

HEALTH.

The health of the missionaries is only tolerable. Shanghai is an unhealthy place, and a missionary here seldom enjoys uninterrupted health for a whole season together. Few can remain during 10 years. Females suffer more than males. The diseases most dreaded are diarrhoea and dysentery.

PREACHING.

The Baptist missionaries here unanimously regard the oral preaching of the gospel as of the first importance, the distributions of books, and the teachings of schools as only secondary. On account of the dense rabble and other reasons, preaching in the streets and from house to house, is almost impossible. Chapel preaching is the most encouraging. I think missionaries here are more liable to labor beyond their ability than to fall short of it.

CONGREGATIONS.

Our congregations are always large enough to encourage us; but they are, for the most part, a painfully listless crowd of passers by, who drop in to see what is going on in the chapel. We have very few regular attendants.

CHAPELS.

We have four chapels or preaching places, situated in different divisions of the city, and we hope they will become, in process of time, the gathering places of four independent Baptist churches. Will the brethren at home join us in this hope? Two of the chapels are foreign built, one is large and commodious, and always filled with a large number of hearers. The other is small, and is the place where the little church meets every Sabbath morning to worship the true God. The other two are rented Chinese houses. It would be much better and more economical to build a couple of cheap chapels than it is to rent; but we never have money enough at one time for the purpose.

CONVERTS.

We have only five at present, two males and three females. They have all been received within the last eighteen months; and they all wear well. We believe them to be soundly converted persons. Three others were received at an early period of the mission, before the brethren had learned to judge correctly of the Chinese character, and so they received those who afterwards proved themselves unworthy of a place in the church. They have all been excluded.

STANDARD OF MEMBERSHIP.

The little church here is of one mind and one heart on this subject. No person is admitted unless he give conclusive evidence of a radical change of heart,—in other words, we require an "old fashioned experience of grace."

CANTON, CHINA.

Letter from Rev. C. W. Guillard.

Dear Brother—Your favor of April 21, reached us July 26, bringing the news that we expected to hear a year ago—i. e. that Brother Graves had sailed, and it is needless to say that it affords us much pleasure to know, that by the blessing of Providence, Brother Graves will be with us in a few weeks, and I hope in time to write for the next monthly. And as I have been without a yoke-mate so long, I will probably appreciate him more highly when he comes; and I hope we may prove to be true yoke-fellows. I hope he will bring a number of Reports of the Board, Conventions, etc., for I have not had the pleasure of seeing one since I reached Canton, and therefore know very little of what is doing. I know that you have sent me such things, and several other friends have done the same, but from some cause unknown to me, they have not reached Canton. If you could send them by ship they would be sure to come unless the ship was lost.

The climate of Canton is said to be very debilitating, and it may be so to some constitutions, though I have not found it to be so in my case. But one "who puts on his armor cannot speak as one who puts it off." I am glad to hear you are trying to have three men at this station. This was my proposition, but I have since that called for ten men, not only for Canton, but for a large number of towns, which are as wide open now as perhaps they ever will be, until a missionary goes there to give them the words of life. I have visited several towns around Canton, and have always been treated as well as I would be in America. The people in every town offered us tea, fruits, and sometimes cakes. It is true that one man was stoned near Canton a few weeks since. But he deserved it; and had he acted the same way in America, he would not only have been stoned, but would doubtless have received the contents of a pistol. He was drunk, rode a foolish horse, rode over and crippled one man, hurt one woman, and struck several others with his riding whip.

IJAYE—AFRICA.

Letter from Rev. W. H. Clark.

We praise God for opening the field occupied by our brethren in Yoruba. Let us now pray for the Divine Spirit to accompany his own word with saving power.

Dear Brethren—You will perceive by another communication, that I have just returned from a visit to a town a short distance from this place. This city, Irvo, is on the direct line to the Ijisha country

which has been mentioned in previous communications. With regard to said country I obtained but little information, more than that war had done its work of desolation. Other large towns are one and two days journey beyond Irvo, but circumstances did not allow me to visit them.—This was to me quite an agreeable visit, and I trust one equally profitable. In a communication, liable to appear in print, I have to speak a little more reservedly, and with less freedom than when I unbosomed my thoughts to my brethren. You will not consider me as exaggerating, when I tell you with what kindness and simplicity those men of nature received my message of love. I have never spoken with so much ease, so clearly, and so convincingly in any of my visits, nor with so much pleasure to myself. It seems the spirit of the Lord was with me. Think if you please, of an interview of two hours with a heathen people, concerning the error of their ways, life, salvation, a Saviour, and the judgment to come, with interest to the last. I would magnify my office. Shall not this seed sown yet bring forth fruit abundantly? When we have gone to judgment shall not these works follow us? Shall not the sons and daughters of Irvo bless us? This, my brethren, depend on it, is a great and blessed work. I can't describe it to you. I can read it in my thoughts and the glorious prospects of the future. Brethren, we need a most vigorous prosecution of this work, and strong crying and prayers unto God. Help us with your intercessions. Our work in Ijaye is prospering. We are enjoying good health.

Ogbomishaw.

Letter from Rev. J. F. Beaumont.

It is so long since I have heard from you, that I have forgotten when it was. As I have just learned that my letter must go to-morrow, I have not time to take any pains in writing.

I have been very busily engaged in studying the Yoruba language for some time past, and the weather has been so bad that I have not been able to go out much and talk to the people. There are, however, numerous crowds that come to see me every day; so that I can have an opportunity of talking whenever I am able, and have time from my other studies. I spend part of my time in teaching, part in studying Yoruba, and some is taken up in other business.

I have five children living with me; the chief has promised me one of his sons, and there are five others that come to school here. I think it very necessary that we, ourselves, instruct some of these young people, so that afterwards, they may answer for servants and interpreters, and then we can dispense with using those educated by other denominations, whose feelings towards us generally are not very favorable. One of the most dangerous kinds of influence is exerted by the servant that we now have to employ.

They are generally such as have become partially civilized, and have adopted in part the costume of civilized life, and have just knowledge enough to do harm effectively. These call themselves the children of God, and the natives have the same name for us and for them, oibo, which signifies, a foreigner.

In regard to the prospect of final success, I would say that it is tolerably fair. My observation and my experience of a few months, however, combine in teaching me that if we raise our expectation too high, we will most assuredly be disappointed in Africa. Africans are our weaker brethren under all circumstances. I remarked in my former letter to you, they are generally very willing to listen, and they do listen apparently with great attention, but they do not think; and this is the reason why so little permanent effect is produced by preaching.

I have proposed to myself, as soon as I can talk a little better, to commence going from house to house, getting five or any other small number together, and talking with them on the subject of religion, so that they can have an opportunity of asking questions, and being answered. In those large crowds that gather around a person speaking in the street, there are, generally, a great many children, and disorder sometimes prevails, which would not be the case where there were only a few attending. Little estimation of the probability of success can be formed, based on the sayings of the people, as they appear, always to try and find out what your sentiments are on the subject of enquiry, and then from their answers to suit you, I might collect a great many sayings in regard to their reception of the word of God, but these would not enable you to form a just conclusion. One saying, however, I cannot pass over without recording. The remark was made at the close of a long conversation had with a man who was a worshipper of Shango. "The white man always does what is right, but not so with the Yoruban. He has two ways, and which ever seemed the best he will do. If he thinks he can make any thing by your God, he will worship him, and if he thinks he can make any thing by worshipping his God, he will worship him again." So, if they think they can gain anything by telling the truth, they tell it, but if they think they can gain anything by telling a lie, they tell it. One of the most prominent traits in the character of these people is,

their covetousness. Whatever they see, they want. And the attachments they are capable of forming is another, and this is one reason why I think they would be a fine people if they could be induced to embrace Christianity. I have strong hope if God be pleased to spare my life, and bless my labor, I shall at least do some good. But I feel very sensibly, that our only way of success is to keep close to Jesus, and leave self out of sight. In order that I may do this I humbly ask your prayers.

EDINA—LIBERIA.

Letter from Rev. J. H. Cheeseman.

The following, dated Edina, April, 30, 1856, presents interesting facts and plans in reference to the field in which our brethren at Bar-sa are engaged. Brother Cheeseman remarks:

I have often thought of your request, *id est*, to write monthly, but it so seldom happens that vessels sail directly from here to U. S. that I have found it impracticable to comply. I attempted to forward letters via Monrovia, but by some means they have been miscarried, and as a consequence, I have concluded to write when I can, and hope you will make every necessary allowance.

It affords me great pleasure to inform you that the Lord has graciously visited and revived his work among us. Sinners have been brought to believe in the Lord Jesus Christ, three of whom have been buried in baptism, and five more are expected to follow soon, having been received as candidates for the ordinance, while others are still serious. My son, a youth of thirteen years and two months, is a candidate for baptism, and what is remarkable in his case is, that his conversion took place when he was about the same age of myself when I united with the church in 1830.

My labors this year have been attended thus far with some little success, and I earnestly pray that I may be made instrumental in the accomplishing of much good in this land of darkness and death. The work is the Lord's, and He alone can render the means used truly effectual. To Him I look for success.

I feel much for poor bleeding Africa, and can adopt truly as my own the language of the inspired Apostle, "My heart's desire and prayer to God for Israel (Africa) is that they may be saved."

I have this year preached to some very interesting native congregations, baptized two natives, a man and a woman, who gave good evidence of a change of heart.

Daily observation teaches me that still more efficient means may yet be employed for the evangelization of Africa.

We have tried schools for the education of native youths, but I am fully satisfied, that manual labor schools would do more good than any thing else, (the preaching of the gospel excepted.)

Native youths have been taught to read and write, but in most every instance they have returned to their old habits, which I attribute to the want of having a trade of some sort, by which to make a living.

I have concluded to try the following plan which I hope will prove successful.

I. To collect a number of natives on a tract of land, on the Mechlin river, and have them engage in agriculture.

II. To institute preaching and Sunday school, and require all to attend regularly each Sabbath.

III. To have my young men go up each Sabbath with me, as teachers, by which means they will be training for usefulness hereafter.

IV. To encourage all the natives in the villages adjacent, to attend on the Sabbath.

V. If I can succeed in getting cheap clothing, or even second handed clothing I intend to have them decently clad.

The above plan will require some aid, say \$300 per year for three years, after which time, I think, with the exception of pay for missionary and one teacher, the operation will support itself.

MONROVIA.

Letter from Rev. John Day.

Good Tidings.

We have reason to be thankful for the result referred to in the letter below. Bro. Day says:

Since closing a letter yesterday, I received a report from Bro. Cheeseman, of 40 baptized in his county this year, and the work of the Lord is still going on.

Bro. Taylor, it seems that the Lord is showing that he takes delight in us, and is rewarding your efforts to establish a Baptist interest here. I give God all the glory; and to you I mean, the whole Southern Baptists, my thanks.

Upper and Lower Buchanan, 18
Bexley, 1
Edina, 21

Making 40 baptized. Others are waiting to be baptized—"Bless the Lord, O my Soul; and all that is within me bless his holy name."

SINOU—LIBERIA.

Letter from Rev. R. E. Murray.

We are happy to know that the desolating war at Sinou has been brought to a close, and that our brethren will now be able to prosecute their great work with new vigor and with great success. Brother Murray says:

I am truly happy to inform you of the

prospect of a general peace. Already has a treaty been concluded with the two Butaw tribes, and we are momentarily expecting the Blue Barre and Sinoe tribes. It is clear from the appearance of most of them, food is very scarce in their country. They are quite tired of the war. The result has been as I often told them, and they freely acknowledge that whatever advantage they may have in the commencement of a war with us they would be the greatest sufferers in the end. I have always endeavored to convince them that our government is not willing to engage in war with them, keeping this in view, the people of this county, have expressed the greatest forbearance towards the Aborigines around us; this they mistook for cowardice. They are now satisfied of the mistake.

Since I commenced this letter the other tribes have sent their flags—they will be in to-morrow. Our chief magistrate is with us, making every effort to bring about a speedy and permanent peace.

It would be vain to conceal the fact that we have suffered severely by the war; the destruction of property of every kind, and the distress attending it, caused a fearful mortality in our county. Provisions of every kind is scarce, and I feel at times quite alarmed for myself and others, but there is hope that peace will bring relief to us. It remains now to see what effect the war has produced on the mind of the natives. I think it will sensibly weaken their faith in their doctors and greengreases. They know that we ridicule the idea of there being any potency in their charms. They are aware that they have killed very few of our people during the war, and (with the exception of two Boosas) none in the campaign. May we not indulge the hope that God will bring good out of evil. Can the Board not furnish me the means to erect a meeting-house at Knoon-town, it is a good station, and is often crowded with natives who otherwise would not hear the name of Jesus. Do let something be done in that way, a little can be scattered abroad.

MISCELLANEOUS.

POWER OF EVANGELICAL CHURCHES IN THE UNITED STATES.—In an article of Rev. Stuart Robinson in the *Critic*, it is stated with respect to the growth and power of Evangelical Churches in the United States, that they now number 20,000 ministers; 4,000,000 of Church members; 16,500,000 connected by education and sympathy with them; \$70,000,000 invested in Church property; \$20,000,000 annually raised for the support of ordinances at home; \$4,000,000 for the spread of the Church abroad, and 12,000,000 of sittings in their houses of worship.

DEMAND FOR THE BIBLE.—One of the most agreeable incidents of the New York trade sales, this season, was the extensive demand for the Holy Scriptures, immense numbers being disposed of to the booksellers assembled from all parts of the country. Towards of fifty varieties were brought to the hammer, ranging in price from \$1. to \$1.50, and this, too, in addition to the immense supply sent out yearly by the Bible Society. It is surely a good sign of the times.

COMMON MERCIES.—A minister was once speaking to a brother clergyman of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to-day," my horse stumbled, and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

"I can tell you something more than that," said the other. "As I rode here to-day, my horse did not stumble at all."

JEWS IN LYNN.—At a meeting held in Norwich, the Rev. Dr. Ewald, one of the missionaries of the Jews' Society, stated that there were now more Jews in Whitechapel than in Jerusalem, and more Jews in London than in the Holy Land. The total number of Jews in the metropolis is estimated at 20,000, and Dr. Ewald stated that during the last five years he had baptized 121 or 125 converts.

NEW LINE OF STEAMERS.—Announcement is made in the London papers of August 28th, of a new line of steamers between London and the west coast of Africa. The first vessel of the line was to leave on the 15th of September.

BOOK NOTICES.

Heroes of History, 1 vol., 12mo., pp. 336, price \$1.00.

We are indebted to Messrs. Sheldon, Lamport & Co., of New York, for a copy of this interesting and instructive work. It is edited by Mary E. Hewitt, and contains several beautiful illustrations. The authoress presents sketches of the lives of several women, rendered illustrious by their heroism and other virtues. A laughing girl at our side pronounces the book "very good."

Copies may be obtained of Wortham & Cottrell, Richmond.

Scriptural and Statistical Views in favor of Slavery, by Thornton Stringfellow, D. D.

This valuable little work has been handed us by J. W. Randolph, the publisher. The substance of it originally appeared in the *Religious Herald*, and owing to the demand has been reproduced in its present neat form occupying 149 pages. Every one who desires to obtain an unanswerable argument and valuable information on the important subjects of which it treats, should obtain a copy. The book is timely and to the point.

A Third Gallery of Portraits, by George Gillfillan. New York. Sheldon, Lamport & Blakeman.

This is a book of 463 pages, containing sketches of eminent men, all of whom belonged to Great Britain and France, excepting Edgar A. Poe. It is the third volume of the kind written by Mr. Gillfillan, and exhibits the same

point and humour, which characterize former works. Those who have not read more elaborate biographies, will find notices valuable. Nor will the learned peruse the book, as the author enters philosophically of character, and exercises critical acumen throughout its pages. Wortham & Cottrell will furnish such as desire to read the work.

The Doings of God, Man and the Devil, Exemplified in the Life, Experiences, Travels of Lorenzo Dow, &c. Two vols. in one.

This singular man has obtained a world-wide celebrity by his numerous journeys, for many years in this country and Great Britain, as a sort of self-appointed missionary. He was in the true sense of the word, a mope. His course was in all respects eccentric, and yet he seems to have been guided by a desire rather to benefit others, to promote his own advantage. The force of his mind is made up of his journey such fugitive pieces as from time to time written by him.

We are indebted to the publishers, S. Blakeman & Co., of New York for a supply for sale may be found of Wortham & Cottrell.

Moins of Thomas Spencer—This is a collection, published by Sheldon, Blakeman & Co., of New York, and appended without the sermons hitherto appended have hitherto not of the book, and again, it is a valuable biography.

Flowers by the Way-Side. A Book for Children. By Wm. B. Price, Richmond.

This little work written by a worthy gentleman of this city, may be safely placed in the hands of youth, as it is full of sentiments, adapted to make a good impression. We congratulate our friend Mr. Price on the issue of a volume so excellent in matter, and put up in so neat a style, and especially as the printing and binding were done in our own good city.

Bible Commentary on the New Testament, by Dr. Hermann Olshausen. Vol. I. B. after the fourth German edition, by Kendrick, D. D. Sheldon, Blakeman, New York. 115 Nassau St.

This is the first volume of a complete commentary of the New Testament which has attained a high reputation among scholars, through partaking of some of the object of German peculiarities, it is nevertheless a valuable acquisition to the class of works. An editor has rendered a service to the public in preparing this book, and we believe it will exercise a good influence in inducing a more critical study of the volume.

It may be had of Wortham & Cottrell, Street, Richmond.

Acknowledgment of Receipts from October to November 10.

GEORGIA.
Baptist State Convention, per Theo. J. Burney, less premium for clock, \$2 02, \$785 57; Mrs. Harriet C. Lawton, \$3; Miss G. Lawton, \$1; Miss C. Lawton, \$1; collections by Rev. J. H. Campbell, agent, \$150; Missionary Society 2nd Baptist Ch. Marietta, \$5;

KENTUCKY.
Churches and individuals of Bethel Association, per Amrod Long, Tr. \$201 80; collection by Rev. R. L. Tharman, agent, \$150;

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Collections by Rev. Elias Dodson, \$1; Rev. P. C. Connelly, \$2; collection at Cape Fear Association, \$115 46; Collection at Pamlico Association, \$22 20; collection by Rev. George Bradford, \$100;

ALABAMA.
Mr. Botts, for Central Africa Mission per Rev. A. Van Hore, \$100;

MISSISSIPPI.
Part collection at Pamlico Association, per Rev. J. J. Sledge, \$100;

SOUTH CAROLINA.
Broad River Mission Society, per S. Blending, \$20; Edisto Association, per J. D. Plunkett, \$23 50;

VIRGINIA.
Mrs. Ann Smith, \$10 00; H. Satterwhite, \$10; Louisa Cook, \$3; collection at Dover Assocn., \$61 25; Rev. George G. Exall, \$6; Wm. S. Smith, \$20; colored congregation Dover Association, \$5 90; colored members Warwick Church, \$2 62; J. B. Crosswell, \$1; Baptist church at Dinwiddie Court-house, \$12 50; C. G. Pearey, \$10; W. W. Reese, Liberty, \$5;

Total, \$17

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