April, 1857,	\$4,272 57
Received from State Conventions, Associations, Societies, Churches, and individuals, from 1st April, 1857, to April, 1858, viz:	
From Alabama,	\$5,253 08
" Georgia,	4,383 00
" Virginia,	3,884 74
" South Carolina,	883 54
" Maryland,	655 00
" Kentucky,	517 14
" Mississippi,	456 60
" Arkansas,	450 00
" North Carolina,	417 02
" Missouri,	416 65
" Louisiana,	180 00
" Gen'l Asso. N. Ala. and Mid. Tenn.,	159 68
" Southern Convention,	72 32
" Tennessee,	28 19
" New Jersey,	5 00
" Texas,	1 00
	17,762 96
	<u>\$22,035 53</u>

	Cr.	
By cash paid Agents, Secretaries and Missionaries,	-	\$16,766 92
By cash paid for Journal, minutes and printing,	-	268 02
By cash paid for freight,	-	17 95
“ “ State tax on legacy,	-	20 00
“ “ Stationery,	-	35 87
“ “ Travelling expenses,	-	19 90
“ “ Postage,	-	26 63
“ “ Exchange,	-	34 89
“ “ Furnishing rooms,	-	23 58
Cash on hand to balance,	-	4,821 82
		<u>\$22,035 53</u>

N. B. Of the above balance in hand about \$2000 is now due missionaries for services rendered, and the claims for which are daily expected.—*Cor. Sec.*

INDIAN MISSIONS.

April 1st, 1858.	Dr.	
To balance in Treasury 1st of April, 1857,	-	\$3,173 69
Received from Georgia,	\$2,548 97	
“ “ Alabama,	2,232 17	
“ “ Virginia,	732 00	
“ “ Kentucky,	619 46	
“ “ Mississippi,	546 92	
“ “ South Carolina,	228 09	
“ “ Louisiana,	203 10	
“ “ Maryland,	146 00	
“ “ Arkansas,	110 00	
“ “ Missouri,	39 66	
“ “ Tennessee,	18 50	
“ “ North Carolina,	12 00	
“ “ Texas,	5 00	
Messrs. Jones & Barthalet,	11 67	
U. S. Government,	3,682 81	11,136 35
		<u>\$14,310 04</u>

	Cr.	
By cash paid Agents, Secretaries and Missionaries,	-	\$5,931 27
By cash paid on school accounts,	-	2,801 56
“ “ Travelling expenses,	-	761 38
“ “ Printing,	-	168 28
“ “ Stationery,	-	15 50
“ “ Freight,	-	17 95
“ “ Exchange,	-	22 02
“ “ Mission houses,	-	550 00
Cash in hand to balance,	-	4,042 08
		<u>\$14,310 04</u>

N. B. Of this balance about \$1,500 is due for missionary service rendered previous to April 1st, 1858.—*Cor. Sec.*

W. HORNBUCKLE,

Trea. B. D. and F. M. S. B. Con'n.

I, William N. Wyatt, do hereby certify that I have examined the books and vouchers of the Treasurer, and find the above report to be correct and true.

WM. N. WYATT, AUDITOR.

OUTLINES OF AN ADDRESS,
Delivered before the Board of Southern Baptist Convention for Foreign Missions, at its Annual Meeting in Richmond, April 13th, 1858, by REV. T. G. KEEN, of Petersburg, Va.

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

The devout and attentive observer of the works of God, the ways of Providence, and the kingdom of grace, must have noticed that one great law, which governs all, is the law of development. It affects all matter and all mind. God, Himself infinite, is above law. All His perfections are unalterably the same, "yesterday, to-day, and forever." His maturity eternally, as well as divinely perfect, knows neither growth nor age.

But far different is it with the creation He has formed. On every part of it gradual development is enstamped as the law of its being.

If we look at the daylight, we know that it does not flash upon the world at once, but gently diffusing itself through the surrounding darkness, at length is developed into a perfect day. In Nature there are no fitful starts, or sudden impulses. The oak rises majestically, and spreads its branches far and wide, and stands out as the great tree of the forest; but in its loftiness and strength, it is, after all, but the mature development of the little acorn buried in the ground.

In the creation of the world, there was the progress of creating energy from the first morning till God pronounced it complete.

This law holds good in relation to man, physically, intellectually and morally. His powers, at first feeble, are developed into a full and perfect manhood.

We see the same law at work in all the departments of the kingdom of grace.

In the garden of Eden we hear sounding the intimation, that the seed of the woman should bruise the serpent's head. And this grew brighter and brighter, through successive developments, until it showed forth in all the light of the New Testament dispensation, "grace and truth came by Jesus Christ."

The Bible was once a very small book. God, through His inspired messengers, "spoke in divers manners, and at sundrytimes." The written Word was a work of two thousand years. It was not complete till John, in Patmos, closed the sacred record, and pronounced the withering curse on the man who should attempt to add to, or take from it.

The Jewish nation, large and strong, was once contained within the single family of Abraham.

After the ascension of our Lord, we see a little band of Christians issuing from their upper chamber, in all the simplicity of their character, unarmed, unpatronised, bearing the message of reconciliation through the land of Palestine and the colonies of Greece and Rome. The throne of the Cæsars feels their power and veils its glory before them. The stupendous structure of Paganism, reared by philosophy, cemented by habit, vanishes before them as a morning cloud. In their hands the gospel went forth as the day breaks. It grew as the mustard seed, which is indeed the smallest of all seeds. But when its maturity shall have fully come, not the birds of the air, but all nations of the earth shall find repose under its shadow. It rose as the fountain rises—a spring of living water gushing forth; but at length becoming the mighty river, "the streams whereof make glad the city of our God."

When the world had well nigh been enwrapped in Papal darkness, and for a time the brightest hopes of humanity were apparently gone, one day an obscure monk walked into the library at Erfurth. As he sauntered among the

writings of the dead he saw a book strongly clasped; it had not been open for ages. He found it to be the Bible. It revealed the very truths which he had long desired to understand. Though obscurely at first, he grasped the great idea of justification by faith. At length the Spirit of God flashed light upon his mind, so that he saw the scheme of redemption as suited to the wants of a perishing sinner. He saw and believed. And no sooner did he rejoice in the consciousness of the Divine forgiveness, than at once he set himself to the task of declaring the doctrines of a spiritual Christianity, as opposed to the dogmas of a mere ceremonial religion. And to day we are indebted, under God, to his mighty energy and Christian zeal for much of the light we now enjoy. We have a Bible unclasped, by that monk of Erfurth, which pours into our hearts the light of life. The reformation commenced under Luther has already shaken the church of Rome to its centre, and every nation in Europe has felt its power.

About fifty years ago Robert Raikes gathered a few poor and ragged children from the streets of Gloucester, and taught them on the Sabbath day. And from this has been developed the system of Sunday-schools, which has so significantly contributed to the advancement of the Saviour's cause.

In all this we see illustrated the great law of development which runs through the departments of nature and grace.

The cause of modern missions presents no exception to this law—it affords still another illustration.

Some seventy-six years ago, four or five Baptist ministers in England, with a sense of their high responsibility to God, and an earnest desire for the salvation of the perishing, met together for consultation and prayer. Emboldened by the convictions of imperative duty, they determined to submit the question of sending missionaries to In-

dia. In 1784 at an Association held in Nottingham, Carey preached his celebrated sermon in which he discussed the memorable theme—“*Attempt great things for God—expect great things from God.*” At this meeting it was resolved to set apart the first Monday evening in every month to solemn and special prayer for the revival of genuine religion, and for the extension of the Kingdom of Christ throughout the world. Hence the origin of monthly missionary prayer meetings.

Not long after, a few Baptist ministers assembled at Kittering, in Northamptonshire, and united in instituting a society for propagating the Gospel among the heathen. They at the same time opened a subscription for this important purpose; but the whole sum contributed on that occasion amounted only to about sixty-five dollars. This, then, constituted the whole of its pecuniary resources.

This was the beginning—How small!

Afterwards Carey went forth to the land of darkness, bearing with him the light of salvation.

Long since, that mission had extended its operations over a large portion of the continent of India, having circulated in that vast tract of country, copies of the Holy Scriptures, in whole, or in part, in forty-four languages, and distributed more than half a million of copies. Hundreds of Hindoos and Mussulmen have been hopefully converted—besides upwards of 20,000 of the negro population of the West Indies.

It is within the recollection of many here how small was the beginning of the Baptist missionary organization in the United States. The circumstances of its formation—the agencies employed—and the developments since are familiar to many of us.

There is something painful connected with the establishment, and yet joyous, in the history of your Board. I will not trust myself to speak here of the

circumstances which led to its formation.

Turning aside from this, we rejoice in the prosperity that has attended your prayers thus far. How small at first. How apparently unpropitious at the beginning. *You were without money—without missions—without missionaries—without men accustomed to manage such enterprises—with a country sparsely settled. Comparatively few of our churches, scattered as they were, had been previously reached by the agents of the Northern Board.*

But what has already been effected? *A vigorous and efficient Board. Under its superintendence missions have been established on two continents. More than fifty missionaries, including male and female assistant teachers, have been sustained in diffusing the light of the everlasting gospel—more than one thousand have been hopefully converted to God, and have publicly professed the name of Christ in the ordinance of baptism.*

And at Shanghai, after long and hopefully praying and laboring, a revival of religion has been enjoyed, during which some twenty Chinese have been received into the Church. How speedy the development has been! How great results from such small, and apparently unpromising beginnings, have already been witnessed. "What hath God wrought!"

This principle of development forms one of the grounds for *faith, and patience, and hope*. We know not why God has established this universal law of development. Some reasons readily suggest themselves—but we know not all. We know not why it is necessary that the little acorn dropped into the ground should pass through so many changes before it is developed into the great and mighty oak. We know not why God took six days to form the world; we know not why it required four thousand years for the prediction in Paradise to be developed into its actual fulfilment; we know not

why it required forty years for the children of Israel to pass from the land of Egypt to the promised inheritance; we know not why God does not at once remove every obstacle to the spread of His truth, and bring a world under the dominion of the Gospel.

But this we know, that all these things are in harmony with a great law of the Universe—a law as fixed as any other God has established. And we can readily see that it forms strong ground for the exercise of *vigorous faith*. In fact, were it not for this process of development, there would be no scope for faith. Did the grain at once spring into the luxuriant harvest, the farmer would have no occasion for trusting to the coming shower and sunshine to develop it.

The principle of faith, as a principle of human conduct, is co-extensive with the law of development. We see its operation in the prosecution of every enterprise, great or small, good or bad. The world of trade is animated and sustained by it. The machinery of government moves by its all pervading power. The great ocean is navigated by it. Every criminal that is punished is convicted on faith—belief in the testimony of his guilt.

The world was involved in ruin by faith. All the woes and sufferings of humanity may be traced to it. For it was by the first man's *believing* the words of the tempter that he fell, and introduced death into our world.

Men are pursuing the ways of sin by faith. The sceptic believes the teachings of Paine and Bolingbroke, and others—and repudiates the revelation of God. The sensualist believes the the maxims his own passions suggest—"eat, drink and be merry"—and at length falls into ruin.

According to the economy of redemption, this principle, so powerful and destructive for ruin, is turned into the instrumentality of our salvation. We are saved by faith—faith in Christ.

And our whole course on earth, after becoming Christians, is one of faith. We live by it—we walk by it.

In harmony with this, our missions are more or less prosperous as they are prosecuted by faith. When the faith of the Puritans was revived, it was followed with the rise of Eliot and the Mayhews, the first evangelists of our Indians. The energetic faith of Wesley sought for its first field a mission to the savages of our Southern coast. When the faith of the people of God was stirred by the preaching of Edwards, there was raised a Brainard, whose zeal and efforts did so much for the advancement of the gospel of Christ. The faith of the Moravian brethren found an outlet in missionary enterprises of great efficiency and success. The established church of England was aroused by faith to the cause of missions, and now rejoices in the record of her Heber, her Buchanan, and her Martyn. And among our own section of the great Christian brotherhood, the energetic labors of the elder Hall, Fuller, and the younger Ryland, to revive the faith of our churches, were followed by the establishment of the missions in India to which I have alluded.

And what now is wanting? What is needed among our own churches? I answer, *more faith*. "Have faith in God"—Faith in His promises. Faith in Christ as the Head of the Church and the King in Zion. Faith in the trust committed to us. Faith in the Holy Spirit. Faith in the adaptation of the agencies to the accomplishment of the ends designed. Faith in the churches. Faith in the missionaries. Faith in the Board. We need more faith.

But the law acknowledged in the resolution furnishes ground, also, for the *exercise of patience*. If the great work of diffusing the gospel is to proceed through gradual developments to its ultimate issue, then do we see the scope for, and the indispensableness of

patience. We need anxiety, *deep and intense*, but we need to have it modified by a proper waiting, or patience. The husbandman *waits* for the time of harvest. He ploughs in faith—he sows in faith. He believes, he works, he waits.

In all God's works we see no indication of haste. When He formed the world—when He established the system of redemption, He was not in a hurry.

When the Saviour entered on his mission of mercy and love, he patiently waited till the hour came for the full consummation of his work. He betrayed no restlessness.

The Apostles laid emphatic stress on the exercise of this grace. They exhorted the church "to possess themselves in patience;" and they exemplified it. Intensely anxious for the salvation of the world, they were "patient in well doing."

Let us learn from those who have gone before us. How long did the missionaries have to wait before they saw the seed they had so tearfully sown in the Sandwich Islands developed into the fruit of the gospel? How long did our churches have to wait before Judson completed his translation of the Bible?

Let us learn of the farmer, who does not impatiently pluck the half-grown fruit, but waits for the sunshine and rain-drops to mellow and ripen it. Let us bide our time, "for in due season we shall reap if we faint not."

"Let us then be up and doing,

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

But this law of development forms also a ground of *hope*. Were it not for this, there would be no occasion for this grace. One of the glories of Christianity, whether as a theory of religion, or system of redemption, or in its application to individual character, is, that it adapts itself to the condition and laws of our intellectual and moral being. One of these is the influence

of hope. We all know its power; some of us in relation to spiritual, and all of us in reference to temporal objects. In our conversion—in our growth in grace—in the submissive endurance of the trials of life, we have felt its power. So great is it that we are said to be “saved by hope.”

Now this same influence is recognised in the active service of extending the interests of the Saviour’s cause. It is strongly appealed to; we need and enjoy its consolations. But all this is because God has purposed to accomplish the triumphs of His truth through successive conflicts with the enemies of truth—to bring about the final consummation by gradual developments.

The husbandman has broken the ground and sown the seed, his heart is animated with the hope of a luxuriant harvest. His arm is nerved for the toil of culture. But in the work in which we are engaged *we have all the reasons* which encouraged him to hope; and we have more. A thousand contingencies may arise to choke the seed, or arrest the growth. He has no *special promise*. Not so with the work in which we are engaged. No contingency can occur which shall prevent the final harvest. Promises, rich and unfulfilling, assure us of success.

How joyous the anticipation. We see in the distance the “stone cut out of the mountain” filling the whole earth. We see the heaven at work, and promising at last to diffuse itself throughout the whole mass of a world’s corruption. We see the mighty angel flying through the heavens, and hear in the distance the voice which proclaims “the everlasting gospel,” while both heaven and earth echo with the triumph song, “hallelujah—the Lord God Omnipotent reigneth.” “The kingdoms of this world have become the Kingdom of our God and of His Christ, and He shall reign forever and ever!”

Our Missions.

Journal of Rev. A. B. Cabaniss.

INTRIGUING TO GET MONEY.

October 29th, 1857.—Though Benevolent Light had told us we could pay just what we chose for the use of the rooms when we left, he was constantly hinting at their heavy expenses and great need of money. When Chinese stop here, they generally make an offering to the temple when they leave somewhat in proportion to their wealth and standing. The “two Japanese gentlemen,” from Shanghai, who stopped here three or four days last spring, gave them twenty dollars when they left, besides presents. I was therefore not slow to perceive that our extremely polite priest would be disappointed when we left, or at least dissatisfied,—and told him from the first, we were not wealthy merchants; but religious teachers who were supported by the contributions of others, as well as he was, and ever if we had the ability, we could not conscientiously give more than a fair compensation for the use of the rooms and the little trouble we might be to them, as our object was to abolish idolatry, and not support it.

As Messrs. Lyle and Cunningham were about to leave to-day, we told Benevolent Light what we intended giving him for the six days we had staid with him, viz: Twelve dollars, and some foreign articles as presents.

“Only twelve dollars!” says he, “the sum is so small I will not be able to divide it among us.” As we knew we had given him twice the Chinese value of his rooms, we told him the division of the money was nothing to us. He then reminded us of what the “two Japanese gentlemen” had given them. We told him they were wealthy merchants, and if they chose to give their money in that way, it was no criterion for us.

Finding we did not "follow any custom," the main law of China, he then told us what the different persons about the establishment had been expecting to receive when we left, and that they would be disappointed and abuse him for not getting more. We told him we could not help their expectations, as we had been very plain with him from the first as to what we should pay him.

After he found he could not induce us, by any argument, to increase the amount, he tried to alarm us—the last resort of a Chinaman,—in a desperate cause. He gravely told us, if we did not give more, he should be compelled to hang himself, as the rest of his associates would not believe we gave only twelve dollars. They would, therefore, accuse him of concealing part of the money, and would beat him when we left to make him bring it forth; it would thus plunge him in so much misery he should hang himself.

One of the ladies hearing this remark, and understanding such trickery very well, kindly offered to lend him a rope, which he was too polite to accept; and thus ended his importunity for more money.

A CHINAMAN'S MODE OF REVENGE.

I may here remark, if one Chinaman has anything against another, and cannot get satisfaction, the greatest revenge he can take on his adversary, is to go and hang himself at his door.*

* The women, I am sorry to say, catch the spirit of the men and hang themselves when they and their husbands have serious difficulties and quarrels. One who is now a member of our Church, confesses that she once tried to hang herself when in a fit of anger with her husband. Another, while acting as nurse in one of our mission families, took opium with the intention of killing herself, because of a difficulty with her husband. Not taking the proper quantity she recovered. A third, the wife of the sexton of one of the Peto-Baptist Mission Chapels in the city, hung herself in the Chapel, because of some trouble

This will plunge him into the greatest troubles and difficulties. The laws of China make every man responsible for unnatural deaths about his premises. In vain may he plead that the man hung himself for the sake of revenge. "So much the worse," will perhaps be the reply of the judge. "You certainly must have treated him very badly to have caused him to resort to such means." It will then cost the unfortunate man many dollars to stop the tears and complaints of the relatives of the deceased. He will also have to see the assistants about the Mandarin's office liberally, and, perhaps, send a round sum as a present to his "*honor*," before the matter can be finally "*hushed up*." But his troubles do not end here, as the ghost of the deceased haunts the house, and is hard to be appeased. Whatever bad luck may hereafter befall the family, is attributed to his evil influence. If the man should move from the dwelling in order to get rid of this ghost, no body else will rent it of him; as in China, who does not fear a haunted house! However much the western reader may laugh at all this, it is no laughing matter to the poor Chinaman, who views it as a stern reality with which he has to grapple, or rather from which he must try to extricate himself as best he can. There is a large house

with her husband. A fourth, a woman from the country, came to Mrs. Crawford for religious instruction just before the latter started for America. She stated she was just recovering from a severe sickness, brought on by an attempt to kill herself, when she met Mrs. Crawford some months before at a friend's house, she was in a miserable state of mind, and was delighted at hearing what Mrs. C——, then said about the happiness offered through the gospel, and she now came to learn more about it. Mrs. Cabaniss' nurse has just informed me that her mother killed herself because her husband gave her a beating. I have mentioned these cases in order to give you an idea of the spirit of this people; and yet it is only one phase of the horrors of heathenism.

inside of the city walls of Shanghai which no Chinamen will rent; because a murder was committed in it many years ago. Rev. Messrs. Yates and Tobey occupied it when they came here. It was last occupied by Rev. T. P. Crawford. It now remains empty.* Tell the Chinese how absurd it is to talk about the house being haunted, when none of the foreigners who have occupied it, have ever seen or heard a ghost about it—and they will reply, with a knowing shake of the head, “that’s because the ghost knows you foreigners are not afraid of him; but let a Chinese family occupy the house and then see!”

With such a train of difficulties staring him in the face, it is easy to see that a wealthy Chinaman could be scared into terms by the threat and decided appearance of intention of an enemy to hang himself at his door, when nothing else would induce him to yield. By this means a poor man can check the encroachments of an overbearing and wealthy neighbor with whom he cannot afford to go to law—where it takes a considerable sum of money to

give the judge a *clear understanding* of the merits of his case.

Here, if this should meet his eye, a combative western reader indignantly exclaims, “Well, I never heard the like in all my life! What a stupid fellow a Chinaman must be! Why, if the fool wants revenge, why don’t he kill his enemy instead of killing himself? that’s the way I should do.” Of course it is. But it would only confirm the cool and calculating Chinaman in his opinion that you hotheaded barbarians too often let your feelings get the better of your judgment;” and he would *reason* with you thus. “My friend, if I kill myself I bring a long train of calamities upon my enemy. If he has wealth, I know my family will get a good share of it, and will thus be enabled to live in comfort, as well as to hire priests to perform the necessary rites to get me out of purgatory. They can also make offerings at my tomb, which will keep my spirit at rest. On the other hand, if I take your honorable advice, and kill my enemy, I shall still lose my life—as the Mandarins will have me beheaded—and my family will be left in poverty and disgrace—subject to persecution at any time, while my spirit will wander about the nether regions without any hope of finding rest. So you see, I have *reason* on my side, notwithstanding you call me a fool. It is a great pity you foreigners do not understand principles. You can fight like tigers; but you cannot reason.”

IMPORTANCE OF UNDERSTANDING PRINCIPLES OF ACTS.

I will here remark that both foreigners and Chinese often make great blunders in their dealings with each other because they do not understand each other’s “principles.” For example, when the war was waging between imperialists and rebels at Shanghai, a few years since, the English Consul ordered some Chinese houses adjoining the foreign premises to be pulled down.

* Since writing the above, I have learned from an educated Chinese, who was once Mr. Yates’ teacher, that there are other houses in Shanghai, besides this one, which no Chinaman will rent. He says it would be really dangerous to live in them, as the doors become unbuttoned at night without any visible hand touching them—the chairs and tables dance about the rooms as if possessed with life—and, in fine, the ghosts cut up such rare capers as to make it out of the question for any one to think of dwelling in these houses. Thus it will be seen, the educated, as well as the illiterate among the heathen, are all their lifetime subject to bondage through superstitious fears. What will the western reader think of a judge who passes sentence of death on a criminal, and then fearing the man’s ghost may haunt him after he has been beheaded, gravely tells him, you must not lay this to my charge, as I wish “you no harm at all—it is the Emperor who has you killed—I am merely having his laws enacted?”

After the Chinese found all their efforts to prevent it unavailing, one of them hung himself in his house. Such a step taken with Chinese officials, would likely have alarmed them, and put a stop to their proceedings. They would even have bought a coffin and had the man decently buried in order to appease his ghost; and also have given the man's wife and children sufficient money to console them for their loss; but unfortunately for the poor Chinaman, his body hung there nearly two days without the English Consul giving himself any trouble about it; and contrary to all Chinese equity, his family reaped no benefit from his death.

LEAVING CLOUDY FOREST.

But, to return to my narrative, though I intended to stay a few days longer at Cloudy Forest, I became so disgusted with Benevolent Light's conduct, I determined to move my family down to my boat with the rest. We then gave them a microscope, some magnetic curiosities, a looking glass, a pocket-knife and some foreign paper and pencils, with which they were very much pleased, and we parted as if nothing had happened.

Benevolent Light even escorted us out to the gate, and told me I must not think anything of what he had said. In fact he wished us to part as good friends. Knowing it to be the Chinese custom to try to get all they can from you, and that they daily haggle about bills, and then part as good friends, I thought I ought to be equally as civilized, and not exhibit any "barbarian" manners by leaving him in a pet, I therefore told him I should not let what had transpired trouble me in the least.

During our stay he had been so polite, and made such a good Ciceroné, in reflecting on it afterwards, I concluded Benevolent Light might be a very good fellow; but for two faults—one is, he loves money too well; the other—he will lie. Very serious faults in a priest.

October 30th, 1857:—We spent last night on our boats. This morning all left for Shanghai but myself and family. When here last spring I did not attempt to go inside of the city walls, but went at will outside.* I wished the people to become accustomed to the sight of foreigners before I attempted to go inside, where they have a Tartar garrison. I determined to enter this time, even though I might be taken up and sent back.

REFLECTIONS ON MAR'S HILL," HANG-CHAU—CHINA.

On the Southwestern side of Hang-Chau, the city wall crosses one end of a mountain, enclosing a sort of "Mar's Hill," with temples on it like the Acropolis. As soon as I entered the gate, I directed my steps towards this hill, which I ascended by a long flight of stone steps. On the brow of this hill stands the city temple, in which resides the guardian deity of the town.

As I stood on this Mount, with the temples in my rear, and cast my eyes over the city, with its myriad inhabitants "wholly given to idolatry," I could somewhat realize the feelings of Paul when "his spirit was stirred in him" at a similar sight. Owing to the difference between the *Shanghai* and *Hang-Chau* dialects, I could but imperfectly communicate my thoughts to those about me. I, therefore, gave myself to contemplation; but was almost bewildered by the crowding associations of past ages, suggested by everything around me. I was among a people who can trace their history back to the days of Nimrod, the mighty hunter, whose ancestors were cotemporary with Abraham and Isaac, and who have had monarchs as ancient and renowned as those who built the pyramids of Egypt. I was in a city which was, probably, founded before Athens or Rome; and

* There are nearly as many persons living outside as inside the walls.

whose inhabitants are as polished as the former, and more civilized than the latter, who can boast their historians and poets,—philosophers and statesmen—and yet, who retain the manners, the customs, and alas! the idolatry of by-gone ages. In fine—the day-dreams of my youth had become reality,—I was living and moving among the ancients. And what gave additional weight to the occasion was, I was treading on forbidden ground, and knew not but that I might at any moment be taken before the Areopagites to give an account of myself, if not of the new doctrine” I had been teaching about the place.

Leaving the temples I passed on to a higher peak, composed of huge rocks. I here sat upon a water-shed. To my left was the beautiful little “Western Lake,” whose waters find an outlet to the ‘sea by way of Shanghai.’ To my right was the Dzien-dong river, which empties into Hang-Chau Bay, visible from this spot. Behind me were mountains covered with temples, pagodas and the monuments of the dead. Before me was a city containing a million of inhabitants. Just beyond it commences the largest, richest, and most densely populated plain upon the globe; which is preserved from the inundations of the sea by an immense levee, which the persevering inhabitants have thrown up along the coast from here to Shanghai, a distance of three or four hundred miles. The same energy has also checked their plain with canals as thick as roads in other lands. And it may be truly said to them, “Thine is a land where thou sowest thy seed and waterest it with thy foot, as a garden of herbs.”*

Here on this Mount, the poet, the philosopher, the statesman and the antiquarian can all find food for thought.

* Deuteronomy, xi: 10:—Nothing is more common here than to see Chinese watering their fields with their feet.

But the Christian is, above all, absorbed in the moral condition of the countless souls around him. His head grows giddy, and his heart faint, in contemplating the stupendous fabric of superstition, which stopped the onward march of this people midway in their career, and now hangs like an incubus upon their spirits; and, for relief, turning his thoughts to his own land, he exclaims, “Happy is that people that is in such a cause! yea, happy is that people whose God is the Lord!”

Letter from Rev. T. P. Crawford.

The following will explain itself. It is full of encouragement to the friends of missions. Let us still labor, pray, and wait patiently upon the Lord—His blessing will assuredly follow our work.

SHANGHAI, March 2nd, 1858.

Dear Brother Taylor:

Your letters of Oct. 24th, and Nov. 25th, have both been received. I am much pleased to see from your last, that there is a prospect of sending us reinforcements in the Spring. You also seem in better spirits while writing your November letter, than while writing yours in October. If you ever thought I meant to blame you individually because no one would volunteer for service in China, I will say that you misunderstood the import of my letters. I only meant to say that there was blame somewhere, and I only regarded you as the proper medium through which to express my opinions for the benefit of our people at large. I know you have done all in your power to promote the cause of missions, both in China and Africa. Don't think for a moment that I ever meant to blame *you*. But let this pass. God will give us men if He designs to bring China to the light of the gospel.

I hope you have had the pleasure of welcoming Mrs. Crawford, Bro. Yates and family, ere this, to your hospitality. I feel a great deal of anxiety, and shall

till I hear that my wife is safe at home, and that her health is improving. It is very lonely here, and the thought that my wife is somewhere, I know not where, and somehow, I know not how, is by no means calculated to cheer my heart. My relief is found in constant employment. I eat precious little idle bread. My whole soul is given up to the great commission, which is, "Make disciples, baptize them, and teach them to observe all things whatsoever the Lord has commanded." My religious feelings of late have undergone a great and radical change. The last vestige of earthly fear, ambition, and hope, seems to have mysteriously departed, and my soul has taken a fresh hold on God and the *great commission*. I have been a member of the church more than twenty years, but till recently I never knew what it was to take hold of the throne of God with *both* hands. Our preachers at home have to fight with pigmies, here I have to fight with giants, thick as the trees of the forest. Henceforth I want to go forth to the battle, not in my own name, but in the name of the God of Israel, with the gospel sling and smooth stones from the brook of life. It requires giant faith to fight with the giants of earth and hell which have gathered themselves together in this land, host upon host. God shall triumph.

Our little church seems to be growing slowly in grace, knowledge and numbers. *Two* persons were received last Sunday as candidates for baptism. One a young Chinaman, and the other a Pedo-baptist preacher, and missionary of the established church of Holland. (I will speak fully of his case on a separate sheet.) They are to be baptized next Sabbath. Our congregations have been unusually large since the Chinese new year, and there are a few persons who seem to manifest interest on the great subject of their souls' salvation.

I have recently bought a small tract

of land, by private subscription, as a *church* grave-yard.

My throat and lungs are getting well I have reason to hope, but still it will be wise for me to return in the Fall, rest awhile and bring Mrs. Crawford back; but more of this elsewhere. The members of our mission are all well. Bro. Yates' house has been rented for twenty-five dollars per month. Bro. Burton is getting practice.

Yours in Christ,

T. P. CRAWFORD.

CANTON.

Letter of Rev. R. H. Graves.

It will be seen by Bro. Graves' letter that openings for an increased influence is being opened in Canton. We must prepare to respond to the appeal.

MACAO, March 25th, 1858.

My Dear Bro. Taylor:

Your kind letter of Dec. 28th, was received by last mail.

I am glad to hear that Bro. Holmes has offered himself for China. I hope you will send him or brother Hartwell to Canton. We now have access to the largest of the five ports; besides this, the country surrounding Canton can probably be freely entered before long. You may reckon on at least two years' study of the language as a prerequisite to actual missionary work; so that if one of our brethren were now on the ground, thousands of Cantonese would have entered eternity before he could warn them to flee from the wrath to come. It is said that the people exhibit a marked difference in their behaviour to foreigners. But brother Gaillard can tell you more about this than I can.

I do earnestly beg the Board to let us have help soon.

It gave me heartfelt pleasure to see in the *True American*, under the heading "Sign of the Times," that some eight associations have offered each to support a missionary. God's people

seem to be awaking to a sense of their duty. Where are the men? My heart's desire is that the Lord of the harvest may *thrust out* laborers into His harvest. I trust Canton may have at least two of the eight.

Brother Gaillard will probably write to you from Canton, and let you know the state of things there. He has succeeded in renting a chapel within the city walls. This is the first house, I think, ever rented specially for that purpose in that city, which has so long closed its gates against the gospel. The London Missionary Society have a house rented a short time before ours, where medical aid is afforded and an opportunity had for preaching to the people.

The Plenipotentiaries have all gone to the North, where negotiations for peace will be concluded. I trust Christians at home are joining with us here in praying that the Emperor of this land may be inclined to make such concessions as to open the country for the preaching of the gospel.

All is quiet in Canton. Trade is beginning to be resumed quite briskly.—A new Governor General, named Wong, has been appointed. Yeh has been degraded. Pak Kwai, the acting Gov. General, under the allied rule, and some other high mandarins will be tried by the Board of Punishment at Peking for losing the city. The prospects for peace seem quite bright.

Enclosed I send you a translation of Yeung's Sin Shang's answer to your letter. Also an article of the Children's Department of one of the papers. All are well. Yours in Christ,

R. H. GRAVES.

Letter from Yong Seen Sang.

Many of our readers will remember Yong Seen Sang, as the brother who accompanied brother Shuck on his first return to this country.

Having broken the seal of the kind letter which you sent, I have respectfully read it and have understood all.

Though far off, I think of Teacher Taylor. With the blessing of the True God he must be very well off and always be happy. I wish him well and congratulate him. Though for many years separated from my brethren, in the midst of my heart, I have not forgotten them. I know that in this world is no eternal life—no eternal happiness; those only who believe in Jesus and follow Him, have eternal life and eternal happiness. I wish my brethren with the whole heart to worship God, and with warm hearts to love Jesus, that after death we may together enjoy the happiness of heaven.

Year before last, when the English disturbed the provincial city, (Canton,) we came to Macao and rented a chapel; I, with Teacher Gaillard and Teacher Graves, three men, day after day, preached the gospel. Men were glad to hear; no man opposed or reviled.

At present Teacher Gaillard has gone to the provincial city and has rented a chapel within the city walls. I will also soon go to the provincial city to preach.

We ought with all our heart and all our strength preach the word for Jesus' sake—preach the gospel for the churches sake. To save their souls, my countrymen of the Middle Kingdom, *must* every man believe and obey the true doctrine. I pray that God may send forth the Holy Spirit to change men's hearts.—This is what I wish.

I have briefly written a few words from the heart to congratulate you, Teacher, and to wish all the brethren peace. I respectfully return this answer to your letter.

Sent by Jesus' Disciple, to the Great Teacher Taylor, YEUNG CHIA LAM.
The year of Jesus, 1858, 3d month.

Letter from Mrs. Gaillard.

Our sisters, we are sure, will read this letter with interest, and will sympathize with the millions of females in China, who without the gospel must

perish? Let every lady be a pleader for the heathen.

MACAO, March 24th, 1858.

Dear Brethren Taylor and Poindexter:

Both of your kind letters lay beside me as I write, and while I thank you for your kindness I beg you to forgive my long silence and seeming neglect. Many causes have prevented me from writing; I trust, however, you have not ascribed it to want of interest. Accept my heartfelt thanks Bro. Taylor for your sympathy with us in the loss of our dear little Helen. While I feel daily that we have lost a treasure which nothing can ever replace, still I can and do rejoice that our little lamb is safely sheltered in the bosom of the Great Shepherd. Just as her opening mind began to appreciate and enjoy the beauties of this world, our Heavenly Father took her to that land where her soul shall be satisfied with the fulness of joy which is found in His presence and with everlasting pleasures which are found only at His right hand. Yes, even while we mourn that we shall see her face no more in the flesh, we rejoice that she will never know sin or sorrow. I trust also that the affliction has been blessed to us. Heaven has a new attraction, and the mind is oftener there than formerly, while earthly things seem less dear.

Before this reaches you, you will probably be aware of the birth of our little Charles. He is a healthy, strong boy, and I trust may yet be the instrument of good to the cause of Christ; I desire but one thing for him and that is that he be the Lord's from his infancy; a devoted, faithful servant of Christ. I have been much hindered during the past year from intercourse with the Chinese women, but have succeeded at last in opening a meeting for conversation and prayer with the women in the house and also with any others who may like to come. There

are three Chinese women belonging to the English Wesleyan Mission. They have been present. The meetings are to be held semi-monthly. There were ten present at the first meeting, (we have yet had but two); at the last the same number. The last meeting was very solemn and interesting. The three Christian women are very willing to speak or pray when called upon. One of them, formerly a nurse in Mr. Whilden's family, now in Mr. Piercy's. She is very solemn in her manner of speaking, and evidently very earnest. It truly does the heart good to see the heathen bowing before the True God, and praising His name.

Yong-Sin-Shang is living in the house with us now, so I have opportunity to see and to talk with his wife. I like her very much, she is more intelligent than many Chinese women, and is able to read very well. She also seems favorably inclined towards Jesus' doctrine, and desirous to be taught. Mr. Graves's day teacher is also with us, and his wife is an interesting woman.

I also feel concerned for the salvation of my nurse, and there are others directly under my influence, and for the welfare of their souls I consider myself in a measure responsible. When I think of the situation which I occupy and its obligations, my heart sinks within me. There is an *immense amount* of labor for *females* in China, if they have a heart to do it. Women are hurrying by thousands to destruction, and none to tell them of the Saviour. Very few are able to read, and there is no way to do them good, but by direct personal *female* influence, in conversation. This I am very certain is productive of great good. I often, very often, wish for an associate with me here. Will you not send me one *soon*?

Mr. Gaillard has been gone to Canton a little more than a month. I suppose Mr. Graves will go in a week or two. It is not considered best for me to go yet, and as I have plenty to do

here, I am contented to stay. Yet Canton seems more like *home* to me than any other place. I know and am very glad to believe that we are always remembered in your prayers.

May God bless you now and always.

Yours, Affectionately,

EVA M. GAILLARD.

YORUBA—AFRICA.

Letter from S. F. Trimble.

The following letter contains the painful information that Brother and sister Trimble are now on their way to this country, in consequence of the extreme feeble health of Mrs. Trimble. We had been requested to make no reference to the subject at present, lest their friends might suffer needless alarm; but as the fact of their return has been published in some of the Southern papers, we think it proper to make the fact known to our readers.

It will be seen from Brother Trimble's letter that the sickness of sister Trimble is not chargeable to the climate of Yoruba, but to other causes. We sincerely hope their continuance in this country may be brief, and that with restored vigor they may return to their chosen field.

We sympathize with these stricken ones. Their hearts are grieved by the necessity thus laid upon them.

STEAMSHIP ARMENIAN, April }
30th, 1858. }

Elders Taylor and Poindexter:

DEAR BRETHREN:—Perhaps this letter will reach you sooner than other letters written to you in Jan'y and Feb'y—if so, it will inform you of our departure from our *very dear African home* in Ogbomishaw the 26th of January; sailed from Lagos in the steamship Gambia on the 7th of February, broke down at Bathurat in the River Gambia on the 24th—were towed back to Sierra Leone by steamship "Candace," where we remained until the 1st of April, and expect to reach Plymouth, England, tomorrow.

Our hearts and affections are in Africa—there we had rather live and labor for the glory of God than any place we

have ever seen, because we feel that God, by his finger of love, pointed out that large field to us, and because we have great desire to labor for the good of that people. Still we felt under moral obligations to preserve life as long as possible, and to regain lost health if possible. Mrs. T.'s health continued to fail until we were advised by all to go to a more healthy climate. We concluded that it would be better for us to go at once to our native land, as it will be some time before health and strength will be fully restored.

We fear that her spine is effected by that fall from her horse in March 1857, and many other symptoms have followed, which reduced her so much that she could not walk when we sailed from Lagos. She is now somewhat better, but still suffers much every day.

I had some fears that I would be called upon to bury my dear companion the bosom of the restless deep—but the Lord, who has ever been good, has been pleased to spare her—and I pray that he may continue to smile in mercy, and permit us to labor together for his own glory. Yet, if it be his will, and will result in most honor and glory to himself—we both say,—O! Lord thy will be done, and not ours, for to glorify God is our chief aim in this life. We look to God to guide us—we look to God to protect us, and we ask him to glorify himself through us. Mrs. T. has borne all her sore afflictions with much patience. We have not left our home in Africa because we thought it would be agreeable to meet our parents and friends in highly favored America. As dear as they are to our hearts, and as much as we love them, we had much rather meet and mingle with those dear people, children, brethren and sisters in Yoruba than you and all others in the States. We felt it to be our duty to leave for a time. We do not wish any to think we have left Africa forever—but only until health be regained and time to return.

The Commission.

RICHMOND, JUNE, 1858.

INDEX.

Our readers will find in the present number an index to Vols. I and II of the Commission. To those who have preserved their numbers, this will be an acceptable article. We were from home when the index for Vol. I. should have been prepared. Hereafter we expect to publish one for each volume, and should the patronage of the Commission justify, will give it an additional sheet. We earnestly urge our subscribers to send us additional names. The publication of the Report of the Domestic Board and the Index in this number, forbids the usual variety. P.

THE GENERAL ASSOCIATION OF VIRGINIA.

We have just returned from the session of this body, which met in Hampton on the third instant. The meeting throughout was harmonious and spirited. A large number of delegates and others were in attendance, but the hospitality of our brethren and friends at Hampton, was far from being exhausted.

Aside from the ordinary business of the Association, was the consideration of the action of the Theological Convention at Greenville, S. C. The Association adopted a report approving the organization of the Southern Baptist Theological Seminary, and recommending that not less than twenty-five thousand dollars should be contributed by the Baptists of Virginia towards its endowment.

The late action of the American Tract Society, was also the subject of consideration. A series of resolutions protesting against the action of the society in adopting the report of fifteen, expressing regret that said report had not been rescinded at the late meeting,

but, in view of the conservative action of the Society in sustaining the action of their Executive Committee, recommending the publications of the Society, was, after an animated and protracted discussion, indefinitely postponed.

We regretted this action. For while not prepared to *endorse the Society*, (and we never can while the report of the committee of fifteen stands unrescinded,) we were anxious to testify, so far as the half-way policy of the Society would permit, approval of the conservative stand taken at the late meeting. But the truth is, the majority of our brethren have had their confidence so shaken in Northern Boards and Societies, that it will be difficult, if not impossible to restore it, and besides many were apprehensive that the recommendation of the publications of the Society would be seized upon as a pretext for endeavouring to divert attention from our own system of colportage—a result for which none of us are prepared.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY,

Held its annual meeting in connection with the Association. The Corresponding Secretary, Rev. J. P. Tustin, resigned, stating that he could not be a candidate for re-election. A resolution expressive of the appreciation of the Society for the valuable services rendered by him, was adopted. No Corresponding Secretary was appointed, it being contemplated to manage, for a time, without one. A Report, recommending merging the Society in the S. Bap. Convention, and referring the details of arrangement for doing so to the Board, was adopted. We trust this measure will be consummated. The Society is doing a good work. But we think a Board of the Convention would conciliate more general confidence, and by the Union, we should have one less in the number of our anniversaries—which would be an important gain. P.

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