

CHINA.

Grand Plan for Missionary Increase in China.

A PRAYED CIRCULAR.

The great work is preaching the gospel to every creature, all over the nation, as far as we go. But a little more is needed. We wish to establish the committee well at Nanking, and preach the gospel thoroughly there. That will be the heart of the nation, and we must keep the heart with all diligence, because thence, as from Jerusalem, we must send forth the river of life. At least a dozen missionaries and men of our fraternity should be located there. Not only at Nanking must we preach, but to the cities around, and still more distant until the whole nation be preached. Many large cities, besides Nanking, are now ready for the commencement of this project. To speak in towns, at least a hundred missionaries ought to join this committee before the close of two years more. I do think more, rather than less, will be required. Teaching—Much must be done for China by teaching, at least, at the capital—Nanking. We must have a primary school, and that ought to be instituted immediately, as preparatory to a higher course of instruction in science. And we shall have great need of early attention to the establishment of a theological school, in which Chinese converts shall be instructed in a scriptural preparation for the ministry of the word in truth and soberness. I feel the inadequacy of language to express the urgency of this necessity. If the nation is to be evangelized principally by natives, as I trust it will be, these must be taught as well as the truth that is in Jesus from his word; or they will of course preach a gospel which ever comes up with such a smattering of truth as they chance to catch upon the Serapian and Phoenician wings. Convert Doctors of our church, help us to instruct them, and I respond unto them the way of God more perfectly. This is no ordinary work, and it is worthy of the talents of [Doctors] Paul and Peter, if they were here themselves! And are long a teacher or professor in anatomy, in Surgery, in Law, the law of nations, as well as in Theology, should be prepared and employed in teaching classes of suitable and promising natives in those several branches as the embryo commencement of a national University at Nanking. Nothing prevent these professors, if properly chosen, as to faith and order, from becoming members of our committee of co-operation. And who can say that they are not the other missionaries of such an institution as any Board at whose side only more so, being on the ground where the work is to be done. The females must also be taught through the care and attention of this committee; a hospital must be established; the Scriptures and Tracts published and circulated; and the work generally vigorously prosecuted. Our Purpose—In all frankness we have nothing to conceal here; but openly declare our purpose—if God will to stir up the churches at home in the mission cause, and to spread the gospel in China to the utmost. This the writer commenced according to his humble abilities in 1835, and now desires to have carried out to the fullest accomplishment. My hope, as a means for the accomplishment of this purpose, greatly depends upon the blessing of God—upon the general plan above proposed. It is having placed God in the gracious dispensations of his Providence to make the writer teacher or the religious instructor of the Peking Wangsen year ago, it is his purpose—th Lord permitting—to improve this vantage ground to the utmost in carrying out the gospel plan proposed. Being a Baptist and warmly believing that the Baptist doctrine and ordinances are essential to the welfare of the human race, he wishes to see the writer of this channel, and he invites co-operation on no other principles than those mentioned in the general union of Missionary Bibles in the United States, and such as fraternize with them in England, France, and Germany. The version of the Holy Scriptures into Chinese, by Rev. Josiah Goddard, is now used, and I will continue to be used by the committee; at least, until some other version is used by the Baptist denomination in China more generally. GARDNER—Rev. J. G. Gardner: Dear Brother—To you and your brethren in Germany, I earnestly appeal in the name of the Lord and in behalf of China to help—come over and help us—with men and means. Please translate this communication and circulate it among the German Baptist churches. The Lord has greatly blessed you in multiplying your converts and churches like the dew drops of the morning. Will you not now make him a thank offering, and by the help of the Lord send a good will of your brethren, send us at least two missionary families to China—Nanking, before the end of 1855? Other German brethren are coming as missionaries, and why not you? I hope you will send some. None of waiting; until you have a Foreign Board there. Just try it, on the Grand Plan—the grand plan above proposed. Peace—Dear Brother—As a personal acquaintance and friend, I beg leave to appeal to you and your German brethren in behalf of China. And your having lived and labored so to presume upon your sympathies and good will in this behalf. Will you kindly have this communication translated into French and circulated among the Baptist churches there? whatever way you may think will most likely have the desired effect. However unprepared the churches may be for a general effort in the Foreign Mission line, yet upon the simple plan above proposed, I do believe that all the lovers of Jesus in whatever nation, can do something. I therefore entreat each of us to have the French Baptists to take this subject under serious consideration; and send us at least two missionary families before the last of next year, or on account of a larger number coming in future. Just think, brethren, of the Lord's promise and intervention, of the Apostles' zeal and courage, and of the perishing heathen, then in the love of Christ constrain you—DO COME! My dear Brother Devas, let me beseech your assistance in this behalf, you know the heavenly unity is great, but the heathen

England, including Scotland, Wales, and Ireland—Rev. George Muller: Dear Brother—Having no personal acquaintance as correspondent there of our denomination, (which I regret) allow me to address my English brethren through you. And I ask this liberty with the most confidence from the fact that you have already shown me sympathy with the Chinese and those laboring for China. Also from the fact that the plan above proposed will have to depend for success in some measure upon the faith, pen and prayers of those engaged in the work, trusting in God, like those who carry on the noble and praiseworthy or plan establishment over which you have so successfully presided these many years. Not having a memorandum of the Baptist papers in England, may I ask the favor that you will send this communication to some one of them of your own choosing for publication? Others are requested to copy. My dear Baptist brethren of Great Britain: It has been a wonder with me why you have hitherto overlooked China, in your Foreign Mission effort. While other denominations in England, and our American churches also, have almost amounted to a astonishment why we have not heard from you? Dear brethren, whatever may have been the hindering cause, however you will surely no longer look on such a nation with apathy—such a harvest field ready for your reapers. We know your zeal, your charity, your noble deeds in beginning the mission work in India; and we feel persuaded that our urgent appeal in this communication will not be in vain! We persuade and entreat the churches of England, Scotland, Wales and Ireland, with all the earnestness and energy of which we are capable, to take this subject under serious consideration; and send us, if possible, ten missionary families before the end of 1855, upon the grand plan above proposed, or any other that may prove more convenient. But at any rate, in the name of the Lord, let them come—let them come to Nanking—China, where we hope to be prepared with open arms to receive them; and prosper them the most efficiently in their work—God helping!

Dear brethren of the Baptist press throughout the Union—We must have your aid in giving a wider circle to information, and more influential influence in this behalf. Though our influence is not more so than in those places, the importance of the subject demands that those places be commended, and stimulate the churches to a thrilling interest, active labors, and fervent prayer, in behalf of China. Dear brethren of our Baptist Colleges, and Theological Institutions—Hear ye. We must have more men. We want a few able and experienced men at Nanking, such as your President and best professors; and many like your sons Theological students. Where shall we look for them but to you; and like institutions in England, France and Germany? And during the present war in Europe, we appeal to the main dependence, to our American institutions. I appeal to your denominational pride, or rather piety, zeal, and benevolence, to supply these men, and improve the present vantage ground before superseded by other denominations. Dear brethren, I appeal to every faithful member of the Baptist denomination—North and South; missionary and anti-missionary; slavery and anti-slavery—free-soil and all, who fraternize in the same faith and order of our holy religion, to send us men. We need no such distinctions here—have them not! Let this grand plan—the gospel apostolic plan, swallow up all such. And leaving the things that are behind, let us be in Christ; desist, and press towards the grand prize of this nation's salvation. Do, for the Lord's sake, exert your, send twenty missionaries, at least, to unite with us in this connection before the end of 1855. N. B.—Correspondents will please address, Rev. J. J. Roberts, care of Messrs. Russell & Co., Shanghai, China.

SUNAGAWA, June, 1854. Rev. J. J. Roberts' Semi-Annual Mission Report.—The progress of the reporter has been limited. He is still at Shanghai, though he has greatly desired to get to Nanking. The importance of his getting there, only seems to be appreciated by a few, not enough as yet to secure the object. One of his own countrymen did give him a free passage to Shanghai from his opinion that that importance, another conveyed him up in sight of Chin King-foo, and an English gentleman has offered to charter a steamer to take him there; but he is still here. How much he could do if there, in the way of introducing the knowledge of Foreigners and their policy to the rising power, and producing an amicable understanding and kind feeling towards them, as well as "expounding unto them the way of God more perfectly." He knows not, but may say that he believes at this crisis of affairs there, it would be worth the trouble and expense to any nation engaged in the trade, or wishing ultimately to have amicable treaty relations with the new dynasty, to send a steamer specially to convey him there, that he might try—as the only foreigner in China that would likely have free access to the King! Health.—The health of the family is very good, and our little boy is growing finely. Books.—Four boxes of Testaments and Tracts have been procured from Rev. Mr. Goddard at Ningpo; two have been distributed, and the other two are now distributing. He is also having a set of books prepared for the use of the New Testament of his own version. Preaching.—Few opportunities have offered for this, excepting in a few instances in English on the "Plymouth," and in Canton district to the rebels in the city. The chief attended on one occasion, and professes to wish his people to reform. He yet holds the city tyrant; and talks of reform, but still smokes a opium pipe!

Powmery—I am most happy to acknowledge the receipt—here and at Canton—of \$500, since the first of January last, for current expenses—almost the only kind as I get from the love of Christ constrain you—DO COME! My dear Brother Devas, let me beseech your assistance in this behalf, you know the heavenly unity is great, but the heathen

about even, for which we feel very thankful to the Lord and to the donors. For the residue of the year we are yet unrewarded. Our prayer at Canton is not yet settled, has been an expense instead of aiding us. We trust when our annual report shall have reached our home brethren, that the Lord will move upon their hearts and make them warmly liberal. It is difficult to suppose liberality without funds—how have I? At least if our accounts were cleared up, we have now for personal or current expenses. Nor have we any salary or certain dependence. But we are cheerfully trusting in the Lord and hoping—He will provide! The day's Progress.—His Army lately seemed to be moving fast towards the capital, Peking, which must in all human probability soon fall, and the dynasty change. We are looking for such report daily. I. J. R.

P. S.—I shall be most happy to correspond with any church, society, or association, that may want more information on the subject of this circular in order to be better prepared for the work.

Revival—Intelligence.

BROTHER GRAY.—News of the property of Zion and the salvation of sinners is interesting to all who love the Lord Jesus Christ sincerely. Supposing the most of your brethren of this class, I will report a few meetings I have attended during the summer and fall. First, a meeting with the Baptist Church, Shelby county, including the first Sabbath in August which continued nine days, and resulted in twenty additions. Brethren Roberts, Freeman, Jones, Sawyer and Canada labored. S. and L. led the third Sabbath in August, we protracted a meeting with the Baptist Church, Fayette county, which lasted eight days, and resulted in sixteen or seventeen additions. Brethren Freeman, McFadden and Sawyers labored in the meeting. Third, a meeting with the Chapel Hill Church, (Bro. Roberts pastor,) including the fourth Sabbath in August, which continued seven days, and resulted in thirty additional labors—Brethren Roberts, Freeman and McFadden.

Including the second Sabbath in September we protracted a meeting with the Baptist Church, Henderson county, (Brother R. Day pastor) Brother Day's health being bad, we did the labor alone for seven days. The meeting resulted in thirteen additions; two of Mr. Day's daughters and son-in-law among the number. Including the third Sabbath in September we protracted a meeting with the Baptist Church, (Brother William Holgers pastor) Brethren Hodges, Day, Washburne and Sanders attended the meeting. Being a stranger they imposed the preaching on us, two discourses excepted. The meeting continued eight days, and resulted in four additions to the church; others professed faith, and several were expected to join with the church. In the above meeting we had eighty three additions to the churches; among the number there were five Methodists. Several things of interest occurred during those meetings. During the meeting at Purdy we had a Campbellite mourner, a man of fifty or sixty years of age, who had been a Campbellite several years. One night came forward as a mourner, and when he returned home he remarked to his wife that he had believed in doing religion, but that he was now convinced that he was a lost sinner without the mercy of God, and wanted her and all Christians to pray for him. The meeting at Purdy was one of interest. The congregations were good and unusually attentive, many of the most talented of the place were seen trembling under the powerful influence of divine truth, many of whom were at the anxious seat. If the meeting could have been continued a week longer I think a great amount of good would have been accomplished. I have learned that our good Protestant friends became a little disturbed by a sermon I preached on the Kingdom, and one Brother Day preaches here and on Communion. These discourses were intended for their good, and if they would examine them carefully they would find them sustained by the word of God. Brother Day's discourse on communion was plain, yet powerful and unanswerable. I hope our Protestant friends will not think hard of us, if the Bible teaches us it can't help it, and if we are bound to preach it, and if they will receive it, it will do them good, as the truth doth the upright in heart. J. L. Cross.

Oakland, December 26, 1861. For the Tennessee Baptist. BROTHER GRAY.—We have had an interesting meeting, of twelve days continuance, with the church at West Providence, Ohio county, Kentucky. Brother J. S. Coleman assisted in the meeting. There was thirteen additions to the church—ten of that number have publicly put on their Lord in the ordinance of baptism, the others are yet awaiting our next regular meeting. We have had the pleasure of baptizing eighty-two willing souls into the fellowship of this young and flourishing church, in the course of about thirteen months. We did not remain until the close of the meeting referred to, but was compelled to leave our charge in the hands of Bro. Coleman; and oh! painful to tell, we were called to stand by the bed-side of a beloved mother, and witness her last struggle with the King of terrors! That word mother has ever been a precious word to me, but more so now than ever. Many will read this who has never lost a mother, and know not what it is to feel the severing of the dearest tie in nature. Permit me to say to you, young friends, you should teach your children that mother; perhaps she has often given you religious instructions; those instructions you will hear for the last time, her prayers for you will soon cease, for you her tears cease to flow. Think on these things lest you should "mourn at the last, when they flesh and body are consumed, and say, how have I hated instruction?" Prov. v: 11. Is hope of eternal life. J. P. Acton.

Obituaries.

Mr. Sarah Harris. Died, at her residence on Union-Creek, Tennessee, on the 10th of December, 1861, at the age of 82 years. She was a member of the Baptist Church, and was a devoted Christian. Her husband, Mr. John Harris, died in 1855. She was a member of the Baptist Church, and was a devoted Christian. Her husband, Mr. John Harris, died in 1855. She was a member of the Baptist Church, and was a devoted Christian. Her husband, Mr. John Harris, died in 1855.

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THE SHORT CORN CROP.

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