

# HOME AND FOREIGN JOURNAL.

VOLUME VII. RICHMOND, VA., MARION, ALA., NASHVILLE, TENN., JUNE, 1858. NUMBER 12

PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

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

### OBITUARIES.

A considerable death has taken from our ranks four active and useful missionaries. Rev. David G. Swanson, of St. Marys, Georgia, died October, 1857. Though engaged 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, 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 reporting. 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 saddle, 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. His 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 copies 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, 1858, \$4,272.57. Contributions from the several States as follows:

Alabama,	-	-	-	\$523.08
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 Ass'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 Treasury. 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 \$30,345.57, or \$5,127.74 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; 9115 discourses delivered; 1479 prayer meetings attended; 53 churches observe the monthly concert for prayer; 1399 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; 63 Bible classes, and 816 pupils;

12 teachers and 63 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 in 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 of, 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 I-lands and on the tributary streams. They come to us from St. Augustine, from St. John's Bar, and from Fleming 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! Christ's sake! We shall soon meet these dying sinners at a judgment bar. We shall 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. 161 Sabbath Schools and Bible classes are reported, with 379 teachers and 4906 pupils. Of these 12 teachers and 43 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 Moocy, is in a prosperous state. During the year nine Chinese converts have been baptized.

Bro. Shuck speaks of Ah Moocy 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 IMMIGRATION.

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 immigrants 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 00. 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, Cherokeees, Pottawottomies, Miamis, Weas, Peorias, Kaskaskias and Peankishaws. These are the missions (the Cherokeees 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 1851, 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 thoughtful

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 Wena 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 Pottawatomies 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 wigwags, 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, Hulochee 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.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

We have no original matter from this Board for the present number, and therefore insert some of the selected matter on hand, sent heretofore by Brother Dayton.

So Many Calls.

It was a brisk, clear evening in the latter part of December, when Mr. A. returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling, and about, with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. A.? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe.—This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and boys—they all say they

must have twice as much now as before we came into this house. Wonder if I did right in building it?" And Mr. A. glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed—he was sleeping. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A. asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A., presented him with a paper. "It is your last year's subscription to missions," said he. "You know all of the wants of that cause that can be told to you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason, unaccountable to himself, Mr. A. was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one. It was some time before he could reply at all, and then, in a hurried and embarrassed manner, he began the same excuse which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society; have you anything to add to it

You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish the means. Do you not feel called upon to add something to it?"

Mr. A. was very uneasy under this appeal, but there was something in the mild manner of the stranger that restrained him; but he answered that, although he regretted it extremely, his circumstances were such, that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear, forcible words, reminded him of its well-known claims, and again requested him to add something to his donations. Mr. A. became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled through his soul: "One year ago to-night, you thought your daughter lay dying; you could not sleep for agony." Upon whom did you call that night?

The merchant started and looked up. There seemed a change to have passed over the whole form of the visitor, whose eye was fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you should leave a family of helpless children

entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone: "Do you remember fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the whole world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "O, yes, it was he!"

"And has he ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night, and ask no more of him, if he, from this night, will ask no more of you?"

"O, never, never!" said the merchant, throwing himself at his feet; but as he spoke these words, the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"O, my Saviour, what have I been saying? what have I been doing?" he exclaimed. "Take all, take everything! What is all that I have, to what thou hast done for me?"

A Sad Want.

A writer in the *New York Observer*, a few years ago, said that he once knew a

pious man who was accustomed to express his cordial thanks to every Christian benevolent agent who called upon him to receive his contributions to the Lord's treasury.

Nor was this a solitary instance. Was not this the spirit of N. R. Cobb, of Garratt N. Bleeker, and of others of the generation now rapidly passing away? We do we remember once calling on a pious old lady, somewhat wealthy and very generous, who, in reply to our request for aid in erecting a house for God, said:

"Thank you, my dear sir, for this call as you rang the bell I was just leaving my chamber, having lamented before God that I had given no aid to his cause for more than a week past, and prayed that I might have an opportunity of doing so before the day closed. He has sent you in answer to my prayer; I will joyfully do what I can," and handed me fifty dollars, with looks which said she had been favored rather than I.

Civilization of the Indians.

An organization for this worthy object has lately been formed, entitled "The American Indian Aid Association." It has its seat in this city; Tappan Townsend, L. T. Warner, M. D.; W. C. Gould, and J. Beeson, being leading members of its Board. The plan of the society is to awaken an interest on behalf of the Indians in the minds of the people, to petition Congress for suitable Reservations for them, where they may be guaranteed a permanent home, to assist their efforts in agriculture, education and the various arts of civilized life, and thus to insure for them a place in our great body politic.

MORE NEEDED.

Another is needed for the Seminoles, and one for the Muskogee 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 35 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 Hogue 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 American Convention, encourages the efforts of all evangelical Christians in behalf of his people.

We hope to reinforce the mission this 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 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.

To balance in Treasury the 1st of April, 1857, \$3,253 04  
Received from State Conventions, Associations, Societies, Churches, and individuals, from 1st April, 1857, to April, 1858, viz:

From Alabama,	\$3,253 04
" 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 Assn. N. Ala. and Mid. Tenn.,	159 68
" Southern Convention,	72 32
" Tennessee,	28 19
" New Jersey,	5 00
" Texas,	1 00
	17,702 52

By cash paid Agents, Secretaries and Missionaries,	\$16,700
By cash paid for Journal, minutes and printing,	208
By cash paid for freight,	17
" " State tax on legacy,	20
" " Stationery,	20
" " Travelling expenses,	19
" " Postage,	26
" " Exchange,	74
" " Furnishing rooms,	2
Cash on hand to balance,	4,821 50

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.

To balance in Treasury 1st of April, 1857, \$3,173 97  
Received from Georgia,

" Alabama,	2,252 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 60
" Texas,	5 00

Messrs. Jones & Barthalet, U. S. Government,

By cash paid Agents, Secretaries and Missionaries,	\$5,021 50
By cash paid on school accounts,	2,804 76
" " Travelling expenses,	761 76
" " Printing,	167 50
" " Stationery,	137 50
" " Freight,	17 50
" " Exchange,	22 50
" " Mission houses,	550 00
Cash in hand to balance,	4,042 50

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

W. HORNBUCKLE,

Treas. D. D. and F. M. S. B. Conv'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.



as our citizens generally. In their prospectus the society say: "In the prosecution of this work, it will be the aim of the Association not only to remedy the causes of previous failures, but to embody the wisdom gained by experience, and the discoveries of science, in a means as true to nature as the knowledge of means possessed will permit. Hence, avoiding speculative creeds and theories, the Association will regard, as its basis, those principles which are in harmony with Universal Nature and the Constitution of Man, as a progressive being—Purity, Justice, Love, and Truth—and will recognize, in every appropriate way, the inalienable rights of Human Brotherhood."

## BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., JUNE, 1858.

LETTERS RELATING TO THE JOURNAL should be directed, "Home and Foreign Journal, Richmond, Va."

LETTERS TO THE MISSIONARIES IN CHINA should be mailed at the P. O. of the writer, the postage prepaid, and superimposed "over land via South Hampton;" postage on a single letter 33 cents.

For MISSIONARIES IN CENTRAL AFRICA, direct to the care of Rev. J. M. Harden, Lagos, West Africa, and pre-pay; single letter 45 cents.

To send letters to the Secretaries of the Board, or to brother Smith, of New York, increases the expense, causes delay, and renders their transmission less certain.

## The Journal.

The present number completes Vol. 7th of the Journal. We are now issuing at 12,000 copies monthly. Who can estimate the influence thus averted in favor of the cause of missions and the Bible? The power of such an instrumentality is none the less potent because its operations are conducted silently and unobtrusively. What does not earth owe to the gentle showers and the dews that softly gem her bosom. The crashing thunder, the maniac tornado, the loud voice contests of contending elements arrest and awe us. But however they may be, are they more prolific of benefits than the constant, unseen laws of vegetation and of

In many a christian heart, we doubt not, our little messenger of peace and love, as it wings its way upon the holy ground to which it is devoted, awakens new convictions of responsibility, new emotions of penitence and benevolence, hope and joy. Not unfrequently, the labor of preparing it for its journey of beneficence in moments hardly gained from other arduous toils, uncongenial with the editorial function, is perplexing and painful. But when we think of what is done, when we indulge the hope of that it may yet do to stir the hearts, direct the energies and cheer the toils of brethren in the great struggle for the conversion of the world, we grasp our pen with a firmer hold, and bid weariness and sorrow await.

One thing however grieves us—our sorrow is deep and depressing. It is that so few of our brethren are reached by the Journal. What are 12,000 copies to the hundreds of thousands of our Southern brethren? And this we note. From those sections where our missionary papers do not circulate, we receive comparatively nothing for missions. We do not wonder at this, nevertheless it pains us, and we would it were otherwise. But we cannot see that it will be. Unless our brethren acquaint themselves with the facts of our mission history, they cannot feel any deep interest in the work. We therefore appeal to the readers of the Journal to exert their circulation: If each subscriber could exert him, or herself, we should send out more than twice 12,000 copies, and the results would be, much increase of prayer and of contributions, and more workers both in the Home and Foreign fields. Brethren and sisters, will you try? It would cost you but little labor to do so. Let an increased list of subscribers be your emphatic—yes!

## Return of Missionaries.

We do not desire to conceal the fact that the frequent failures in the health of missionaries, and consequent leaving the missionary field, are exceedingly distressing and discouraging. In whatever light we view them, they are suited thus to af-

fect us. The sufferings of the missionaries themselves, the loss of their labors among the heathen, the heavy expense entailed upon the churches—each of these is a painful infliction. We can but fear, too, that such occurrences may dampen the ardour of missionary zeal—so little, alas, commensurate with the demands of the great work—and have a tendency to prevent brethren who are contemplating the subject, from deciding to give themselves to the work; and also to injure the contributions of others. But these effects should not follow. Why should they?

We believe that Southern Baptists were called, in the Providence of God, to act independently of their Northern brethren in the work of Foreign Missions, and that the same Providence marked out for them China and Africa, (especially central Africa,) as fields of labor. If in these convictions we are correct, should we suffer reverses and losses to discourage us, or relax our efforts? Are we prepared to abandon the Foreign field? Especially now when we are beginning to reap the rewards of long and arduous toil. Are there any obstacles in our way that would not assail the operations of any Board in these missions? On the contrary, all who are acquainted with the facts know, that other missions suffer in like manner.—Sickness and death in the field, or returning to escape it, befall the missionaries of all Boards. Nor do we suppose that our Board suffers more in these respects than do others.

Instead of diminishing our zeal or lessening our exertions, these disasters should nerve us to more vigorous and self-denying efforts, *unless we are prepared to retire, faithless and disgraced, from the work.* When, in battle, the front ranks of an army are mowed down, others are urged forward to fill their place, and never, so long as there are reserves to supply the destruction of the contest, is the field deserted. So, too, in the undertakings of commerce. Ships-crew, after ships-crew may perish in the ocean, or sicken and die on a foreign shore—agent after agent may fall at his post or be compelled to desert it, but others, in the eager thirst for gain, rush in to fill the voids thus occasioned.

Shall the soldiers of the cross be less valiant? Shall those whose merchandise is the "pearl of great price" be less ardent amidst difficulties? We have said we felt the distress and discouragement of our reverses. But when we look away from them to the great object—the salvation of the heathen—and to the promises of God, our hearts grow strong and our faith buoyant. Our "God is for us, who can be against us?" Besides, but little observation is needed to convince one that it is usual for great enterprises to cost much of treasure, of suffering, and of life. It is the price which must ever be paid for all great achievements. The work before us is a great work. Its consummation would fill earth with rejoicing and heaven with praise. We may expect to have to encounter sacrifices, in some degree, commensurate with its magnitude and importance. Let us not be faint hearted, or grow weary. A glorious future is before us and then, "they that have sown in tears shall reap in joy!"

## The Revival.

It would afford us much pleasure to transfer to our columns the many accounts which reach us, of the gracious revivals being enjoyed by the Lord's people. But for this we have not space. We cannot, however, refrain from recording our grateful thanksgiving to God for this season of refreshing, and our earnest prayer for its continuance and spread, until the whole world shall be brought to Christ. Of this we confess some hope. It may be thought chimerical—fanatical—but we do feel some hope that this revival will continue, or be followed at short intervals by others, similar and more pervading and powerful, until the blessed influence shall flood the earth. Why should it not be? Reader, will you earnestly and perseveringly pray that it may be?

## The Chowan Association.

It was our privilege to attend this Association at its late session held with the Great Fork church, about twelve miles from Suffolk. On our way thither we spent a night in Suffolk and preached for the church there. We learn that they are without a pastor and would be glad to en-

gage one. They could pay for one-half the time of a young minister, and there are neighbouring churches which would be glad to secure his services for the remainder. We should think the location promised to a suitable young brother a pleasant and useful home.

This was the first session of the Chowan Association which we have attended since our union with the church. We were raised within its limits and were baptized into connection with one of the churches, Cashie in Bertie county. Very soon, however, we left that region and have not been able since, though we have desired to do so, to attend the Association, until our recent visit. It afforded us great pleasure to meet with the brethren. Some of them we had long known, the greater part were strangers to us. We felt, however, at home among them.

Except the starting of a subscription to raise \$10,000 for the Chowan Female Institute, nothing of special importance was done during the meeting. We trust this effort will be successfully prosecuted. The Association afforded an opportunity for a contribution to Foreign Missions, which in cash and pledges, amounted to about \$100.

## Montgomery Bap. Sunday School.

It is our pleasure to record the receipt of thirty dollars from the Montgomery Sunday School, to aid in sustaining our African mission. This thoughtful interest on their part, is worthy of imitation by all our schools throughout the South. If the youth of our congregations can be trained to the exercise of a systematic liberality, the benefits will be seen in their own future history, and the history of the cause of Christ.

## The Letters of the Missionaries.

Read the letters of the Missionaries in this number, especially those of brother Reid of the Central African and brother Graves of the Chinese Mission.

## African Subscribers.

It will be seen by the letter of sister Priest, that she sends us the names of several African subscribers to the Journal and Commission.

## Our Missions.

### SHANGHAI.

Letter of Wong Ping Sun to Mrs. Crawford.

(A TRANSLATION)

Wong Ping Sun, a brother of the Shanghai Baptist Church, sends greeting to Mrs. Crawford, a sister of like faith. May the mercy of God and the love of Jesus be with you! Since you departed from us, the sisters of the Church have daily offered prayers in your behalf. Yesterday we had news of you; and hearing that you had safely passed the many islands of the China Sea, our hearts were made easy. Mrs. Ling and Keung Lu have already joined the Church. All the native brethren are well. The members of my own family are also well. Our *Sue shung* sister, living at the South (gate) is well spoken of by her employer: she has a good reputation. Mrs. *Sue* your female teacher is at her own house.

How were you during your whole voyage to America? And how were Mr. Yates and family? I hope you will reply to my letter. All the sisters of the Church send you salutations of peace. I also desire that you, in my behalf, will present to the brethren and sisters in America, my peaceful salutations.

Sent to the flowery flag country, on the 6th day of the first month.

FOR MRS. CRAWFORD.

Written by Wong Ping Sun with wishes for your peace.

### MACAO.

Letter from Rev. R. H. Graves.

February 20th, 1858.

DEAR BRO. TAYLOR:

Your welcome letters of Oct. 26th and Nov. 21th, have been received. You speak of the efficiency of the private presentation of the truth to the individual mind. While believing that the public proclamation of the word ever has and ever will be a great means of its diffusion, I think that its private presentation is all important. Jesus not only went up into a mountain and preached to assembled multitudes, but by the wayside, at the well of Samaria, and at the dinners to which he was invited, taught the truth. Paul not only taught "publicly," but also "from house to house." What we want, especially among the heathen, is to get at the minds and hearts of our hearers. We want to know their individual doubts and

difficulties, their prejudices, their arguments; and we must say to each one, "Thou art the man." I do not underrate the work of the Holy Spirit; it is his alone to apply the word to the hearts of those who hear. Still he works by human instrumentality, and we must believe that the most efficient means of communicating any other truth is the most efficient means of teaching divine truth. Another very important advantage is, that it affords us an opportunity of mingling with the people, and showing them that we do not hold ourselves above them.

A Chinaman remarked, a short time since, that the people liked certain missionaries more than others because they came to them. I believe that to do any good, we must come to our fellow men, not as to our inferiors, but as to our brother-men.

Our dignity as ambassadors of the living God should keep us from levity and trifling. We must go to the heathen, however besotted by ignorance and idolatry, however stupid and wicked, remembering that he has an immortal soul, and in the sight of God, compared with the value of this, our petty earthly distinctions of education and refinement sink into nothing.

Feeling this, I try to mix with the people,—to see the Chinese character in all its phases.

### LABOUR PERFORMED.

Through my ignorance of the language, I cannot communicate much of the truth to them, but I can observe them and study their minds. I hope, too, that through tracts and what little I can say, some good may be done. For some months past I have been in the habit of visiting the boats in the harbour on Sabbath afternoon and distributing books,—reading some from a tract or the Testament and trying to talk to the people of Jesus. Though not yet able to hold a long conversation I can lay the plan of salvation before men and urge them to accept of Christ. By going out by myself I am thrown on my own resources and forced to make the best use I can of what I know.

### PROSPECT OF RETURN TO CANTON.

Our chapel rent here will expire in a few days. Brother Gaillard proposes to go up to Canton soon, and see what can be done towards our getting back. At present all is unsettled there. If we can secure a preaching place there, Seung Sin Shang will go up. All the other chapels here, I believe, have been rented for a year or so longer, so that Macao will continue to be well supplied with the preaching of the word. Mr. Cox, an English missionary, is at Canton, and thinks it will be twelve months before permanent missionary operations can be resumed there. However, we shall see what we can do.

### THE NEW GOVERNOR OF CANTON.

Brother Gaillard told you, I think, in his last letter, of the capture of Canton. Pak-Kwai, who was formerly Governor, has been installed Governor General by the allies, in the place of Yip, (Yeh,) who has been taken prisoner, and is to be sent to Calcutta. The new Governor-General has issued an edict, (a translation of which I send you,) rescinding the former edicts against those employed by or trading with foreigners, and proclaiming an amnesty. I have noticed four copies of this posted in the streets here; they were all soon torn down or defaced. The Chinese say that Pak did not issue it of his own free will, but was compelled to do so by the English.

### GENERAL DISSATISFACTION WITH THE RULERS.

The people generally throughout the province, as far as I can learn, seem to be much dissatisfied with their rulers for surrendering the city to the allies with so little resistance, and, it is said, in some places refuse to acknowledge their authority any longer. There are rumours of the "braves" gathering and drilling in large numbers. The Emperor's receipt to the message announcing the capture of Canton, is daily expected. The conduct of the people will probably depend very much on the tone of this answer. Meanwhile pirates and robbers abound. The English have fitted out a boat expedition in company with a Chinese officer, to repress these men and deliver the country people from their extortions. The people in the city are opening their shops, and probably most of them are satisfied with foreign rule. Order is preserved by a police composed of English, French, and Chinese.

### THE CHINESE ACCOUNT OF THE TAKING OF CANTON.

Yip is a bigotted idolater. The Chinese account for his yielding up the city so easily, by saying that he consulted his gods, and they told him the English would not be able to enter the place. He seems to have relied on his assurance to the very last; and when urged to make some effort to defend it, his only reply was, "They can't enter the city." This is the Chinese story. Whether true or not, I hope that all the people may have their confidence in their idols shaken. In this the hour of need, they have been tried and found wanting. Canton, which

they said was so guarded by tutelary deities as to be impregnable, has been taken. O that the eyes of this people may be opened to see the vanity and folly of their idols!

### PRESENT CONDITION OF CHINA.

It has often struck me that China, at the present day, presents a strong resemblance to Judea and the neighbouring lands at the time of Christ. Wars, famine and distress are scourging the land. Internal feuds, prowling bands of robbers, external enemies and national humiliation show the decaying glories of China. Like the Jews, the Chinese pride themselves on their ancient glories. But now there seems to be a general breaking up. We can but hope that Christianity will, before many years, spread here with something like its primitive rapidity. Perhaps long years of toil and disappointment are before us; perhaps our eyes will never see China regenerated; but the time must come. May God hasten it. To my mind every dark cloud that rises above the horizon here is spanned by the bow of hope. Foreign war, internal revolution, and even the abominable coolie-trade with its sickening horrors, will be overruled by God for the good of this people.

February 22d.—Brother Gaillard left for Hong Kong this morning; thence he expects to go to Canton to-morrow.

Yours Affectionately,

R. H. GRAVES.

### TRANSLATION OF THE GOVERNOR'S PROCLAMATION OF AMNESTY.

I, Pak, by the appointment of the Great Pure Dynasty, Inspector and Governor of the Province of Canton:—Clearly understanding that I, the said Governor, have effected peace with the two great countries of England and France, issue this proclamation to inform you distinctly; so that peace and quiet being everywhere diffused, safety and goodness may prevail as before, to the good of all the Provinces.

Remembering that since the 9th month of last year, all our countrymen who formerly transacted business relating to law and trade in the official Courts of Great Britain and France, and all workmen and servants employed in the foreign factories, left their service and returned to their homes, seeking other occupation: I issue this special edict to clearly notify all classes of men in each Department, District, and Township of my jurisdiction, that hereafter they may know that peace between the two countries\* is now restored. All you good and law-abiding people who, having been employed at Hong Kong, Macao and elsewhere, during the past year, returned to your homes, may immediately, without a day's delay, return to your former business and trade. The fact that you were in foreign employ is no fault whatever; do not therefore fear to come back, nor steadily refuse to leave your homes. From the date of this edict hasten to your employments in the official Courts of the great English and French governments; and let the rest, merchants, teachers, and compradors, together with all doing work for foreigners, return to their former engagements and duties, without cherishing in their hearts doubts or anxieties, or looking forward and fearing to advance.

Let every one tremblingly obey this special edict.

Seventh year, twelfth month, thirteenth day of the reign of Hsin Fung.

\* i. e.—England and France on one hand, and China on the other.

### Letter from Rev. C. W. Gaillard.

CANTON, February 24th, 1858.

REV. JAS. B. TAYLOR.

Dear Brother,—You will no doubt be glad to hear that Canton is again open to us as a mission field, and that one of us has returned to resume our labors. I reached this city last evening about sunset, and presented our petitions for passports, permitting us to enter Canton City and suburbs. As soon as we presented our petitions, we went in quest of a place to rest our heads that night, as the steamer on which we came intended to charge twenty dollars per day to all who remained on board of her. So we had no alternative but to leave. We soon hired a boat, or part of one, for about 60 cents per day. The part of the boat allotted to us is about seven feet wide, and twelve feet long. We rested very well last night, and feel much refreshed. We took deck passage on the steamer, and had rather hard fare. But we got it for less than half price, which is an object, when money is so scarce as it has been in our mission for the last few months. We received our passports this morning at 9 o'clock, and entered the "City of Rams."

There is not as great destruction in the city as I expected to see. A large parts of it are entirely destroyed, but much remains untouched. We have not seen much of it yet, as it will take us several weeks to see it all. On the South side, between the wall and the river, there has been such destruction by fire and shells that I cannot now tell the places which I once was familiar with. There is an equally great change in the conduct of the people towards foreigners. I walked several miles to-day and did not hear "Foreign devil" once, while, two years ago, in going that distance, I should have heard it five hundred times. Most of the people seem very glad to meet with a foreigner who can speak their language, and those who once knew us seem to be overjoyed to see us return. In the city I saw many houses for rent, but as the owners were all absent I could not learn the price. But from the

number that are to rent, I can probably get one in a few days. From what I have seen of the people to-day, I believe that they will pay more attention to the gospel than in former years. But this, you know, is not tried yet, and I do not wish to create a hope in others that may not be realized and perhaps do harm. We saw many people in the city who knew us, and called to us, as we passed along, to stop and talk to them.

Many of the shops are still shut, and those that are open have very few things in them. There are not near so many people in the streets as used to be, but those who have been here, (the English soldiers,) say that the number is daily increasing.

I saw our commissioner, Mr. Reed, a short time since. He says that he will do what he can to get the claim for our chapel; and he thinks that if any claims are paid, ours will be also. But at present he cannot do anything with them.

I conversed this morning with an English soldier, who gave me a better idea of the resistance of their entering the city, than I have been able to get from the newspapers. He says that they had to retreat twice, while the papers say "there was no resistance." He says that within half an hour after they entered the city, they "could hardly walk for dead bodies," that it took them ten days to bury the dead, and that some who were killed by the falling of houses, are still remaining in that condition. Not many of the French and English were killed.

We are so unsettled now that I cannot write you more at present. Pray for us.

Yours in Christ,

C. W. GAILLARD.

### OGBOMISHAW.

Letter from Mrs. Reid.

February 22d, 1858.

Your kind letter, bearing date Dec. 3d, 1857, has reached us, and we were gladdened by the information that our letters from Sierra Leone and Lagos had reached you. We are also much gratified in knowing that the news of our safe arrival has reached our friends, from none of whom we have yet heard. By several of the late mails I have not written you, because when the time for writing arrived, Mr. R. or I was sick. Both of us have had frequent attacks of fever, and they have generally preceded or succeeded the mail arrivals a short time. We have sometimes feared that mental exercise caused a return of fever, consequently, by a few mails, I failed to write at length, and sometimes did not write at all. We have been much favored since our arrival in this country—we have had some sore trials, however, but we tried to look up while we laid our hands to the plow with renewed courage and with a stronger determination to press onward in the path of duty. Though our means have been limited, and we found it necessary to exercise prudence in outlay, yet we have got this far interior, and while travelling have seen and learned a good deal about the people. Everywhere we have been the people have received us kindly, but we are grieved, that in this wide field there are so few laborers.

Many, perhaps, will take the frequent returns of enfeebled missionaries as an argument against the practicability of establishing a mission in this country. We do not deny but that it may require a great sacrifice of life and health to establish our mission among this people; yet we believe it can be done by the assistance of God and by missionaries being prudent and cautious in their manner of living, and by a judicious management of the mission. Although this sacrifice of life and health may be required; yet is it the imperative duty of the Christian world to give this people and every heathen nation the gospel of Christ. If there are any in America, in Georgia, who think, and who desire to labor as missionaries in this field, and who know their constitution to be sound, free from any physical affection, having no chronic disease, all here would unite in saying fear not—come over and help us.

Brother Taylor, where are all the strong ones in America, in the South, whose names are written in Church books? not there only we trust; in the great book on high? Will not some of them come here with their Bibles in their hands to preach to these people, so many of whom are ready and willing to hear the truth! Unless more come and help the laborers here, when will the day arrive upon which we shall enjoy more of the gospel's holy light? The faint streaks of the dawning light serve only to show how great the darkness is that rests upon Africa. There are times, Brother Taylor, when the shadows fall even upon your missionaries, when doubt, distress and anxiety, press heavily upon them; but the promise of Jesus, "Lo I am with you always, even unto the end of the world," is sweet and it comes home to the heart of the disconsolate, and with smiles, through tears, he looks upward to that Heaven whither the Dear Redeemer has gone, and while he thus earnestly looks, he girds his armour more closely about him, determined to press onward in the fight. We pray continually that the Lord may raise up stout-hearted men and send them here—their aid is now needed. When our broken ranks are filled with strong soldiers who are able

to bear the heat and burden of the day, then we shall begin to look for a pulling down of the kingdom of darkness—then we may hope that the time is not far distant when many of those who now sacrifice to Shango, to Ifa, to Shu (the devil) and to imaginary deities, will bring the nobler sacrifice of a broken heart and a contrite spirit to offer to the "Most High God; and when, instead of dancing for 'Orishas' with confusion and revelry, they will join in singing the songs of Zion and bow to Him to whom all in Heaven and earth should bow.

Our health Brother Taylor, is very good at present, I have escaped fever for more than a month now. Mr. R.'s last attack, which was recently, lasted seven days, or kept him confined to his bed seven or eight days. He is quite well now, and looks well. We have both had frequent attacks of fever, but the most of them were slight. We thank you for your good wishes. We earnestly desire that we may have health and strength, that we may be long spared to labor among these dark-minded heathen. I am keeping house now—I can speak a little Yoruba. As soon as we can, prudently, we want to begin to study the language. We learn a good deal from the people. Brother Clark says I will learn the language sooner than Mr. Reid. The latter, however, has not yet been tried. I have more to do with children, and it gives me the advantage. The people are very friendly towards us. When we go out in town, great crowds of people, of all ages, follow us. They are more attracted by one lady than they are by several gentlemen. When we walk out in town, old women, young women, and children of every age that can speak, follow and exclaim, every once in a while (as if they thought we had forgot they had said the same before) "Iyá ò pègèdè Iyá ò pègèdè," in a very musical tone—the expression meaning mother, or madam, you are very nice. I love this country. We all become attached to it; and when I have acquired the language so that I can converse freely with the people, I shall be happy indeed. This country is just about half as bad—hardly that, as some think it. We wish you to write to us freely. Brother, we are always delighted to hear from you.

Yours affectionately,

M. CANFIELD REID.

P. S.—Brother Clark's chapel was dedicated yesterday. Mr. R. preached from the text, "Come, for all things are now ready." A pretty large number attended. In the evening, when the breeze came by me (I did not go to chapel in the evening) it was so sweet to hear the favorite doxology, "Praise God, &c." as it came upon the breeze. It sounded like home. The day was pleasantly passed by all here.

Letter from Rev. T. A. Reid.

AFRICA, January, 1858.

DEAR BROTHER TAYLOR:—Your letters of August, Sept. and October have all been duly received and read with peculiar interest. They are the only letters we have received from our native land since our arrival. You cannot imagine the pleasure it gives us to peruse the fatherly instruction your letters contain. It is sufficient to say that we hope always to be benefited in the reception of your kind letters. We left Ijaye on the 23d ult. for this place. About 13 miles brought us to Fadedi, a small town, where we refreshed ourselves. About 10 miles through a beautiful farming country brought us to Awyaw, the capitol of the Yoruba kingdom.

### AWYAW

Is a large town, beautifully situated in an elevated country, surrounded by extensive plains, overcovered with a very thick coat of tall rough grass, and may well be denominated the city of the plains. We lodged with Rufu, the chief messenger of the king during the night. He was very accommodating to us, and on our arrival, hastened to the king and saluted him for us. Brother Phillips sent the king a present which pleased him so much that he immediately sent for us to come and see him. According to his request Brother P., Mrs. Reid and myself went to see him. We entered the gate of his compound and proceeded straight forward to the opposite side of the compound. When we came within about 50 feet of the door of the room in which the king was sitting, we were stopped by the messenger, who prostrates himself on the earth in front of us as a signal to stop. The king was leaning on a blue globe about 18 inches in diameter, closely surrounded by wives. He saluted us very cordially, we returned the compliment. We were also entertained by music (of course native) that did pretty well. The king presented us with a head of cowries and a lamb, after which we took leave of him and returned to our lodgings next morning, at 4 o'clock we were ready to leave for OGBOMISHAW.

We passed through a beautiful, high country, the most of the way from Awyaw to this place, and consequently we saw but little productive soil. The road is generally good for this country, crossing a number of small streams, which make it more pleasant to the traveller.

I am highly pleased, and particularly with the location of Brother Clark's station. It is a happy one in several particulars. In the first place, it is situated on a very

high point, having an extensive view of the surrounding country. The second is, it is retired—not disturbed by the bustle of the market and general confusion and noise of the town. A situation of this kind is far more pleasant and conducive to health, than to be located in a thronged part of the town, where a free circulation of air is not enjoyed. His house is a good and convenient one—well adapted to this country.

### BAPTISM—COMMUNION.

I had the pleasure of baptizing two converts for Brother Clark on the 28th ult. One a native of America, who is engaged as a carpenter by the mission, and the other a female, whose native place I believe is Sierra Leone. This was truly an interesting event of my life, because it was the first time I had ever administered the ordinance, and that too in the midst of heathenism. My feelings were better imagined than expressed.

On the last Sabbath in 1857 we had the pleasure of coming around the communion table to celebrate the sufferings of our Lord and Master. Some of our number were converts from heathenism. I have met with my brethren and sisters in America in the celebration of this ordinance, but it was a peculiar pleasure to participate in its celebration in the midst of a people who know not the true God.

### FEVER.

We have had a good deal of fever recently, but its attacks have been light. We have to use a great deal of caution in every thing here. From the experience of those who have lived in this country some length of time, it is decidedly better to have frequent returns of the fever in a light form during the first year. Those who have had but little fever during the first year, have had serious and lengthy attacks afterwards, and those having it in moderation during the first year, have escaped these severe and protracted attacks. From this information I am much encouraged, and feel that our illness will be for our own good in the event. Aside from the above consideration, we should bear our afflictions patiently, for it is of the Lord, and he does all things well, though we may not see it.

### NATURE OF THE WORK AND NEED OF LABORERS.

The work here is a progressive one, and we will have to labor and wait. It is true we have but few converts from heathenism, but the kind manner in which the people have received us, and the manifest influence for good, which we believe is being exerted over the minds of many of them, are encouraging evidences of the approbation of God in the work. We regretted to learn that it is not probable that Brother Bowen and wife would return soon to this country to join our ranks in the prosecution of our mission. We hope and pray that many others will take up this cross and come over and help us. I was glad to learn from a letter from Brother J. H. Campbell, of Georgia, to Brother Clark, that three more Associations of Georgia had agreed to sustain a missionary in the foreign field. The Sarepta is the Association to which my father belongs, and it will certainly be very pleasant to me to know that such a spirit of missions is manifested so near home; and it will also be pleasant for me to welcome some one from that Association to our ranks in this mission. We need now about five men to occupy the stations which we wish to fill soon, and they are important stations too.

### ABEOKUTA.

Letter from Mrs. E. W. Priest.

At the time of writing this letter, it will be seen that brother and sister Priest were still at Abeokuta and encouraged in their work.

March 2d, 1858.

DEAR BROTHER TAYLOR:

I hope you will encourage our efforts to establish a school here. I feel assured that we can soon have a good school. The prospect is as favourable as when we last wrote. I have now commenced teaching. The school was delayed a month on account of illness in our family. We have four girls and two boys at present, should take more but we cannot feed them. The six cost us one dollar and twenty-five cents a week, besides their clothing. The girls of the other missionary schools dress after the English style, ours will expect it also. We do not wish to change their native dress any farther than seems necessary.

I send you five subscribers for the "Journal" and "Commission." I am glad that the reading part of our people are desirous of obtaining useful information. Please send the "H. and F. Journal" to Messrs. T. B. Coker, S. A. Smith, and T. A. Boyd; the "Commission" to Mr. T. A. Boyd, and Mrs. Rebecca Mould. They all pay the price of the paper and the postage to Mr. Priest. He will attend to the payment of it in Richmond.

Mr. P. is working very hard to get the new house ready to enter. We have had three very hard rains. The roof of the house that we are living in leaks so much, that it renders us quite uncomfortable. I think the rains have commenced earlier this season than usual. It seems to take the farmers by surprise. They are all hastening to their farms to prepare for

planting. This renders it difficult to get labourers to work on the house.

I think Mr. P. wrote you, some time ago, that he thought of building a small school house at his own expense; but for want of time and means, he cannot do so. One room in our house can be appropriated to this purpose. Mr. P. designs using another for cowries, boxes, &c. The remaining three will be floored and made comfortable for our own use. I do not know that the interest among the people on the subject of religion is increasing. Among our own people it is about as when I wrote you last. Sometimes there seems to be much feeling,—at others none. But we look to the Lord for help. Pray for us.

Affectionately,

E. W. PRIEST.

### IJAYE.

Letter from Rev. A. D. Phillips.

Jan. 18th, 1858.

REV. JAS. B. TAYLOR:

My Dear Brother.—As the old year recedes from us, we can see the ways through which the Lord has led us,—the trials and sorrows, and the joys which have been ours. The goodness of the Lord has been manifested to us as a mission in sparing all of our lives; and though some have been compelled to leave the country, we have not been called upon to mourn over their graves, or to feel that their influence for Africa is forever gone. Though we miss them here in person, we have many assurances that their hearts are here, and that their prayers for downtrodden Africa, are not abated. The rest of us have been blessed with reasonable health. Although several of us have been tried in the furnace of afflictions, I trust we came forth shining brighter, and were made more fit for the duties before us.

During the year ten have been baptized in the mission,—four only were natives. I do not call the Sierra Leone people natives. Two Liberian carpenters and one native woman were baptized at Ogbomishaw; three natives and one Sierra Leone man were baptized in Ijaye, and three Sierra Leone people were baptized in Abeokuta. One of the latter number belonged to Ogbomishaw, and was only stopping in Abeokuta for a little while; he was teaching in Ogbomishaw. There is now a native woman who has made application to me here for baptism. She has been a regular attendant at church for twelve months or more, and I have told her to postpone her baptism until I can teach her a little more. I had much rather "teach and baptize," than to baptize and teach.

I have now begun regular studying and every day preaching. I visit some when I think it profitable. A few evenings ago I visited a man whom I have often spoken about. He is the same who had been to war six years, and I was the first man who ever told him about Jesus. From the very first he renounced all his Mohammedan notions, took the turban off his head, and said he would love Jesus. He has ever since been quietly working his farm, and every time there is anything said to the Chief here about the white men, he comes and tells me of it,—and in all the disturbances and wars this year, he has asked my advice, and remains quietly at home. When I saw him last he was not very well, and I never saw any person seem to love to talk about Jesus more. He says he puts his whole heart to Jesus; (he can say Jesu Christe.) There are no orishas in his house, and no signs on his children or head wife,—and he never takes any part in the orisha feasts or worship, or that of the Mahomedans.

I was at Ogbomishaw at Christmas,—went up with brother and sister Reid. On Sabbath after Christmas we had a very pleasant time in our mission. There were four baptized Africans present; one had never partaken of the Lord's Supper before. On Monday, the day after communion, two were baptized. So it was altogether a feast to our souls.

It is sweet to meet with our brethren occasionally, and talk and pray about our work here. We have to labour long and hard sometimes, when it is apparently all in vain. When we thus labour all alone, we feel very much cheered by the presence of others labouring in the same cause. And when we meet, we feel like we had raised our heads a little above the darkness around us, and were breathing more holy atmosphere. I hope and pray this may be a year in which the Lord will greatly bless us as a mission, in adding many souls to us.

At the beginning of last year I thought I would devote my whole time all the year to the preaching of the Gospel and the study of the language and the Scriptures. I was greatly turned aside from my purpose, and the year ended and I felt that I had done nothing. I endeavour to make the same good resolutions now; and if the business of the mission and health of myself and others do not interfere, I intend to preach and study all the year. Pray for me that I may be blessed.

### Buchanan.

Letter from Rev. A. P. Davis.

This letter reflects the policy of the Board in their Liberian Mission. They wish to teach the missionaries and churches to rely, as far as practicable, upon themselves. The concluding

paragraph refers to a direction regarding collections.

The report of the committee referred to may be found in the April number of the Commission.

BUCHANAN, Jan. 21st, 1858.

Dear Brother Taylor:

Your favour was received while at Monrovia in December. Our Association was held there for 1857.

I feel satisfied that something is intended by the indications of Providence. The universal scarcity all over the world, some form or other, certainly is intended to make us ask ourselves questions of a serious character in regard to providing clothes and bread in our own country. The question has been in my mind for the last five or six years, "Suppose for famine, or some other cause, the hand of Benevolence became weak, and therefore could not give aid to our churches and people, what would they do then? Would it be manly to set down, weep and cry about it, without finding a remedy? I answer, no. That remedy, I believe, to have high notions of supporting ourselves in whatever ennobles man, and become independent as far as possible such foreign aid as indicates unmanly dependence. No Liberian citizens ought expect an entire support from the Board of a foreign society. Such aid being given as to enable him, by his own efforts, make a support, he should then exert himself to supply the balance.

So far as I know the wishes of the Board in regard to myself, I have carefully and faithfully carried them out. I understand my station to be Upper and Lower Buchanan. I preach at each place every alternate Sabbath, unless am prevented by a call to some church, distant, or protracted meeting. I preached regularly at night to my church, the house became so dilapidated as not to be fit for service day or night. I have previously informed the Board that it is three miles from where I live to Fishtown the trip back and forth is six miles, a preaching twice there, and very often a third time out home, you may judge I am tired at night.

As soon as I arrived at home, I called the church together and laid the paragraph of your letter before the brethren. After due deliberation, a committee of three faithful brethren were appointed set forth the condition and sentiment of the church. And as that will contain an expression of the church, and, as I thought would be the most satisfactory, you learn all the particulars from the committee, I need not say more now.

### COMMUNICATIONS.

Anniversary of the Female Working Foreign Missionary Society at Bethlehem Church, Chestfield County, Va.

On Lord-day, the 2nd instant, I had the pleasure of attending the Anniversary of this society, and of presenting to it a the congregation present, the claims of the Foreign Missionary Society. It was organized about twenty years ago, and sent for Foreign Missions from \$75 \$100 annually. This is a noble band of sisters. They have helped, under the blessing of God to increase and keep up the missionary spirit in their midst.

Some of them labor with their hands that they may have the more to give to send the gospel to those that have it not. Hence it is called a Working Foreign Missionary Society. They take our missionary papers, and diffuse information in regard to our missions. This helps to awaken a spirit of prayer for the success of the preached word. The annual discourse on missions, help to keep up the interest. I felt much encouraged by the interest manifested by these sisters. I heard that some calling themselves Christians, have predicted for several years that each annual meeting would be the funeral of the society. Instead of this the hope is that these persons may themselves become its supporters. I thought of the good this society and similar societies are affecting. I think there are upwards of twenty in Virginia, and what there might be one in each of our churches. Why might not the sisters in almost every church have such a society? They are also at the Bethlehem church, the Bethlehem Baptist Missionary Society, to which funds, I believe, most of the members of this society contribute. Besides this, other Bland, the pastor, stated that a collection is taken annually from the churches and congregation for the General Association of Virginia.

On the afternoon of the same day, I had the pleasure of addressing a congregation at the Midlothian African Baptist Church near the same place. Here is a commodious house of their own. Brother Baldwin is their pastor, and preaches the Lord's days in the month. I hear a good report of this church and that it is exerting a good influence in the neighborhood. Most of the congregation are connected with the coal pits of that region. They made a good contribution to the African missions. The congregations at these places were good.

G. PEABODY.  
Powhatan C. H., Va., May 6, 1858.