

PUBLISHED BY THE BOARDS OF DOMESTIC AND FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

## BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, FEBRUARY, 1855.

## Alabama Baptist State Convention.

This body met in Marion, the town of our abode, Dec. 8th, and continued till the 11th, when it adjourned, at 11 o'clock at night. Pres. Talbird was re-elected President, and Prof. Goodloe was elected Secretary. Among the strangers present were Dr. Manly, from Tuscaloosa, A. M. Poinexter of Virginia, Dr. Eaton of Tennessee. The introductory sermon was preached by Rev. T. G. Keen of Mobile. It was a production of ability and rare excellence. We trust he will comply with the request of the Convention and publish it in the Baptist Preacher. Able sermons were preached on Missions, by Rev. E. B. Teague; before the Bible Society, by J. T. Tichenor; and on the death of our late Bro. Chilton of Texas, by J. H. DeVotie. Our friend Poinexter, being one of those good brethren who is always ready, and able to speak when he pleases, and just as long as he pleases, was put into the harness early and kept there. Sabbath morning he addressed the Sabbath School, at 11 o'clock he preached, and at three he made a stirring address on Missions. On Monday afternoon, Rev. J. H. DeVotie organized the Bible Society, before which Dr. Eaton, Corres. Sec., made an interesting address. The Convention and congregation were highly edified by two sound, experimental, gospel sermons from Dr. Manly. The Marion people were highly pleased with this convocation and hope the brethren will come again.

The Howard calamity cut short the mission funds a little, but they will come out right next year.

## The Lord is raising up Laborers.

Bro. Duncan, of New Orleans, has recently baptized a physician who gives promise of usefulness, and intends devoting himself to the ministry. We would gladly give his name, but Bro. Duncan's chirography, in the main sufficiently legible, is frequently too hard for us in the matter of proper names. We shall turn that item, with the extract, over to the printer.

This baptism may be the beginning of a baptist church in Napoleon, across the Lake. The churches must be praying that the Lord would send laborers into his harvest. In California one talented man was taken from the bench and placed in the pulpit, and in New Orleans another has been taken from the medical profession and for the same purpose. But here is the extract containing this good news:

"Dr. Witter, of whose baptism I wrote you, is commencing a good work in Napoleon, over the Lake. He is gathering the brethren, scattered; and proposes to prepare himself for the gospel ministry. I have advised him to commence studying, as he has opportunity, with that end in view; to confine himself, at present, to Bible class and Sunday school instruction, and occasional exhortations to the brethren assembled; and to come over at his convenience, and exercise his gifts before the church, so that we may judge of the propriety of giving him a license with a view to future ordination. He is a man of excellent abilities, and of great influence in the neighborhood of Napoleon and Zanesville. Col. Claiborne, of whom you have heard perhaps, is his warm friend. The Doctor has been a teacher and is accustomed to public speaking. As a practicing physician, he does nearly all the business of his section of the country. I look to him with hope; and I trust that God has called him to his work."

## Missionary to Oakland City, California.

At the December meeting of the Domestic Mission Board, Rev. E. J. Willis was appointed their missionary to preach in the new city of Oakland, opposite San Francisco, in California. Brother Willis is a lawyer by profession, but the Lord having called him from the law to the gospel, and all the Baptist ministers of that region having recommended him, the Board voted his appointment unanimously. Thus have the Board been able to comply with the instructions of the Southern Baptist Convention, without any expense for outfit and passage,

to place this brother on his field. He is a man of talents, of thorough education, a native of the South, and now brethren and sisters, all over the South, help the Board to support Bro. Willis.

## Missionary Extension.

On the same evening above mentioned, the Board made twenty-one appointments—more than half of which were new ones. All the applications were so urgent, and so respectably recommended, that no member wished to reject any. But it must not be disguised—this step was taken to a large degree on the faith of the churches. We fully believe they will sustain the Board by a timely liberality.

## Colored Missions.

The Board have now six mission stations for the colored people. Two in Georgia, one in Maryland, one in Washington city, and two in Alabama. The Lord, too, is blessing the labors of his servants.

## Harry's Monument.

Harry, President Talbird's servant, during the late burning of the Howard College edifice, lost his life, by tarrying in the building to wake the students, some twenty-five of whom were sleeping in the upper stories. He could have saved himself, but his heart yearned for those young men. How could he let them perish! Quick as thought he rushed through smoke and flame and succeeded in rousing some, who soon roused the rest and thus they escaped. But alas for Harry! Before he reached the open atmosphere his body was burned to a crisp, and in a few hours he died! Harry was a Christian, and "devout men of his own color carried him to his burial." At the recent session of the Alabama Baptist State Convention, the delegates conjointly with the students, raised funds and appointed a committee to erect a monument to his memory. Never did we see dollars given more cheerfully than on that occasion, to perpetuate the last human and noble act of poor Harry.

## Current Facts.

**Newspaper Patrons.**—It is said that females never fail to pay for the papers they read—that is, if they subscribe, they pay their subscriptions. We once heard one of the oldest editors in Virginia say, that, while he had lost hundreds of dollars on male subscriptions, he had not lost ten on the subscriptions of females.

**The way to make a full year in doing good.**—Begin the first day, and keep on every day, even to the close of the year.

**Undesirable Acquaintances.**—The man who borrows and forgets to pay, a Diotrephe in the church, a news peddler, a stingy church member, the habitual croaker, the man who is all words and no acts—these and many others of the same family, are not acquaintances to be much desired.

**Sebastopol.**—Many think more money has been expended in attempts to take and defend this fortified place, than would have been needed to pay all the missionaries in the world for their labors and expenses in the year 1854.

**Debts.**—The opinion is gaining ground, that most of the present outstanding debts have been contracted for imaginary, and not real wants.

**The Sabbath.**—The following proves that different nations desire a Sabbath, though they may not be agreed as to the day to be kept as such:

"By different nations, every day in the week is set apart for public worship, viz: Sunday by Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

**And still they go.**—A Campbellite preacher, three of his members, a Baptist, and a few others, in the town of Marion, recently went over to the Episcopalians. "The ancient order of things," merging into high church apostolical succession.

**Sermon reading.**—This practice is eliciting discussion, just at present, in several

religious weeklies. Be it so; no harm can result from comparing notes on this question.

**No doubt of its truth.**—The impression exists in certain quarters, that the sisters in the different Baptist churches in the South, could collect large amounts for missions, if they would only try.

**Fairs, Suppers, &c.**—It is beginning to be believed that these agencies for "raising the wind," to pay church debts and build colleges, are becoming unfashionable; of course then, they will be promptly abandoned.

## Catholicism.

We invite attention to the subjoined statement. A very large majority of those Catholics, we presume, live within the limits of the Domestic Mission field of the South. Baltimore, Richmond, Wheeling, Charleston, Savannah, New Orleans, and St. Louis, with scores of towns on either side of the Mississippi river, from its mouth up to the Iowa line, contain thousands on thousands who cherish the Papal faith. Unless regular preaching of a pure gospel can be kept up among this beguiled people, the consequences to the rising generations—even to Americans—may be serious. Let all lovers of Christ be diligent. Though there is but little hope of converting adult Catholics, their children may receive the gospel.

The Metropolitan Catholic Almanac for 1854 states the entire Catholic population of the United States to be 1,632,600. There are seven arch-dioceses, 41 dioceses, 1,712 churches, 746 other stations, 1,422 clergymen in the ministry, 182 otherwise employed, 34 ecclesiastical institutions, 45 literary institutions for young men, 171 female religious institutions, 112 female academies, 131 charitable institutions. In the year 1853, there was an increase of nine dioceses, one arch-bishop, five bishops, 13 priests, and 167 churches.—There are 24 colleges, 29 theological schools, and 4 preparatory seminaries under Catholic direction. There are also 24 periodicals devoted to the spread of Catholicism, of which 20 are published weekly."

## Laborers Wanted.

O that all the friends of missions—domestic or foreign—would pray that the Lord would send more laborers into his harvest. Brethren read the following:

It was stated by a speaker at one of the London anniversaries, that, from a careful examination of various documents, he believed the number of missionaries laboring throughout the world to be about 3612.—But supposing 4000 missionaries and assistant missionaries to be employed, these if equally distributed, would allow but one missionary for every 157,000 souls."

## Easier to Support Idolatry than the Gospel.

If the Foreign or Domestic Mission Board had only one-twentieth part of the enormous sum spent for paper incense, they would put a testament into the possession of every family in China and California, and have enough left to support a strong band of missionaries for both places. But read what follows:

The Chinese spend annually \$20,000,000 for incense to burn before their idols; above 2s. for every man, woman and child, in the empire."

## Somewhat Ahead of Protestants.

The following extract explains how it is that the Catholics can build such massive cathedrals and colleges, with so little apparent trouble to raise the necessary funds. They never go begging to build meeting houses as the Baptists and the Protestants do. Thousands of this very fund comes over to the Mississippi valley, which the Pope has long since marked as his own, but we hope he will be disappointed in his fondly cherished anticipations:

**"Society of Propagation of Faith.**—It is said that the Society for the Propagation of the Faith, established at Lyons, raises annually more than three millions of francs: France furnished to that Society alone two-thirds of this amount.

## Howard College Agency.

We learn that Rev. J. H. DeVotie has resigned the pastorate of the Hopewell Baptist church, and has accepted an agency for the endowment of the Howard College. No man could be more suitable for this arduous undertaking. It will be convenient to those who wish to send funds up to the Domestic Mission Board, to send by our Bro. DeVotie, while prosecuting his College agency.

## From Our Missionaries.

## NEW ORLEANS.

Rev. Wm. C. Duncan, who has been supplying the Baptist pulpit, under the patronage of the Board, in the above named city, for several months past, has written an interesting review of his labors and of the cause, from the beginning of his connection with it down to the present time, which we should be happy to give entire in the Journal, did the limits assigned to the Domestic department permit. He writes:

"The Coliseum church was opened on the 2d Sunday in November. Since then we have not had a single very favorable Sunday; and yet our congregation is visibly increasing. I preach in the morning at 11 o'clock, and in the evening at 7½. We have had no baptisms since my last letter to you, but we have had one since my last regular report. There are those amongst the regular attendants upon our worship on whose hearts God is evidently working, and whom I expect to baptize after a time—soon I trust after the completion of our fount, now being built. \* \* \* Since taking the regular oversight of the Baptist cause in this city, I have baptized for the 1st and the Coliseum churches, some eight or ten candidates.

Our brother has resigned the position he held in the University, and has also discontinued his female school, and during the sickly season gave his attention to spiritual matters entirely. He continues:

"Since the 1st of July last I have given my whole time to the interests of our cause in New Orleans. I have done no University labor, and very little writing not connected directly with my appropriate calling here. Throughout the summer I gave myself in particular to the work of visiting the sick, the suffering, and scattered sheep of the Baptist flock. \* \* \* I have taken hold in New Orleans in church matters, knowing and feeling the necessity of my so doing. Others were asked in vain to come; and we had to do the work ourselves. We have done it. Thanks to your Board for its pecuniary assistance in this great work. It will be returned, brethren, and to the cause, ten fold in time. Mark my words brethren."

After speaking of the prosperous condition of the colored Baptist churches in the city, to whose oversight Bro. D. gives a portion of his time, and the expectation of a good Sabbath school at the Coliseum, he continues his report:

"The 1st Church now worship with the Coliseum. Some ten were dismissed on Wednesday night last, from the 1st to the Coliseum. A goodly number will prefer to retain their membership with the 1st Church, worshipping, for the present, with the Coliseum, and will at a proper time, establish a new place of meeting. This I conceive to be an excellent plan. I would much prefer seeing the new church built up from new materials. \* \* \* By next time, I shall be able to give you, I hope, some interesting particulars respecting the Coliseum Church. Strangers are coming in; and certainly, prospects are encouraging."

## WASHINGTON CITY.

Rev. Gustavus Brown has baptized six persons into the fellowship of the church, over which he presides as pastor, and writes of its condition and of future prospects as follows:

"Herein I send my report of service rendered from the first of October to December 31st, 1854.

Dear Sir:—The state of religion in my field of labor during the quarter just ended, has been more encouraging to me and the friends of the cause generally, than that of any other quarter, reported during the time I have labored in this field. We have been able under God to keep up the regular worship and all the ordinances of God's house, with large and attentive congregations every Sabbath. Our prayer meetings have been well attended by the members of the church and many of those who appear to be deeply interested about the salvation of

their souls, some of whom have been hopelessly converted, and are now candidates for baptism, to be baptized during the present quarter, the Lord willing, while there are several others seeking the way of salvation. There is at this time a very interesting protracted meeting going on in our church, which we trust, will be the means of gathering many sinners into the fold of Christ."

We take from the *Gospel Banner* an extract from a very interesting letter published by Rev. T. F. Lockett, agent of the Board. We trust that, not only in Missouri, but in other states, systematic plans for contributing will be adopted:

"Let every Baptist of Missouri contribute to our mission funds as God has prospered him, and the destitution of our entire State will be supplied the coming year. As agent of the Southern Board I wish to raise \$10,000, but the only way to raise it, is for you to contribute according to your means. Let those who are able do as many have done, give their five, tens and hundreds. Others, their ones, halves, quarters, and dimes and half dimes. Let the widow give her mite. Let every church in the State raise 33 1-3 cents a member, and the \$10,000 will be raised, and the next year the destitution of Missouri will be supplied. Let every one do something, and the work will soon be done. Brethren of Missouri, do not longer neglect it. Let the deacons, or some other brethren and sisters, take a list of the members of their own church, and get each one to put down the amount they are willing to give of \$10,000 to supply our State with the preached gospel, and then collect and forward to me at Jefferson City. Let this come as a New Year's offering."

## The Rock of Safety.

These lines were highly prized by one soon after professing a hope in Christ, and who is now in heaven. They contain a prayer which may be of service to many still living, but who must all soon depart:

"Lead me to the Rock that is Higher than I!"

Ps. lxxi. 2.

The storm-clouds of sorrow are gathering fast,  
I hear the hoarse voice of the pitiless blast,  
From the conflict of earth I would look up on high,  
"O! lead me to the rock that is higher than I!"

For life is at best but a wearisome race,  
And the heart longs to find a secure dwelling place,  
But where from this changeable scene will it fly,  
If not "to the rock that is higher than I?"

The hopes of our youth so alluring and bright,  
Have lost their false lustre in shadows of night,  
I have longed for a true hope on which to rely,  
'Tis found "on the rock that is higher than I!"

When the heart is overwhelmed with affliction and care,  
And turns from the world to find solace in prayer,  
Borne down with distress and ready to die,  
Cries, "lead to the rock that is higher than I!"

While yet I may sail o'er the ocean of life,  
Or float on its billows, or mix with its strife,  
O! may the Good Spirit ever be nigh,  
To point "to the rock that is higher than I!"

When the voyage of life shall have drawn to its close,  
And my spirit shall seek for eternal repose,  
Guided then by thy hand, may it mount up on high,  
And rest "on the rock that is higher than I!"

## Home.

Yes, there's no place like home. But home becomes doubly valuable and dear when sanctified by a pure Christianity.—The aims of the Domestic Mission Board are directed to this end. Read the following beautiful article on this interesting subject, and pray God for an unfeigned, self-denying piety:

There's magic in that little word;  
It is a mystic circle which surrounds  
Comforts and virtues never known  
Beyond the hallowed limit."

A FAMILY! How delightful the associations we form with such a word! How pleasing the images with which it crowds the mind, and how tender the emotions it awakens in the heart! Who can wonder that domestic happiness should be a theme dear to poetry, and that it should have called forth some of the sweetest strains of fancy and of feeling? Or who can be surprised, that of all the objects which present themselves in the vista of futurity to the eye of those who are setting out on the journey of life, this should excite the most ardent desires, and engage the most active pursuits? But, alas, of those, who in the arduous of youth, start for the possession of this dear prize, how many fail! And why? Because imagination alone is engaged on the subject. They have no definite ideas of

what it means, nor of the way in which it is to be obtained. It is a mere lovely creation of a romantic mind, and oftentimes with such persons fades away.

"And like the baseless fabric of a vision,  
Leaves not a wreck behind."

The sources of domestic happiness are to be found, not in the flowery regions of imagination, but in the sober realities of piety, chaste love, prudence, and well formed connexions. These precious springs are within the reach of all who will take the right path that leads to them.

Domestic happiness, in many respects, resembles the manna which was granted to the Israelites in the wilderness: like that precious food it is the gift of God that cometh down from heaven; it is not to be purchased with money; it is dispersed alike to the rich and the poor, and accommodates itself to every taste; it is given with an abundance that meets the wants of all who desire it; to be obtained, it must be religiously sought of God, in his own way of bestowing it; and is granted to man as a refreshment during his pilgrimage through this wilderness to the celestial Canaan.—*J. A. James.*

### Acknowledgments:

Received of Cahaba Association, for J. A. Blakey,	27 23
Cahaba Asso., by J. B. Nace,	180 00
" " for Domestic Miss.,	40 00
Rev. J. A. Screvin, Ag't, Ga.,	800 00
" Jesse H. Collins, Ag't, Ala.,	150 00
Mrs. D. Brown, by Rev. E. B. Teague,	1 00
Samuel T. Minor, for Bracken Asso., Ky.,	6 50
Maryland Union Asso., draft to Rev. N. Davis,	18 95
Rev. Edgar Hawthorn,	15 00
" James Fields,	25 00
" Dr. Fuller, paid to Rev. N. Davis,	25 00
" Kedar Hawthorn, Ag't for Ala.,	369 40
" J. H. DeVotie, Ag't for Ala., received from various churches and individuals,	144 25
From Rev. W. W. Wilkes, by Cor. Sec.,	5 00

W. HORNBUCKLE,  
Treasurer.

### BOARD OF FOREIGN MISSIONS.

RICHMOND, FEBRUARY, 1855.

#### Our Missionaries.

While the Board, in common with others who have the care of missions, have often to mourn over the sickness and death of missionaries, yet we have great reason for gratitude in contemplating the character which, as a general fact, our missionaries have exhibited. They have shown themselves to be children of God—actuated by the high and holy impulses of a Christian philanthropy, and controlled by that spirit which produces in every day life, "whatsoever things are pure, lovely and of good report," men and women of whom our churches need not be ashamed as their representatives to the heathen.

Yet we fear that they have not occupied that place in the affectionate confidence, and prayers of our brethren and sisters, to which their character, their position, and their trials, entitle them. The romance of missions has passed away. We have no longer the heart thrilling scenes of Ava and Oung penla to break up the fountains of our tears, and to stir our hearts. While our brethren and sisters are pursuing the wasting and toilsome drudgery of missionary life, there is danger, that, in the absence of exciting incidents, there will be a forgetfulness of their claim to our sympathy and prayers. Few things, we are sure, could more depressingly affect the faithful missionary, than to know that his brethren had ceased to pray for him. He knows that his success is dependent upon the blessing of God. He knows that the importunity and earnestness of Christian supplication, are usually the measure of the divine blessing. And as he reflects upon his own weakness, as he surveys the millions of idolaters by whom he is surrounded, as he contemplates the strongly entrenched fortresses of superstition and sin which he must dismantle, we think we can hear him with a distinctness and emphasis which even the "sound of many waters," cannot drown, exclaim, "Brethren pray for us, that the word of the Lord may have free course and be glorified!"

Pray for your missionaries. They need, desire, they ask your prayers. Forget them not. When evening with her softening light and empearling dews invites you to calm the tumult of the world-agitated heart by sweet communion with God,—when morning, with its expanding light, calls up your thoughts to the devout contemplation of heaven and heavenly things—whenever you draw near a throne of grace, pray for your missionaries!

P.

#### Alabama Convention.

"We had the pleasure of attending the late session of the Alabama Baptist Convention

at Marion. The delegation was not so large as usual, owing it was said, to the lateness of the season at which the meeting was held. They have now changed their time of meeting to the spring. The next session will be held at Montgomery, just preceding the meeting of the Southern Convention at that place; and it is to be hoped that it will be numerously attended, not only by the brethren of Alabama, but by others, who may design being at the Southern Convention. They will only have to leave home a week earlier to be at both meetings. We can venture from our experience of Alabama hospitality, to assure all who are disposed to do so, that they will meet a cordial welcome, and a hearty entertainment.

The principal subject of attention at Marion, though not to the exclusion of other interests, was Howard College. It was stated that an amount (\$27,000,) nearly sufficient for re-building the college had been secured. And measures were put in progress contemplating the raising an endowment of \$100,000 for the college. Up to the time of our leaving, the trustees had not succeeded in securing an agent to carry out this plan. But we hope they will soon find some one willing and able to do the work. It would be an easy matter for the Baptists of Alabama to raise such an endowment. They are numerous, and possess ample means. It only needs a "mind to the work," and united action, to accomplish it. They owe it to themselves, and to the cause of sanctified education, to place their college upon an equality with the very best institutions.

There was a considerable decrease from last year in the funds sent up to the Convention. And in this decrease, the foreign mission fund shared a large proportion.—We know not the cause of the falling off. Of one thing we are certain; it was not a matter of necessity. The liberality of our Alabama brethren has never been so severely taxed, that any slight variations in the condition of the money market, or any temporary pressure of their home efforts, need detract from the few thousands which they have been in the habit of giving to general enterprises.

The meeting was pleasant, and we trust produced impressions which may lead to increased activity and liberality among the churches. P.

#### Our Finances.

For several years the expenditures of the Foreign Mission Board have exceeded the receipts. Last year the excess was some \$6,000 to \$7,000. By this process, the funds which accumulated in the treasury during the first years of the existence of the Board, have been nearly exhausted. The present year shows an increase of receipts over the corresponding period of the last, of some \$4,000 to \$5,000. But with this increase the disbursements are still in advance of the receipts. In order to place the treasury in the condition in which it is desirable it should be at the end of the current year, (April next,) we shall need, say \$13,000 to \$14,000. The corresponding period of last year yielded only from \$7,000 to \$8,000. Now shall we be able to meet this demand?

Nothing is easier, if our brethren can be induced to act promptly. We have a number of pledges of amounts varying from \$500, down to small sums. Let all those who have pledged any amount, send it on by mail at once. Let those who have not given pledges, take the appeal we now make into prayerful consideration, and without delay, remit what duty demands. And let each one determine to exert a little extra sacrifice for the foreign mission, and it will be done. Brethren, will you do it? We wait for your answer. We wait to see whether your Board shall be relieved from the painful necessity of seeing the funds under their control, gradually, nay rapidly diminishing, and thus threatening serious disaster to our missions: or, whether you would encourage them to enlarge their operations, confiding in your prompt and liberal response to their appeals. As the account for the year must close in April, it is necessary that contributions intended for this purpose shall reach us before the 15th of that month. P.

#### A Worthy Example.

An esteemed brother, sending his new year's thank offering to the Board, thus writes:

"I have been trying to find an excuse in the extreme monetary pressure for delaying my new year's thank offering to the Foreign Mission Board, but a faithful sermon yesterday, from our pastor, 'Redeeming the time,' has dispelled this device of Mr. Avarice, and herein hand you a check on Bank of the Republic, N. Y., for two hundred dollars for your Mission Board."

It would be happy for the world, if all the disciples of Christ were governed by the same enlightened views of duty, closing their hearts to all the promptings of Mr. Avarice. T.

#### Moral Heroism.

An incident was related by Bro. DeVotie, during the meeting of the Alabama Convention, which we think deserves to be chronicled among the exhibitions of moral heroism which do honor to our race.

The servant of the College, (a colored man, the name we did not hear) occupied a room just over the stairs at which the fire in Howard College commenced. On the night of the fire, he was accompanied by a fellow servant from the village. When they were aroused by the flames, perceiving that there was no chance of escaping by the stairway, the visitor proposed to the College servant that they should jump from the windows and save themselves. But he refused, saying that he could not leave the building without waking the students. The visitor escaped. The College servant lost his life in waking the students. They escaped, but he perished. He deliberately, and under circumstances that might have appalled the stoutest heart, sacrificed his life for them! Could the students and friends of Alabama do less than they proposed to do, erect, by general subscription, a monument to his memory, to perpetuate the expression of their grateful admiration of his conduct!—He was a MAN and a HERO in the noblest sense of the terms. P.

#### Recent Good News from Africa.

Only time and space are allowed to state, that we are just in receipt of deeply interesting letters from our missions in Africa. The station at Cape Palmas in Liberia, under the care of Rev. B. J. Drayton, has shared largely in the divine blessing. On the first Lord's day in Sept. 2 were baptized, and on the 24th of the same month, Brother Drayton was permitted to bury with Christian baptism, twenty-three joyful believers. The heart of our lone missionary at that place seems to have been much refreshed.

We have good tidings also from Yoruba. Letters from Brother Bowen up to October 17th, inform us that the prospects of our missions are most cheering. He is preparing a vocabulary in the Yoruba language, which has thus far about 4,500 words.—Buildings also have been erected, and others more substantial, are contemplated. But the chief ground of thankfulness is found in the readiness of the people to hear the gospel, and the influence which seems to accompany it. Bro. Bowen says, that "some are evidently no longer devotees of idolatry." The chief at Ajaye is beginning to be somewhat excited in perceiving the hold which truth is taking of the popular mind—"A few days ago," says Brother B., "an interesting youth told us that he believed the gospel, and would gladly lay aside his orisha badge, but if he did, Arah would behead him, then instinctively lowering his voice, he said, that many others were precisely in his situation. I believe he told the truth."

We are happy to announce, too, that Bro. Wm. H. Clark has arrived in Yoruba, and is now with Brother Bowen at Ajaye. He is in fine health and has commenced the study of the language, and is already preaching the gospel through an interpreter. He speaks of one applicant for baptism.

A letter has also been received from Bro. Kingston, under date of October 27th. He is on his way to Yoruba, and was remaining in Liberia, with the expectation of attending the meeting of the Liberia Association in December. He writes encouragingly of the stations on the coast, which have come under his observation.

Our hearts are cheered by these tidings. Let our brethren continue to pray earnestly to the Great Head of the church, for his promised blessing on our work.

The March No. will contain the above-named letters. T.

#### New Orleans.

Though this department has no reference to the foreign field, we feel so deep an interest in our domestic missions, that we cannot withhold a reference to the spiritual interests of New Orleans, contained in a letter recently received from Rev. L. A. Duncan, who is supplying the Baptist Church at that place. He says: "We confidently expect from the feeling manifested in our increasing congregations, and interesting and well attended prayer meetings, a refreshing from the presence of God. There is much being done for this people, but the field is so large, we still need more laborers. God has been merciful to us thus far, and we believe He has in store for us still richer blessings." T.

#### Return of Missionaries.

Rev. Cephus Bennett and Rev. Francis Mason, of the Burman mission, have recently arrived in this country with health broken down, the former expecting to return in January, and the latter to remain several months. T.

#### Ye Have Need of Patience.

This language, employed by the apostle in addressing the Hebrew disciples, is eminently appropriate in connection with all our missionary work. Results are too frequently expected before the appropriate season. If these results are not received, the heart desponds, the hands become paralyzed. By an unvarying law of the physical world, many weeks and months must elapse, ere the laborer as he goes forth in the cultivation of the earth, can expect the harvest. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain." Yes, he hath long patience for it. The same law holds good with but few exceptions in the kingdom of grace. God does not ordinarily meet the expectations of his people in dispensing a blessing upon their work, until many sacrifices and toils have been endured, many tears and prayers have been poured forth. But the blessing will come. "They that sow in tears, shall reap in joy." We enter not now into the reasons for the Divine procedure. It is sufficient to decide that it is so. Let the disciples of Jesus be encouraged to work—to contribute liberally of their substance—and believing, to pray and wait for the result. The results will follow. Let the gospel be preached in simplicity and faithfulness—let the heathen hear the glad tidings of salvation, through Jesus Christ, and, as sure as Jehovah lives and reigns, souls will be saved, and the empire of our ascended Redeemer spread and prevail. T.

#### Death of Faithful Missionaries.

Our Board has been deeply afflicted in the death of Denuard, our faithful missionary to Yoruba. But why should we be disheartened? The Lord reigns, let us trust in him. This trial may be a part of the necessary discipline which shall prepare for the experience of a large blessing, in the wide and successful diffusion of gospel truth among the towns and cities of Central Africa. This thought is suggested by a brief article in the last issue of the Macedonian. The writer remarks:

Many a choice missionary and minister of the cross has been called to the higher service of heaven, leaving a great work to be done; and leaving his successors to look up despondingly, as they have ascended, crying, "My father, my father, the chariot of Israel and the horsemen thereof." But the work has not faltered. The conquering chariots have not halted in their progress to the victory. God shows how abundant are his resources, how little dependent he is upon one poor instrument, whenever he calls from an important post a person eminently fitted to fill and to honor it, in the full ripeness of his powers, on the flood tide of his useful effort. Men die, but God lives. Men perish, but the work of God is not staid. Colman, and Wheelock, and Judson are dead; but the missionary work proceeds. Boardman sleeps in dust; but his Karen converts, in multiplying thousands, call the Saviour blessed. Jones is no more caressed by the admiring courtiers of Siam, but the mission abides. The first founder of the missionary enterprise, who watched its interests at home and abroad, is absent from our annual convocations. But the enterprise still advances. Israel could be led into the promised land as successfully, though Moses died and was buried on Mount Pisgah. When our brethren in the missionary field are disabled, or taken away by death, let no man despair of the cause as long as God lives. T.

#### Porcelain Tower at Nanking.

The following account of Doctor Charles Taylor's trip to Nanking, gives an account of this celebrated Pagoda. The last clause of his account, probably explains why it is now filled up with rubbish in the lower story:—

But by far the most interesting and attractive object of Nanking is the famous

"Porcelain Tower," of world-wide celebrity. It was built about the year 1413, by Yung-lon, the third emperor of the Ming dynasty. Representations of it are found in nearly all the school geographies of civilized nations, and well do many of us remember the school-boy idea we formed of its milky whiteness associated with the term porcelain, while in reality but a comparatively small portion of it is white. Green is the predominant color, and from the fact that the curved tiles of its projecting roofs are all of this color, while the wood-work supporting these roofs, is of the most substantial character, in the peculiar style of Chinese architecture, curiously wrought and richly painted in various colors. The body or shaft of the edifice is built of large, well burnt brick, and on the exterior surface they are red, yellow, green, and white. The bricks and tiles are of very fine clay and highly glazed, so that the tower presents a most gay and beautiful appearance, which is greatly heightened when seen in the reflected sunlight. It has nine stories, and is 260 English feet high. At the base, it is over 300 feet in circumference, each side of the octagon being about 40 feet. After the first or ground story, all the others are quadrangular on the inside, instead of conforming to the octagonal exterior. On each face is an arched opening in which one can stand, and look out upon the surrounding scenery; but a wooden grating prevents you from stepping out upon the galleries, which are not provided with balustrades. The inner walls of each story are formed of black, polished tiles a foot square, on each of which an image of Buddha is moulded in bas-relief, and is richly gilt. There are, on an average, more than two hundred of these images in each story, giving an aggregate of near two thousand in all. A steep staircase on one side of each square apartment leads to the one above, and by this means you may reach the top, from which a magnificent panorama is seen spread out before you—the whole city of Nanking towards the north, lies as it were at your feet—its fine amphitheatre of hills, yet not so high as to shut out a prospect beyond in some directions, as far as the eye can reach—then three or four miles distant, northward, you see the noble Yang-tsz-kiang, from which a canal leads up to the city, and surrounds it, forming the moat. A fine, spacious temple, covered with yellow, glazed tiles and filled with gilded idols, stands at the foot of this Pagoda, and in the same extensive enclosure.

#### Shall We Devote Our Children to God?

We have been much interested in a brief reference to the early dedication of children to the mission cause, as found in the Journal of Missions. The time will come, when it will be to Christian parents, more a consolation to see their sons and daughters in the field of heathenism, toiling to raise up plants of righteousness to the praise of God's grace, than to know they are abounding in all worldly riches and honor. The writer alluded to, remarks:

"Seventeen years ago there was a powerful revival at Yale College. On the morning of the day of prayer for colleges, it was resolved by the religious students each to make one of their fellows the subject of special prayer and conversation during the day. An attractive young man sat next to me in the recitation room, a familiar friend, sprightly, amiable, studious, accomplished, with all but the one thing. It devolved on me to speak to him. I met with a cordial interest, and shortly after was allowed to hear his voice in earnest prayer, and the next idea was that he must be a missionary, and he turned about to convert me to that work, now he is a beloved missionary of this Board in Orooniak. But what was the secret of his readiness to listen that day? A letter received a few days after, from his then aged mother, who now sleeps in the old graveyard at Northampton, explained it all. She knew not yet of his conversion, but tenderly informed him that she had spent that day of prayer for him, 'for you know, my son, that at your birth I dedicated you to God to be a missionary.'" T.

#### "We shall reap, if we faint not."

Too ready is the laborer in God's vineyard to yield to depression, because he receives not soon the reward of his labors. And too soon are those who send out the laborer, to intermit their energies when the harvest seems to be deferred. But why should it be so? Does not the husbandman wait for the precious fruits of the earth and hath patience for it, until he receive "the early and latter rain." Is it not in accordance with the Divine plan that great results shall only follow earnest, constant, patient toil. A writer on this subject, in the Macedonian, refers to the history of the kingdom of Christ as illustrative of this fact. He says:

"When the apostles waited in Jerusalem till the promise of the Father should come upon them, and were 'all with one accord in one place,' praying for the expected benediction—that was sowing. When the Spirit was poured out, and 3000 converts were baptized,—that was reaping. When the young men at Williamstown, Mass., in 1800, spent a day, concealed behind a hay-stack near the college, in fasting and prayer, and inquiring of God their duty in respect to the heathen,—that was sowing. When out of that day of devotion, connected with other means which God ordained, sprung forth the system of American missions, branching abroad through all the earth, and numbering tens



thousands of Christian converts,—that as reaping. When Boardman answered the first call of the Karens and instructed them, and, as his last work, witnessed the baptism and baptism of the earliest disciples and blessed them, and was parted from them and received up into heaven,—that as sowing. When, in succeeding years, hundreds and thousands have fled to Christ, self-supporting churches have been raised up among them, pastors ordained and home missions set on foot and sustained,—that is reaping. When a Christian parent gives up his son or daughter to labor for Christ among the heathen, parting from them in tears and sadness, but with faith in God,—that is sowing. When they are restored again, clothed in the robes of immortality, and on their heads many crowns, and each crown, a crown and an honor for Christ,—that will be reaping. When a poor Christian gives of his pecuniary offering to be laid on the altar of missions, denying himself that he may share in this blessed enterprise,—that is sowing. When God accepts his offering, and it is known that he has proved the salvation of a soul,—that will be reaping. When Christians of every name, by piety of an elevated order, nursed by fasting and prayer and the Holy Ghost, by an unwearied consecration to Christ, visible in all things, by liberal, regular and cheerful donations, and by unceasing prayer, set themselves to seek the conversion of the world,—that will be sowing. When, in the train of these efforts the angel proclaims, "The kingdoms of this world have become the kingdom of our Lord Jesus Christ, and he shall reign forever and ever,"—that will be reaping,—a glorious reaping. The world is full of sowing and of sowers. The providence of God indicates that reaping and the reapers "tread on the heels" of the sowers. Blessed are they, whose sowing looks forward, distinctly and purposefully to the last, great, glorious reaping,—to the harvest of a joyful immortality."

#### Death of Rev. Amos Sutton.

The Christian world are familiar with the name of the devoted missionary, Amos Sutton. He has been long a laborious and successful proclaimer of the gospel in India. He has passed away from the earth. His death will produce a vacuum in the mission ranks, which will be filled, only by the God of missions. This sad event is thus alluded to by the New York Recorder.

"By a letter just received in this city, from Rev. John Buckley (Sec. pro tem.) of the General Baptist Missionary Society, England, the painful information is communicated of the death, after a few days' illness, of Rev. Amos Sutton, D. D., of Cuttack, Orissa, on the 17th of August last. He had been for thirty years in this mission, had translated the Scriptures into the Orissa, and revised several editions. He was the author or translator of several other important publications, and at the time of his death was the senior missionary—much looked up to and confided in by all his brethren.

Twice he has visited and traveled extensively in the United States, where he has won the esteem and confidence of very many friends in all evangelical denominations. Perhaps no one man, now in the missionary field, is more interestingly and widely connected with the great enterprise than was he. 'Help, Lord, for the godly man ceaseth; the faithful fail among the children of men.'

#### Our Missions.

##### Shanghai, China.—Letter from Rev. Geo. Percy.

In our last issue it was announced, that in consequence of the extremely feeble health of Brother and Sister Percy, their return to this country was deemed indispensable. The following refers to this necessity. Under date of Sept. 29th, he says:

Dear Bro.—I have at last succeeded in obtaining, for myself and family, passage in the ship "Panama," of which Captain Cane, of Va., is the master. His wife, a pleasant lady, and little daughter are along. The ship made the passage from Liverpool to Shanghai, loaded with coals, in 101 days. I consider ourselves very fortunate in getting passage under so favorable circumstances. With the blessing of God, we have the prospect of a good passage home.

The ship will sail, or expects to sail, about the middle of Oct. On account of my wife's feeble health, we were anxious to get to sea much sooner, hoping for good effects from the sea air. Had we gone, however, we might have been subjected to typhoons, which prevail in the Chinese sea during the months of August and September. We have little, if any, fear of them after the middle of Oct. We are all fully convinced that it is our duty,—that my wife's health absolutely requires, as well as my own, that we take a voyage to sea. Our hearts are still in the work here, and nothing but a conviction of duty, would cause us, even temporarily, to leave the field. It was a sorer trial to decide to return home, than it was when we decided to leave for China. But the decision being made, we shall go cheerfully, trusting in God for his guidance. Will you and the brethren pray for us, that God may help us and prosper us upon the long voyage, and that if he spare our lives, he may make our

visit to the States a blessing to the cause of missions.

I shall want to do all in my power while at home to advance the cause in which we are engaged, to impart information and encourage to vigorous action the churches, in behalf of the cause of missions to the heathen. But how I shall do this, I know not now. My lungs until they are much improved, will not allow of my speaking to large audiences. As to speaking, I can hope to do little more than to give information in a colloquial way.

##### Letter from Rev. A. B. Cabaniss.

Referring to the revolution, Brother Cabaniss observes:

We can but hope that the Lord will bring good out of all these troubles. There is no doubt that Idolatry is receiving a severe shock, even from the contentions of its own votaries. And whatever may be the errors of Taiping-Wong (and they are not few) he is certainly disseminating a knowledge of the one living and true God, throughout the empire. Here at Shanghai, we have considerable encouragement to labor on, though we deem it not prudent to specify individual cases, fearing we may be deceived.

The English, French and American ministers are all three at Shanghai at this time, on their way, it is said, up to Peking. As they have several times visited Nankin, and found out all they could about the revolution, they now wish to learn definitely how matters stand at Peking: and doubtless they think the troubles of the present Emperor may induce him to give them a favorable reception. Next year is the time for the English to renew their treaty, and they will no doubt embrace the opportunity to get farther concessions from the Chinese. The fact is, the present government is effete, and cannot resist any demand they may make.

##### Letter from Dr. G. W. Burton.

Regarding the question of increasing our missionary force in China, the Doctor employs the following language:

I think we should have at least three or four missionaries sent out next year, and should the country not be opened, so as to render it expedient for us to occupy an interior station, they will find a wide field here in Shanghai and vicinity in which to labor. If they have zeal for the promotion of a knowledge of our Saviour, they will certainly not rest, from inactivity in any part of China. It is however probable that the country will be opened in one or two years, and this time could be profitably employed in Shanghai, (even were the parties now here,) before occupying another station, in studying the language and people. I will add, that the representatives of the United States, England and France, respectively, are here, and it is rumored that they are going to Peking. Were I occupying your position, I should not hesitate to invite any suitable men, who feel that it would be a privilege to engage in the glorious work to which we have consecrated our lives, to engage at once in the enterprise. Let them come on, feeling assured that we will cordially welcome them to our adopted country, and secure them work enough to tax the energy and strength of each.

I was directed, farther, to say, that we may need other men at Shanghai next year, Bro. Percy having to leave us soon, and we know not when another may be called to follow his example.

##### Letter from Bro. M. T. Yates.

Our Brother Yates, in his letter of Aug. 27th, thus writes on the timidity of those who hesitate to enter the missionary service, on account of perils and sufferings.

Can it be that any who have contemplated giving themselves personally to the work of missions, have been deterred by fear of sickness or even death. Such might do well to read and ponder well the account of the struggle of the great apostle to the gentiles, when he was called to engage in a certain mission. Paul says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself; so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And our blessed Saviour said to his disciples, "If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." "My grace is sufficient for thee," is the language of encouragement to Christians in every situation and circumstance of life.

#### CANTON.

##### Journal of Rev. B. W. Whilden.

Sunday 30th July, assisted Yaong in services, during the day, two at Lunehong Kai and one at Hahm-hah-lahn. Services encouraging. Saw in the afternoon, an instance of one of the wretched methods of punishing their children, sometimes resorted

to: by the Chinese.—A woman put her little boy into the water, for the purpose of teaching him, for the future, obedience to her commands. She held in her hand a bamboo pole, and with it would push him in order to frighten him, after she had driven him in. A crowd was around them, laughing at the poor little sufferer, whenever he received a fresh fright. She allowed others, too, to frighten him.—One young man threw water in his face, and she joined in the laugh when he cried out for fear. A few days before to day, I had seen a man tie a rope around a little boy, and standing on the wharf, put him into the water, while a crowd looked on.

The Chinese in punishing their children, alas! like some parents in Christian lands, show a spirit of revenge and not a desire for the good of the child. The propriety of punishing a child in such a way that others should not see it, does not seem to enter their minds. Every fresh act of public punishment, has doubtless the effect of souring the child's disposition. The child that is laughed at by his playmates, when he is punished, will laugh in turn at them, when they are punished. Miserable system! with the tendency constantly to foster in the rising generation, the spirit of revenge and to beget an unfeeling heart. No wonder that when the Chinese arrive at maturity, their hearts are so little affected by the miseries of others. There are some parents in Christian countries who have no objection to others amusing themselves in teasing a child, when a child has offended. For the honor of christianity and of humanity, it is to be hoped that such cases are comparatively few.

Evening, conducted the English services. Spoke from "Blessed are the meek, for they shall inherit the earth."

#### AFRICA.

##### YORUBAN MISSION.

###### Affecting Allusion.

A letter from our dear departed Bro. Dennard, received since the tidings of his death reached us, contains the following affecting allusion to the painful event by which he had been separated from his beloved companion. It cannot be read without deep emotion by us, especially when he refers to a recognition of the conversion of friends on earth, by her who had passed into the heavenly state. He says:

"Your letters dated September 29, December 22, and January 26, together with many others from my friends, were received by the last mails. Though they found me in a sad and lonely condition, yet I was glad to receive them. They were the first that I have received since I left. It rejoiced my soul to hear, there had been a considerable revival in the church of which my dear wife was a member, and that two of her younger sisters, and several other members of her father's family had become acquainted with the blessed Saviour, whom to know is life eternal, and had been buried with him in baptism. Having been planted together in the likeness of Christ's death, they shall be also in the likeness of his resurrection. Their dear sister and friend was not with me on earth to hear this news and rejoice over it. But she heard it before I did! She heard it in heaven! Methinks, when her ransomed spirit entered the portals of that blessed abode, angels, in a song of rejoicing, communicated this intelligence to her, and she too joined in the chorus of praise and thanksgiving."

##### Letter from Rev. J. S. Dennard.

A letter from Brother Dennard, written in April, having come to hand since his demise, it will afford a mournful gratification to our readers, to know something of the far reaching plans which his own mind contemplated, in reference to the spiritual welfare of Africa. Writing from Abbeokuta, he remarks:

"In my former letters, I gave you my opinion in reference, to our occupying Lagos and this place. They are still the same. We ought at some future time to have a station at Lagos. I trust God will raise up some native agent for that place. So clearly convinced am I of the necessity and the importance of our having a station in this place that I have determined to commence one. In reference to sending other missionaries here, I expressed the opinion, that if you have a mission in this country, you must have a strong one. If you cannot have such a one, you had better have none, and direct your energies and means to Liberia. In the same letter, I informed you what the Church Missionary Society in England were doing here. They are constantly receiving reinforcements and building new stations. They have in this country, now, eight white missionaries, four of them with wives, three or four native preachers, and a number of native catechists, assistants, teachers, &c. Some of their missionaries are talented, experienced men, having been many years in Africa, and are prosecuting their work with great zeal and energy. Their object is the same as yours,—to get to the interior—and they are going in the same direction, and occupying all the important towns. Their policy is to keep up a regular line of connection with the coast, and it is the only wise policy. Unless you send just a large reinforcement of men and money,

instead of going ahead of them or keeping apaca with them, we must be content to follow behind."

Having thus referred to the importance of a vigorous prosecution of our work in Yoruba, and the necessity of sending large reinforcements, he adds:

"Send us this year as many single men as you can get to come, and three or four house carpenters, (colored men.) These single men can remain here four or five years, and then go home and get married, if they wish. By next year, you can send us as many married men as you can get to come. If I live, by that time I will have one or two comfortable houses completed. If we were in a healthy country, we could live under sheds."

##### Letter from Rev. T. J. Bowen.

We have received no letters from Bro. Bowen of later date than 1st July. These were brief, and mostly related to business connected with the mission. In one of these he seems to be encouraged by the prospects before him. He remarks:

"I have erected a house of worship 30 by 20 feet, which is large enough for the present. When circumstances are favorable I preach about twenty times a week, and the people still listen with attention, but they remain like dry and barren trees. Bro. Dennard, before his death, employed an agent at Lagos, and I have since engaged one at Abbeokuta. I trust this plan will prove successful, so that we shall not have to plant stations at either of those places. Time will show."

#### LIBERIAN MISSION.

##### Bassa Cove.

Our missionary, Bro. A. P. Davis, seems much encouraged, as appears by last advices from him. Alluding to the condition of things, and prospects before him, he observes:

"I think, from the appearance of things at present, that Lower Buchanan, or more properly speaking, the Southern Ward, is destined to become the greatest place in the county of Grand Bassa; and my candid opinion is, that as a society, we should take the firmest stand, and set down our premises with the commencement of the settlement, or as nearly so as possible. This is the best plan we can adopt, for then will we grow with the growth of the settlement, and strengthen with its strength. A part of the members of the church, as mentioned in a former letter, went down to settle that place, and are permanent residents there. Since then others have been received and baptized, who reside there, and on the 19th inst., the Sophia Walker arrived with emigrants for that place, and among them sixteen Baptist persons have been received, the greater part from Richmond, Va."

##### Lexington, Sinou.

Our brother, R. E. Murray, who is laboring in Sinou, after referring to the general interests of the mission, thus speaks of the Lexington school:

I cannot now prepare a report of the schools. They were examined last week. The result will be made known the next opportunity. But I must notice the school at Lexington. The teacher, Jonathan Strother, deserves great credit for the progress of his pupils, 46 in number. He has been for nearly a year giving his time to the school, without compensation, with a large family to provide for.

##### New Georgia.

Referring to a union meeting which took place at New Georgia, brother Harden, who labors at that place and New Virginia, thus expresses himself:

Our union meeting for the last quarter commenced at New Georgia on third Friday in March, and continued till the following Sabbath night. On Sabbath morning brother Richardson baptized 13 candidates, which are said to be partly the fruits of my labor. It was a glorious scene. My heart rejoiced with joy inexpressible when I saw my beloved brother baptizing those whom God had given me. I thought how true are the Saviour's words: "one sower and another reapeth." On that Sabbath night there were eight inquiring souls.

##### New Virginia.

In regard to his field, Brother Harden writes:

"When I look around me, and see the multitudes on their way down to death, I can fully adopt the language of the prophet and say, 'Oh! that my head were waters, and my eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people.' I have an increasing pleasure in declaring the 'unspeakable riches of Christ, and could wish the faith of Stephen, the love of Paul, the boldness of Peter, and the eloquence of Apollos, that I might be much more prepared to speak the word."

##### Clay-Ashland.

Notice has already been taken of the constitution of the church at this place, and of the happy state of things in the community. Our missionary, Bro. Richardson, in writing to the Board, alludes to a long confinement of six weeks, by sickness, induced as he believes by the severity of his labors. He then says:

"I was taken sick just at a time when I

thought human instrumentality was most greatly needed, as the Lord had commenced a gracious revival of his work at this little church. He gave energy to his preached word in such a powerful manner as has not been witnessed for months before. Sinners were caused to see their danger, and to cry to the Lord for his mercy, while his dear children were in the enjoyment of the fullness of his love. I here record the fact that several received the ordinance of baptism. The heaven begun work is still progressing gradually, and it is hoped that ere this season of grace is over, we shall reap an abundant harvest. I thus hope from the indications of the Spirit's visits, and the regular attendance of the people. This is a delightful field for missionary operations; here we have free access to the native tribes, and they are saying to us daily, 'Bring God palaver to our town, and take our children into your schools, and teach them God's book.' In the meantime there should be an interest kept up with the church on the river.

##### Letter from Rev. W. H. Clark.

We extract from the Southern Baptist an interesting letter from Bro. Clark, written in Liberia, on his way to Yoruba. It is addressed to a student in Mercer University. He says:

"I am much pleased with the country, as far as my observations have extended. In point of luxuriance, fertility and beauty, but few if any countries surpass this dark land. Nature seems to have lavished here her gifts in rich profusion. That which renders this country dark and undesirable, and eclipses the beauties of nature, is the awful debased state of this poor benighted people. It would be difficult for me, with my limited knowledge of the country and inhabitants, to present a faithful account of the state of things as existing; and, therefore, shall not attempt it now. O! to see a land like this, whose scenery is one unchanging green, lying in the depths of moral darkness, is enough to draw forth our tenderest pity, and excite every power within us. My brother, if you wish to be useful in gathering many sheaves into the granary of the Lord, come here. Come to a land where arms are outstretched to receive you. Leave the land most blest of heaven, and come to a region only dark, because there is no gospel light. Having been here but a short time, of course my knowledge of the general character and disposition of the natives, is very limited, but so far as I can judge, they are extremely kind and hospitable. On one occasion, I visited one of the kings. I told him I was desirous of speaking to his people on the subject of the Christian religion. He heartily granted my request, and had a large audience assembled to hear me. I don't think I ever addressed a more interesting audience. While I was speaking to them of Jesus, they paid the profoundest attention; and when the meeting closed, the king had a chicken caught, and presented it to me, as, I suppose, an evidence of my acceptance with him and his people. The field seems to be already white for the harvest. I feel more willing to enter it as a laborer now, than at any past time of my life."

#### Monrovia.

Rev. John Day writes under date of August 1, assuring the Board of his increasing confidence in the success of their endeavors. The fact to which he calls attention, relative to the desire of instruction in spiritual things on the part of the natives, is peculiarly encouraging. He writes:

Since my letter of last month, I have gotten in possession of a fact which before was unknown to me; that is, that the natives are moving in and settling thick around Millsburg and other settlements up the Saint Paul, in this country, for protection. I witnessed the frantic joy of the natives last July 26, and called brother Clark's attention to it. The next day, the orator, Mr. Russell, Episcopalian preacher, called on me and gave the intelligence alluded to. The kind treatment of natives here, is attributable to the superior intelligence of this country. In Bassa, the American population are ignorant and oppressive, and the natives to avoid difficulty move off. The fact that the natives are moving in and around these settlements, renders this a most desirable field for such missionaries as would work if work is brought to their doors, and a first rate chance for the Board to sustain these poor churches, have the gospel preached to the heathen, and the children of poor manumitted slaves, and the poorer free negroes, instructed in civilization and christianity. I say not that in reproach of the free colored ones, whose very name is a hissing and reproach, but that you may be moved with pity towards that class of men, who as really need a missionary as the heathen. By a proper management of things, all natives within five miles of the different settlements may hear the word of God once a week. There should be a man at Millsburg, one at Clay Ashland, one at Virginia, and one at Monrovia. All should be required to preach constantly."

