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Virginia.**

CHINA.—CANTON STATION.

The reader will be interested in following brother Pearey, as he threads his way through the narrow, crowded streets of the great city in which he is located. Will not the time come when, not only in the midst of this suburb population, but within the walls of the city itself, the messenger of salvation shall be welcomed as a friend and a brother!

"Lord, for those days we wait,
Those days are in thy word foretold."

CANTON, Dec. 1st, 1847.

Dear Bro. Taylor:—Your kind favor to June 26th was answered 8th ult., and sent by the "Huntress." Brethren Jeter and Thomas, I wrote by overland the last of October and brother Ryland by the overland that left 29th ult. Yours of August 6th to our now departed brother C., with others, came two days ago by the "Sea-witch." I learn that she or the "Rainbow" will leave, perhaps, this evening for New York, and though I have nothing of interest to communicate, I am unwilling to let so good an opportunity of sending, pass wholly unimproved.

Since my last, we have all enjoyed tolerable good health—rather improved. Indeed we do not complain, inasmuch as we are spared, mercifully, from acute suffering. My strength is slowly improving, so that I am enabled to give more attention to the study of the language, though I have been, and still am, troubled with chills and fever, and recently with bowel complaint; which last has been more fatal than any other disease, and of which brother Jodson is now suffering. I feel that it is a great deal easier to endure bodily affliction, than to behold, without efforts to remedy, the awful destiny of so many thousands of heathens. Perhaps I have not learned sufficiently whence to look for help; I know I have not.

Since I last wrote you, I have been making a survey of this western suburb, i. e. the part west of the walls. It contains perhaps one fourth of the population of Canton. My teacher, who was born in Canton, and has lived in the city nearly his life, has never been over more than half this part. He was twenty years of age before he dared to venture out alone, beyond his own neighborhood. He says many children are kidnapped in the city of Canton, and carried off to distant places and sold. I usually go alone in the afternoon, with a few troops. My plan is to take a street leading from the walls of the city, or near them, westward, and continue to thread my way along the narrow, broken streets, sometimes passing by a market, and crossing the canals that pass through the suburbs into the city, pressing on through the crowds till I get to the open fields. Some times the natives crowd around me with the greatest curiosity, and sometimes they eye me with the greatest suspicion; in which case I can easily remove their fears by presenting a few scriptures, which are generally eagerly received. I doubt not but that I pass through many regions never visited by a foreigner. Sometimes they tell me I can't go onward, and point the way back. One day, as I was making my way through a street near the western end of the suburbs, a man came running up behind me, calling out, "stop! stop!" I pressed on. He soon came up, caught me by the shoulder, and said that I could not go that way, but pointed eastward. I insisted that I could go, and without waiting his leave went on. Several boys of 10 or 15 years of age, though at first alarmed at my appearance so as to start backwards when I spoke kindly to them, voluntarily offered to guide me. I suppose the suburbs extend westward two miles, and are perhaps two miles broad near the walls—on the west coming to an angle. Having reached the canal which surrounds the suburbs, I take a boat and return home by the river. Here, too, I am in the midst of thousands of boats of all sizes, containing from two to fifty persons. Most of these boats are the only habitation their inmates have. You may go one or two miles in a small boat for 50 or 60 cash, i. e. 4 or 5 cents.

This western suburb contains more family residences than any other part of the suburbs of Canton. No missionary has been permitted to rent a house and live in this region, though many have tried to get houses. We are on the eastern edge of it, but will not in a settlement of families, as the Ball states it as his opinion, that the natives are comparatively speaking, but few families in Canton city,—that most of the houses are shops and stores, and that most of the families of the men engaged thus reside in the adjacent villages, of which there are many very numerous, inhabited within ten or 15 miles of the city.—We shall make an effort to procure a house in this suburb, adjacent to a large number of families, but the chances of success seem against us.

LETTER FROM BROTHER JOHNSON.

The reflections of brother Johnson in the extract which follows will throw some light on the character of the people among whom our Board are preparing to exercise a sanctifying and saving influence. He observes:—

My own humble opinion is, that the natives are totally disposed to understand the statements of their people. I know, as yet, nothing of their intelligence, by my own reading, but see their eyes and countenances, and their manner of speaking, that I am disposed to believe that they are capable of understanding the principles of the Christian religion, and that they are in a measure prepared to receive the truth.

ed, not as barbarians, but as possessing a highly polished and improved language. Lexicons and other works explaining a language, are the property of a nation far advanced, such works exist not in unimproved languages. Just consider how recent is the oldest English dictionary of standard authority. I would your eyes could see their houses, their cities, their numerous arts, and the manifold proofs of their advanced civilization. You must not dream of any man's being fit to publish tracts here, who is not deeply imbued with the spirit of the Chinese literature,—whose mind has not cast off its foreign style, speech and thought, and put on the Chinese. He must think in Chinese, write in Chinese. By God's blessing, I myself intend to endeavor so completely to strip myself of the English language, that when I pray in private, when I meditate, I shall naturally and mechanically do it in the Chinese language, and not in the foreigner's language.

The Board will wish to know what I think of the prospects of the gospel, as they appear to the eye of man; which, by the by, sees as much of the prospects of God's work, as a mite's eye of the universe. Here it is though, if you must have a spiritual mite's idea.

1st. Foreign missionaries can live and preach in Canton suburbs. Once they could not. This is a point gained.

2nd. Hong Kong belongs to the British; and there the gospel has a secure footing; and there is so much intercourse between the two, that we may hope, eventually, at least some influence there.

3rd. The gospel is perfectly free in many, that is four other immense cities. This too, in time, will have its influence here.

This is the favorable. The unfavorable are, chiefly, that the Cantonese have from immemorial time been greatly prejudiced against all foreigners,—and now in particular, because of their recent humiliation by the English. They hate an Englishman out of all conscience and reason, and they know not to discern between an American and Englishman. In consequence of these things, it is with extreme difficulty, and at exorbitant rates, you can get a house among the Chinese. Dr. Devan and Mr. Shuck got the house in Lun-King Kai, but they got it with difficulty, and got too the intense hatred of the people, which had not wholly subsided when Messrs. Pearey and Clapton went to live there. They succeeded in securing the good will of the people, and I believe they deserve it. There are three parts to the suburbs. In the best part no foreigner has got a place yet; it is doubtful if any can. In the others, it is said to be possible. Dr. Bill and Mr. Bonny, of the American Board, have houses among the people in the second best part. Could it be, I would, that I might quicker and better learn the language.

In this state of seclusion from the families and homes of the people, there is a great obstacle to the missionary's success. Their deep-rooted attachment to, and veneration of, Confucius, and the memory of their deceased ancestors, whom they worship, is another great obstacle. Their gods are—nobody. Their immense pride, and conceited superiority of China and all that is Chinese, exists as another tremendous barrier.—Their moral stupidity is another obstacle.

SHANGHAI STATION.

Letter from Brother J. L. Shuck.

We are happy to insert in the present number of the Journal, a letter from brother Shuck, the first received since his arrival at Shanghai. None can fail to be interested in the fact, that within one hundred and fifty miles of that place there are twelve cities of the first class, all connected with Shanghai by water communication. Our brethren occupying that position have resting upon them a solemn responsibility. They will need the Divine direction and support.—Let prayer be made for them continually.

SHANGHAI, Nov. 17th, 1847.

Dear Brother:—I am truly thankful to our kind and heavenly Father, in being able to inform you that I have at last been able to reach my destination. I reached this great city with my family, all in health and safety, on the 27th, October, just one month from Hong Kong. The "Navigator" proved to be a fine and well-learned vessel, and the captain and officers kind, gentlemanly and respectful. We feel that God has indeed been good to us in the midst of all our wanderings, and trust the lives he has spared may be more than ever consecrated to his service. On my arrival, I was glad to find that brethren Yates and Tobey, who had preceded me to this city had just succeeded in securing comfortable and eligible mission premises, sufficient for accommodation, separately, for three families. The inconveniences and discomforts these brethren, however, were subjected to before they could secure proper quarters, came well nigh being serious.—Since their removal brother Yates has nearly or quite recovered, and Mrs. Tobey is better, perhaps, than she has been since she left America. Mr. Yates and I occupy the large premises, and Mr. Tobey the smaller tenement, a lot or two from us. Our location is on a public thoroughfare, overlooking a fine and deep creek, itself a beautiful communication day and night.—We are close to the walls of the city, and about midway between the north and east gates. The people among whom we are to labor, to whom we distribute a few books, and had we the talent, could well have a fine congregation on our own premises. I am most agreeably disappointed touching the intelligence I should have expected to find in getting hold of the dialect.—I find that the talons are most generally the same

as the Canton, although the names and sounds of the characters are vastly different. A knowledge of the written language I find of great advantage, and knowing something of the Mandarin dialect, aids me much. After being here a few days, and getting a little insight into the structure of the Shanghai dialect, and tracing the analogy between it and the Canton and Mandarin dialects, I feel encouraged to determine that the Lord aiding me, I should be able to preach in the Shanghai dialect in three months from the time of my arrival here. Every day's experience strengthens me in this purpose. Brethren Tobey and Yates get on admirably in the language, and so do all the ladies. The two native preachers, Yong and Mun, are doing better in getting hold of the dialect than we supposed. Our prospects as a mission greatly encourage us. God has good in store for the Southern Baptist Convention's mission at Shanghai. Our location for missionary purposes, we would not for a moment exchange for that of any other mission in the city.

On the 6th inst., we had the privilege of constituting, in the city of Shanghai, a regular Baptist church, of ten members—Yates clerk, Yong and Tobey deacons, and Shuck pastor. At the same time, Yong and Mun were formally licensed as preachers by the church. We sincerely hope it may not be long ere the church and the mission shall have a respectable chapel. Ground can be secured, workmen are ready, and we are convinced that we can have large congregations. The people are most affable, quiet and well disposed. I feel most grateful to God for those unexpected train of providences which have fixed my lot at Shanghai.

The London mission, the American Episcopal mission, all have chapels and fine congregations. The Roman Catholics have commenced the erection of an immense house of worship, to cost fifty thousand dollars. The Roman Catholic bishop, Count Bossi, an Italian nobleman, resides just across the creek from us. He has been in China some years, and is about leaving for Europe. Five Roman Catholic priests left Hong Kong for Shanghai on the day I did, in an American schooner. New priests are continually arriving from Europe. We are making our calculations that you will send us a good reinforcement during 1848.

The importance of Shanghai as a mission station can hardly be overated. During some of my recent investigations, one result has left a singular abiding impression upon my mind, viz: that there are twelve cities of the first class, all within one hundred and fifty miles of the city of Shanghai, and Shanghai connected with the whole of them by constant and easy water communication. Surely such a station ought to be vigorously sustained by men and means. The importance of the work in which we are engaged never before appeared to me greater; and certainly never before have I felt so unworthy of the high privilege of living and laboring for the eternal welfare of this vast people. May God make us humble and faithful.

I may remark, without impropriety, that from our first arrival at Shanghai we have met the most fraternal kindness from the brethren of the other missions, and marked friendliness too from foreign merchants. There are now upwards of twenty-five foreign commercial firms, and the trade is still rapidly increasing. A large English Government chapel has been built, and a chaplain will soon be out from England.

Appeal from Oregon.

Since our Anniversary we have received an urgent appeal from Oregon, for the immediate appointment of a Colporteur. What church or individual will forward us the requisite amount?

The letter is written by Rev. Ezra Fisher, Oct. 27th, 1847. He writes thus:—
"The Seventh Annual Report of the A. B. P. Society, the Baptist Almanac for 1847, and the Baptist Recorder for Feb. 1847, came to hand by private mail across the mountains, last week, and I hasten to forward you a brief outline of the condition and wants of the Baptists in Oregon."

The Tuality Baptist Church was constituted in May, 1844; it has 24 members, and Rev. Vincent Snelling preaches monthly. Fifteen have been received by baptism, since the first of last January. The Yam Hill Church was constituted in August, 1843, and now numbers fourteen, of whom five have been added by baptism since its constitution. Revere church was constituted Sept. 1845; present number ten. Brother Snelling preaches monthly to each of these churches, and Brother Johnson and myself occasionally visit them. Oregon City church was constituted in April 1847. It has seven members. Rev. Ezekiah Johnson preaches every Sabbath. I preach regularly in Clatsop Plains, ten miles south of the mouth of the Columbia river. We expect to constitute a church here in the opening of the spring, of six or eight members. The number of Baptist members who will be in our settlements when the present arriving emigration shall be in, will probably amount to one hundred and fifty, and ordained ministers, five or six.

We have a Sunday school at Clatsop Plains, at present connected with the Presbyterians, and I have a Bible Class. We have a Sunday school in Tuality Plains, and shall soon have one in Oregon City, and might have them established regularly in four or five other places, if we had a few efficient teachers, and Sunday school libraries.

Association, and trust by that time we shall begin to go into some systematic operation for supplying the scattered settlements with regular preaching, and visiting the more remote, but not less important parts of the country.—Puget's Sound will probably claim our attention next summer.

No part of our country should more rejoice in the organization and prosperity of the American Baptist Publication Society, than the Baptists of Oregon. Its plan of operation seems most admirably adapted to our wants in the formation of a vigorous, intelligent, enterprising, christian character; in our important civil and commercial relations which from this time forward must be rapidly developing themselves, probably beyond all our present conceptions.

Our Baptist members are mostly from Northern Missouri and Iowa, and generally very poor in available means, and are living in very rude log cabins, not half furnished with the more common articles of household stuff. But they ask for knowledge, and they are in imperious need of just such instruction as your publications would afford. And they will many of them, soon be rich in lands, and then in available means. If then, a correct religious taste is formed in our infancy, through the instrumentality of your Society and other benevolent enterprises, you may hope that our youth and manhood will be successfully employed in carrying out along the whole line of the Pacific coast, and through the numerous Isles of the mighty deep in our front, those great and glorious enterprises which you are now putting in motion on the Atlantic. The time is not distant when the abundance of the sea will be before us, and many of the great christian responsibilities must be transferred to the churches hereafter to occupy the Pacific's slopes.

We have no disposition to ask you to abate your labors for the great Mississippi Valley, but we do earnestly pray your Society to pause a single hour and look at our position and prospect; and settle the question. Will you not forthwith send us a faithful, prudent Colporteur, with a suitable supply of books, adapted to the formation of a devotional enterprising, denominational character? We need a Colporteur who will travel, and distribute gratuitously, books according to your instructions, and who will go everywhere, preaching the word. Let him be an ordained minister, if practicable.—When I first contemplated this subject, two year ago, I thought of asking nothing but a few books, but the more I survey the field and look at our wants, I can ask no less than I have asked, and acquit my own conscience before our benevolent King.

We need small works in defence of our denominational peculiarities, such as Pengilly's Scripture Guide; Booth's Vindication of the Baptists, Prince Alcohol, the Psalmist, Facts on Popery, and works of that sort. Other denominations are sending, and selling their hymn books and other religious books to our members.

I have another subject which I would willingly pass over, but for our relation to the people of Oregon. All our Baptist ministers on leaving the States were obliged to sell and give away a great part of their very limited libraries. Our available means are all exhausted, and we greatly need a few theological works, to enable us to meet the varied errors afloat in Oregon, as well to enable us to present truth intelligibly to our congregations. We need Commentaries on the Bible, Fuller's Works, Carson on Baptism, Hinton's History of Baptism, Howell on Communion, &c., and indeed we are in need of almost all the auxiliary works which render valuable an Eastern Minister's Library, and give instruction and variety to his public discourses and private visits.—*Bro. R.*

The French Baptists.

There is a striking statement made by the London correspondent of the N. Y. Recorder, with reference to the late condemnation of the French Baptists in the department of L'Aisne. He thinks that their condemnation led, indirectly, to the overthrow of the French monarchy. The subjoined extract is an expression of his sentiments on the subject:—

"It is a very remarkable fact that the persecution of our Baptist brethren in the department of L'Aisne, led to the overthrow of the French monarchy. They did not, indeed, attempt to avenge themselves, nor did the Parisians design to avenge them; yet their condemnation occasioned the downfall of the government. You are aware, probably, that the law which was brought into operation against them was not originally intended to restrict religious meetings, but meetings for political purposes. This law had not been acted upon, I believe, for many years, and it was considered doubtful whether a prosecution under it could be sustained. But when the Supreme Court at Paris had confirmed the decision of the Court at Amiens, and pronounced the meetings of the Baptists illegal, I am informed that Guizot said, 'This is the law for me.' This decision led him to the determination to prohibit the great Reform Dinner, the prohibition of which was the immediate occasion of his fall and that of his master. It is certain, that it was the same law which had been applied, at the instigation of a Jesuit Bishop, to put down the Baptists, which the government attempted to apply to the same political opponents who have proved too strong for them."

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Paul and Demosthenes.

BY DR. BETHUNE.

In taking St. Paul as a model of christian eloquence, we are struck by a resemblance, in many respects, between him and the mighty Athenian. We see in them both unusual physical defects overcome by zeal; the same fulness of thought, energy of language and vehemence of manner; the same concealment of skillful order; the same insurgent parenthesis; the same dramatic use of dialogue, exclamation and apostrophe; the same Socratic path of the sudden question; the same noble choice of images and use of figures; the same high consciousness of power; the same directness of attack, not upon the reason only, but through the mind upon the heart. If the apostle be at times more diffuse, it is because he most instruct, explain and guard against misconception, while the only aim of the orator is to convince and move. That enlarging of his thought, that gathering up as he rushes on, without losing his speed, golden truths seeming at first to bear but indirectly on his main purpose, yet firmly combined with his conclusion, is among the great excellencies of the christian hierophant. Well does he prove, in other passages, that he has at his command an intense brevity.

Indeed, though here the christian is by the grace of God, immeasurably superior, they are not unlike in their moral qualities of honesty, disdain of rhetorical trick and sophistry, (which St. Paul means by "words of man's wisdom,") desire of accomplishing the good of the people, and lofty faith in the tendency of their principles, living deep and strong within their souls.

We can scarcely avoid believing, (and I know not why we should) that the apostle must have been an admiring student of the orator, such parallels do we find; as for example, St. Paul's vindication of his state and manner of life, against the accusation of his enemies in his speech before Agrippa, with the opening of Demosthenes' defence against the slander of Eschines, in the Oration on the Crown. The turn of thought is precisely the same, nor is the language wholly unlike. The eleventh and the beginning of the twelfth chapter of the Hebrew is a most successful expansion of the same appeal to ancestral glory and example, the same summoning of a great cloud of martyrs, that is made in the famous adjuration by those who fell at Marathon, at Pletes, Salamis and Artemision.

An Orator. It may be thought by some that St. Paul should be regarded rather as a writer than an orator, from the fewness of his recorded speeches; though even they are sufficient to establish his right to the name, when we see an imperious heathen trembling before him, a luxurious and half apostate king almost convinced, and a whole city doing him homage as the god of speech. But we do not confine ourselves to his spoken addresses. His epistles, with few exceptions, are orations, exhortation, argument, inferences, application and peroration. It is the soul of an orator dictating to the scribe. He seems to have the churches before him. He calls to them by endearing names; he appeals, he beseeches, he soothes, he exhorts, he denounces, he weeps, as though they heard and saw him. We can imagine his very gestures as he walked the floor of his prison room, and his young secretary inscribed with rapid pen his glowing words. Indeed, his example is the more useful to us.

His Dignity. Most unworthy, then, of our place, is that shamefacedness of manner, that obsequious, whining, deprecatory tone, which so often makes the preacher appear like a cringing beggar or a whipt child, and excites contempt for the very truth he discharges. What are we to be ashamed of in religion to make its advocate "hang down his head like a bulrush," or that requires him to stung out his sermon through his nose to a very bad tune? What have we to fear from men? Should not love for them cast out fear? Was it thus Paul spoke before the judges? or Peter or Stephen before the Sanhedrim? or the noble martyrs at the stake? Was it thus that Calvin, and Luther, and Zwingle, prevailed. If we tremble, as tremble we should, let it be at the awful presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promises, the deep anguish of wounded souls, the unparelled misery of the lost, the dishonor done to God's holy name. The source of such passion enables it, dignifies its expression, and carries with it the hearts of our hearers. Any manner cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

Not Obscure. Some call our apostle obscure, inward, irregular. They do not know him. Happy were we, could we so err with him. His eloquence is no shallow, babbling brook, no stagnant pool, but a broad, deep rapid river, with the winds of the Spirit sweeping its waves, that break dominantly in the beams of the sun of righteousness, but the waters are pure as the fountain of God, and bear to the sea to cause the world's wisdom of his grace. Stand on its bank, and it sweeps you up, and carries you to the sea. It is not a shallow, babbling brook, no stagnant pool, but a broad, deep rapid river, with the winds of the Spirit sweeping its waves, that break dominantly in the beams of the sun of righteousness, but the waters are pure as the fountain of God, and bear to the sea to cause the world's wisdom of his grace. Stand on its bank, and it sweeps you up, and carries you to the sea. It is not a shallow, babbling brook, no stagnant pool, but a broad, deep rapid river, with the winds of the Spirit sweeping its waves, that break dominantly in the beams of the sun of righteousness, but the waters are pure as the fountain of God, and bear to the sea to cause the world's wisdom of his grace. Stand on its bank, and it sweeps you up, and carries you to the sea.