

Liberian Missions 1847-1855

ACCESSION NUMBER:	2609
DATE:	May 14, 1847
LOCATION:	Savannah, Georgia
TYPE:	SBC

AFRICAN MISSION

In obedience to the will of the Convention distinctly expressed at the last meeting, the Board have been diligently employed in seeking suitable men to bear the tidings of salvation to the benighted tribes of **Africa**. They have been deeply affected by a survey of the spiritual wants and woes of this long-neglected portion of our earth. Their chief difficulty has arisen from the want of suitable persons who might be employed as missionaries. It is becoming a settled conviction with those who are familiar with the history of **Africa**, that our chief reliance, for her evangelization, must be upon colored men, -- and these are to be selected from the south. The reasons need not here be stated. Such, however, we have found is almost impossible to secure. After much inquiry, the Board determined to seek their laborers for the present from the Liberian colony. They accordingly appointed Brother John Day, who for several years had been in the employ of the Boston Board, to labor among the Bassa tribes, -- and Brother A. L. Jones, a young and talented minister residing at Cape Palmas, to be engaged within the limits of the Maryland colony. It was considered a favorable indication of Providence, that such men could be secured, but the Board were required to suffer a painful reverse in this, their first effort to bless the tribes of **Africa**. Before the notice of our appointment had reached the coast, Mr. Jones had been called to mingle in higher and happier employments in the world above. His loss will be painfully felt, and to human view it might seem that it could not be easily repaired, but God seeth not as man seeth. He can raise up other and better instruments, even by means of this afflictive bereavement. The Lord reigneth, let His people still trust and rejoice in Him.

The Board are satisfied that they have been favored in securing the services of Brother Day. He has been for many years connected with the colony, and enjoys the confidence and esteem of all who know him as a man of discretion and piety. Communications have been received informing us that he commenced his labors with the beginning of the present year. As the Rev. Mr. Clark, of the Boston Board, is also laboring among the Bassa people, an arrangement has been made by Mr. Day to divide the field between them. The following reference to this subject is selected from one of his letters:

"I received yours of July last, a few days before the arrival of the 'Maddona,' and had written a reply to it, and sent the letter to Monrovia, to be forwarded to you by the first chance. In that letter I had recommended the appointment of brother Jones; but a few days after was called to mourn his death. I wrote immediately for the return of that letter, but have not received it. When I wrote, I thought I would do what I could in the service of your Board and support myself. When, however, the 'Maddona' arrived with intelligence of my appointment, I took the subject more fully into consideration, and have determined to give the remainder of life to the work of a missionary under the patronage of your Board. My mercantile business I close, so as to commence unencumbered the first day of next month. The office of Judge I resign, and would immediately resign the office of superintendent of public affairs in this county, but without being consulted was elected Lieutenant Governor, and as I cannot resign that office without some little inconvenience to the people, I conclude to retain the office of superintendent, as I am paid \$100 for the little service I render, and apply that to procuring an interpreter."

Liberian Missions 1847-1855

It need scarcely be stated by the Board that a wide and effectual door for the preaching of the gospel upon the coast is now opened. Nearly, if not all the country from Cape Palmas stretching along north for three hundred miles is owned by the colonies, and occupied by a comparatively intelligent, enterprising and religious population of free colored people from this country. Contiguous to these communities are unnumbered native towns containing, in all, a vast number of souls. These are under the jurisdiction of the colonies, and are gradually becoming assimilated to them in manners and customs. They are a people prepared for the Lord. Their head men will give encouragement to the evangelist, and call the congregations together to hear the word. Their sons will be gladly brought to the schools to be taught the elements of knowledge, and to receive instruction in spiritual things. Very important facilities may be furnished by the churches already formed in the colonies. Every consideration connected with the subject invests it with a solemnity and interest which language is too feeble to describe.

The Board cannot reflect upon the claims of **«Africa»** without regarding themselves as called on to employ every proper available means to send to her the riches of the gospel. Several questions will demand special attention. Among these is one which affects the churches of **«Liberia»**. Should they not receive attention? They are ten in number, but nearly all are destitute of pastors, and are actually pining away beneath a famine of the word. Several letters have been received from prominent members of these churches, appealing for aid. Shall we not send them the Bread of Life? The Methodists have wisely and successfully conducted their missionary operations on the coast by fostering their churches, and through them sending out an influence into the interior. Their example in this respect is worthy of imitation. If a suitable vigor be thrown into our operations, we may soon expect, under the Divine blessing, that these infant churches almost ready to expire, will be revived and thrive and grow, until they shall themselves be able to sound out the word of the Lord in regions beyond. To effect these happy results we need a number of intelligent, discreet, energetic, godly men who will consent to become pioneers in the work. Some of these we may find in the colony, already acclimated, but we shall be compelled for some time to come to look to our own southern country for laborers to send into this harvest. It is sincerely hoped that the churches of the south will given attention to the subject. We have the natural talent among us. Scores of colored brethren in our churches, with suitable preparation, might become witnesses for God in their fatherland and put into operation a train of influences which would ultimately purify and save the millions of its sable tribes. For such a consummation all should devoutly pray.

ACCESSION NUMBER:	2618
DATE:	Jun 03, 1850
LOCATION:	Hampton, Virginia
TYPE:	SBC

«AFRICA»

Liberian Mission

Missionaries -- John Day, J. H. Cheeseman, B. J. Drayton, B. E. Murray, J. T. Richardson, with twelve additional assistant missionaries, teachers, and interpreters -- Total 16.

Cape Palmas

Liberian Missions 1847-1855

At this place Brother B. J. Drayton is stationed. He is engaged in preaching regularly, superintending the schools, and visiting from house to house. A teacher is employed in conducting the school, which consists of thirty-eight scholars, a portion of whom are girls. They are represented as attentive to their studies, and making improvement. The last advices speak favorably of the prospect at this station. Congregations are large and interested. Some have been received for baptism, and others are "drawing near to the fold." The labors of our missionary are prized by the natives who "give fixed attention to his message." He represents himself as immediately surrounded by three or four thousand natives. He says, "I see the living mass enveloped in the very grossest darkness. The scales of blindness are on their eyes, while they are apparently without disposition to have them taken away. Yet it will be done. This encourages me to labor in this sultry climb -- to engage with all my heart and strength in the work."

Sinou

Sinou is higher up the coast and has been recently adopted by the Board as one of their stations. It promises to become a most important center of influence from which the truth may be widely disseminated among the native tribes. Brother R. E. Murray has been appointed to superintend our operations at this place. He is engaged in preaching, both to the colony and to the natives of the surrounding country. To the latter class he proposes, and is expected, to devote much of his time. He writes, "From my knowledge of their character, I am aware of the difficulties that assail me, but I believe the Great Head of the church will be with me, giving success to His own work."

No definite information concerning the results that this mission has yet been received, excepting that the school with two departments, under the direction of Mr. Lewis and a female teacher, and containing nearly 60 scholars, is giving promise of much good. Brother Murray states that, "the children who attend appear to be sensible of the advantages enjoyed."

Bexley

Our missionary, Brother John Day, is proceeding in his work at Bexley, with encouraging prospects. This field with suitable culture, gives promise of an abundant harvest. The tribes in the vicinity are not only pacific, but indicate a desire to learn what they call "God palaver." Petty kings, thirteen in number, have placed themselves under the care of the republic, encouraging the establishment of schools and the preaching of the gospel among the people. Our missionary at this place employs a portion of his time in dispensing to them the gospel. He seems desirous of securing books in the Bassa language, and will probably turn his attention to the preparation of a few small tracts, to be read by and to the people in the interior.

The school containing thirty-eight native children and twelve colonists, is reported to be in a flourishing condition. The Rev. Mr. Gurley, in his visit to Bexley, states that this school "presents scenes to awaken the gratitude and joy of every pious heart." Several of the youth are advanced in their studies, and are represented as giving promise of eminent usefulness. "I hope," says the missionary, "that most of my large boys are thinking of eternity." The manual labor system is adopted in this school, thus making it in some degree self-supporting, and also inducing habits of industry and thrift. This will qualify the young men to return to their native jungles with the arts of civilization, as well as the blessings of christianity, in their hands. Who can estimate the wonderful and far-reaching influences which may flow out from such a single seminary of learning! This alone may more than compensate for the entire expenditure of money and men good forth by the Southern Baptist Convention from its earliest existence.

Liberian Missions 1847-1855

The church at Bexley has received an accession of seven by baptism, so far as ascertained, since the last report. It is in a prosperous condition. Our missionary writes, I am not discouraged, for I have never witnessed such bright prospects for the mission.

Edina

Here the Board have a flourishing station, with a school of about sixty pupils, all under the direction of Brother John H. Cheeseman. He employs the teacher, while much of his time is appropriated to the proclamation of the gospel in the surrounding region. About ten miles up the Mecklin river, he has arranged for the establishment of a school, which was opened some time last spring. "In this whole country (he says) I find the people every where anxious to have schools formed, but our means are limited. Oh, that the time may soon come when not only schools, but churches, shall be established in every village, -- then shall the wilderness and solitary places be glad, and this desert blossom as the rose."

In another letter he writes, "We acknowledge, with gratitude that much has been, and still is being done, by our brethren in America for **■Africa■**; but cannot more be done for these perishing thousands? I entreat you in the name of God, the Father, in the name of his dear Son, Jesus Christ, who gave himself a ransom for sinners, even the poor Ethiopian; and in consideration of the vast multitudes on this coast who are annually sinking into the eternal world, to sustain and extend a mission which promises so much good. Send us men and means, and, with God's blessing, a large return will be made in a few years."

Junk

An appropriation has been made to sustain the school at this place, and to give a partial supply to the church. Brother J. T. Richardson has been engaged a portion of the time in preaching to the people and instructing the children.

Monrovia

The church at this place is highly respectable for numbers and influence, and those supplied with preaching, was, when last heard from, without a pastor. The Board have arranged to assist them in the support of a competent man, to be chosen by themselves, who shall take the oversight of them; also to aid in the establishment of a permanent school. When last heard from, twelve had been added to the church by baptism.

New Georgia

At this place a flourishing school of fifty-nine natives and nine Liberians, under the care of Brother W. H. Stewart, is sustained by the Board. Here also is a growing church.

Referring to a visit to New Georgia, Brother Day remarks, "I preached in the afternoon, and afterwards baptized thirteen persons, eleven Congoes, one Dey, and one Colonist. At night I delivered a short address to the baptized, and gave them the right hand of fellowship, while the congregation sung the hymn 'Come thou fount of every blessing,' etc. When the sentiment 'Jesus sought me when a stranger,' etc., was sung, the church seemed overwhelmed, and fell simultaneously into each other's arms and music gave way to tears. It was a heavenly place, and to the credit of this native church I must say, I never in **■Africa■**, except in Bexley, witnessed

Liberian Missions 1847-1855

such intensity of feeling, with so little noise. Deep solemnity and flowing tears alone told the feelings of the heart."

New Virginia

The school at New Virginia has been under the care of W. A. Johnson, and, from all reports received, gives encouraging evidence of the divine blessing. Since the death of Brother F. S. James, this town and vicinity have been mainly supplied, so far as our missionaries are concerned, by Brother John T. Richardson. Occasional visits have also been made by brethren Day, Cheeseman, Davis and others. Brother Day, in one of his excursions, states that the school was highly interesting, and that especially in catechetical exercises, the scholars acquitted themselves well.

Louisiana

At Louisiana the various missionaries have preached at different times, -- Brother Richardson attending more frequently. The church has been somewhat improving in her condition. During a visit paid by Brother A. P. Davis last summer, he baptized seven persons, six of whom were native Congoes. It was, he says, truly a time of solemnity and rejoicing.

Millsburg

This place also has been supplied partially by Brother Richardson, and visited by the other missionaries. It needs to be permanently occupied. By the last advices we were happy to learn that a new interest had been awakened in this and all the churches already named, within the county of Messurado. One of the brethren writes, "There has been a glorious outpouring of the Holy Spirit among all the churches in this county. There were among the five churches fifty persons added to our number, two-thirds of whom are natives.

Central African Mission

The last annual report gave notice of the contemplated establishment of a mission in some part of Central **Africa** and of the consequent appointment of Brother T. J. Bowen, as one of our missionaries. Since that period, serious providential interferences having occurred to prevent Brother Hervey Goodale from proceeding to his station at Canton, China, and on various accounts a change being thought desirable, he was transferred to the Central African Mission. A colored brother also, Robert Hill, was appointed to accompany these brethren for the purpose of assisting in the attempted mission. They sailed for the coast of **Africa**, from Providence, Rhode Island, on the 17th of December, and arrived at Monrovia on the 8th of February. Instead of advancing down the coast, as at first designed, they proceeded, after a few day's detention, about one hundred miles into the interior to Boporah, a large native town. This is said to be situated in a well-watered, healthy, mountainous region, inhabited by friendly people, many of whom speak the English language. This town is in direct communication with the Eastward tribes. They propose to remain at Boporah until they shall have passed through the acclimation, collecting all possible information respecting their field of labor, and the best way of proceeding thither. They propose also to study the Mandingo or Foulah languages, either of which will enable them to preach the gospel far into the interior.

Liberian Missions 1847-1855

In the result of this mission the Board are deeply interested. If our brethren shall be permitted to pass through the African fever unharmed, we may hope, with the divine blessing, that many of the interior tribes will hear the joyful sound of salvation, receive it, and live forever.

REINFORCEMENTS

The fields already occupied by the Board are as yet but scantily furnished with laborers. It will be important, if we prosecute the work with anything like appropriate vigor, to send out additional men. Indeed, a judicious economy will render this absolutely indispensable. For the China Mission we ought, during the financial year upon which we have just entered, to provide at least six additional missionaries, two of whom might proceed to Fuh Chow Fuh to establish a mission there. The African Mission also will demand, at the earliest period, a large reinforcement. Several new stations within the limits of the **Liberia** colony ought at once to be occupied. Our brethren now on the coast are beseeching us, in earnest tones, to multiply the number of laborers. And how shall this demand be met! Will these Macedonian calls remain unheard? Can the churches of the South, with all their pecuniary and intellectual resources remain indifferent to the woes of these millions, whose spiritual wants we might easily supply? Where are the men of strong purpose and ready hearts, to volunteer in the blessed agency of sounding out the glad tidings in pagan lands? Surely a new impulse will be given to this work. We are happy to state, that several brethren have recently announced their readiness to preach the gospel to the heathen. But still more are needed. The Board cannot too urgently impress upon their brethren of the Southern States to pray the Lord of the harvest for an increase of laborers, as well as to seek out and recommend those who are qualified for the work.

ACCESSION NUMBER:	2620
DATE:	May 09, 1851
LOCATION:	Nashville, Tennessee
TYPE:	SBC

AFRICA

The Board have felt a peculiar interest in their mission in **Africa**. It has not been in their power to obtain a sufficient number of right-minded men to occupy all the inviting positions to which their attention has been called. Thus far all their stations upon the coast have been filled by colored persons. A brief reference to the results of the past year will be expected.

Cape Palmas

Missionaries -- B. J. Drayton; Mrs. Drayton, teacher.

Cape Palmas is the most southern of our stations. It is within the jurisdiction of the Maryland Colonization Society. The opportunity for exercising an influence among the surrounding tribes is extending itself in every direction, and our only missionary at this point is beseeching the Board to bestow relief by sending additional laborers. On this subject he says: --

"The natives are still calling for the god man to bring his books and teach them. Native fields are opening to our command every month, as far back as 100 miles. Prospects of doing good among them are cheering. Oh, that we could occupy all the places which are open unto us! I perceive

Liberian Missions 1847-1855

that we cannot now, but must wait until God shall enter into the hearts and pockets of his people. Be assured, dear brother, that we are trying to do business in a faithful and constant manner. You know that I am alone here, having all the duties to fulfill myself. In this I am not discouraged, but feel like pressing to the 'mark.' The prayers of the churches I need much."

The school department is alluded to by him as follows:

"The school is still progressing as usual, with some additions. The native department is doing very well, but I cannot take any more as boarders, unless you should see fit to increase, the appropriation. I would suggest the propriety of building a school-house near the native settlements, and open it to the reception of native youths. The children here are numerous, you might count them by scores. Davis, a very intelligent native, requested me to open a school, and he assured me that I shall always have from seventy to one hundred children. I believe it. If you establish it, it will be the only general native school among 2,000 natives. The natives that I have are from Yabboo -- none of Cape Palmas."

During the past year, the church at Cape Palmas is represented as having been in a flourishing condition, the Lord having poured out his spirit upon them to the resuscitating of the work of grace in the hearts of believers and the conversion of sinners. Several have been baptized.

Sinou

Missionaries -- R. E. Murray; Mr. and Mrs. Lewis, teachers.

Sinou is the next station upon the coast. The emigration to this point from the United States has been large during the past year. It is hoped that a strong position will here be secured, from which effective spiritual forces may go forth to battle with the great adversary. The school has increased to ninety-nine, and all are improving. The native scholars are taking a deep interest in the daily religious exercises. "I am particularly concerned on behalf of one of the boys," says Mr. Murray, "he being the son of the principal chief of the country."

The labors of our missionary in preaching the word have been continued during the dry season, and as far as possible, in the rains. He remarks, "It frequently happens that persons belonging to tribes seventy or eighty miles in the interior attend my preaching. These hear the gospel, and I hope through them to exert an influence for good over a wide extent of country. Our meetings at Fishtown are held under a large India Rubber tree. Large numbers attend. The result is beginning to be seen."

The church at Sinou has increased in number during the past year, by baptism and letter, until now it numbers more than eighty.

Edina

Missionaries -- J. H. Cheeseman, Samuel G. Day, assistant, and one teacher.

By last advices this station was improving in its' prospects. Brother Cheeseman has been engaged with activity in the discharge of his missionary duties. He has taken tours, visiting the more destitute fields, beside attending to the more immediate labors incident to his own position. In one of his reports he says, "I have held two protracted meetings, preached twenty-five times, attended two prayer meetings, delivered one temperance lecture, organized an evening school for

Liberian Missions 1847-1855

adults, visited and preached to all the churches in Messurado County, except one, constituted a church at Caldwell, examined the schools, preached in two native villages, and the ordinary duties of my station, such as exercising a supervision over the day school, and teaching the senior class, teaching a Bible class, and conducting the Sunday school, etc., etc., as far as practicable. To the above, allow me to add, baptized four native Africans."

In another communication he observes, "Our little church is much revived; five have been received and united to the church recently. Great hopes are entertained for **■Africa■**. Our most sanguine expectations a few years ago, are more than realized. The natives baptized give very intelligent views of the work of grace wrought in the heart. I regard it as a matter of the highest importance that in the great doctrine of regeneration they be correctly taught, lest they mistake the shadow for the substance."

The school at Edina, consisting of about sixty pupils, is represented to be in good condition.

Bexley

Missionaries -- John Day, Joseph Hardin, with two assistant teachers.

The church at Bexley is reported to be in a flourishing condition. Accessions by baptism have been enjoyed. The school also, consisting mostly of native boys, is regarded as still exercising a happy influence. "The intelligent and easy demeanor of these youths," says our missionary, "would readily make them pass for colonists. I have three in advance of the rest. John Barco Day, the son of a great king among the Bassas, is rather an extraordinary boy of fourteen years of age. He is a studious, industrious and dignified youth. William Harris, the third of that class, is the son of a head man whom I baptized in the year 1846. The first sermon the old man ever heard was from Mr. Pinny, the second from myself. He now lies in my graveyard, having died in hope of heaven. The young head man, Benjamin Hawes, alias Dyama, is now in my employment, itinerating in the country, reading and expounding the word of God, praying, exhorting, etc., among the natives."

During the past year Brother Day was interrupted in his labors by an attack of lung fever, which confined him to the bed nearly a month. In his letter he speaks of himself as being in the experience of accustomed health. "I am now," says he, "enjoying all the luxury of doing good. I am preparing mothers to raise their children in the nurture and admonition of the Lord, young kings to rule in righteousness, and a larger company to carry the word of the Lord abroad." The joyful anticipations of this brother we trust may be realized.

Joseph Hardin, a young colored brother of Baltimore, was in December last appointed to labor on the coast as a missionary of the board, under the direction of brethren Day and Cheeseman. His name has been placed in connection with this mission, as he will probably remain a while at Bexley.

Junk

Solomon Page, teacher.

The information received from this station, in reference to the school, gives evidence of increasing interest. It is said to be well-attended, and the scholars are improving finely. The

Liberian Missions 1847-1855

small church at this settlement have been without a place of worship, but last fall they were engaged in the erection of a log house.

Monrovia

Missionary -- A. T. Wood.

This being the seat of government, and the largest town in **Liberia**, the Board have been for some time desirous of extending aid to enable the church to sustain an efficient pastor, who should be wholly devoted to the ministry. They have at length secured the services of Brother A. T. Wood, who is believed to be well qualified for this position. He informed us "that the church are in good degree united. Many grievous things which have long retarded the prosperity of the church, are now removed and the spirit of love and labor have already begun to be seen. There is yet much to be done, but by the grace of God we believe we shall soon see it accomplished. It is to be regretted that a school has not long since been established here, under the Baptist supervision. We hope ere long to commence one; if so, we shall need your cooperation."

The Board have made an appropriation for the establishment of a school at this place. During the year, the church has been blessed with accessions. Referring to a baptismal season, Brother Cheeseman, then attending the associational meeting, remarks, "I preached to a crowded congregation, after which we repaired to the river, where in the presence of a large assembly, Brother Drayton baptized thirteen persons -- eight natives and five Liberians."

In regard to this station Brother Bowen writes, "Monrovia is a good place for a station. A house and a large garden or small field might be prepared about half a mile from town, between the high promontory and the sea, a few hundred feet above the water. This location is surrounded on three sides by the sea, and is entirely sheltered from the breeze which comes in the morning from a large mangrove swamp and sweeps through the town. Missionaries located here could be of great advantage to the Liberian churches, and to the heathen also.

"In addition to this station, or instead of it, there certainly ought to be one in the healthy Golah country, thirty or forty miles from Millsburg. I think the Golahs to be the most simple-hearted people I have met, and they extend from the sea to the mountains. Beyond these is the extensive tribe of Pessies, and I have reason to believe that beyond the Pessies is another tribe of Golahs."

New Georgia

W. W. Stewart, teacher.

The church at New Georgia is without a regular pastor. They are represented, however, as peaceful and prosperous under the direction of their deacon, Brother Boston Walbuck. He is a recaptured native African, who has here been brought to the knowledge of the truth, and possesses an excellent tact for managing the affairs of the church. His influence is of the highest character.

The school is well attended, and the children are represented as making rapid advances in learning. Brother Stewart is devoted to his work, and much beloved by his school, which is now consisting of about fifty pupils.

New Virginia

Liberian Missions 1847-1855

Peter M. Page, teacher, with two native assistants.

The school at this place contains 118 scholars, and is exerting a good influence on that community. Since the death of the lamented James, the Board have found no one suitably qualified to locate here as the pastor of the church. They deeply feel the need of such a man. The population is increasing and the surrounding country furnishes facilities for extended operations among the natives. Brother Cheeseman, in visiting this place, states that he found the school in an excellent condition, and pleads that they may soon be supplied with a missionary.

Millsburg

Edward Paul, teacher.

The school at Millsburg numbers about thirty-eight. The church at this place has been supplied by occasional visits from other missionaries, and Brother R. White, who resides in that region.

Louisiana

The church and school at this place were at last advices unsupplied, but the committee on the coast were making some exertion to secure at least a suitable teacher.

CENTRAL AFRICAN MISSION

In our last report reference was made to the embarkation of brethren Bowen and Goodale for the coast of **Africa**, for the purpose of attempting the establishment of a mission in Central **Africa**. Having proceeded into the interior, with a hope of passing through the acclimation more safely, they were both stricken with fever, which in a few days terminated in the death of Brother Goodale. The Board deeply lamented the early death of this youthful missionary, both on account of his many sterling excellencies of character and the difficulty of obtaining men of suitable qualifications for this field. Brother Goodale was a conscientious, godly man. If he had been spared, it is believed that most efficient service would have been rendered in the work he had assumed. But his divine Master designed for him a higher position, and early dismissed him from the toils and trials of this militant state. He has gone to join that noble company, who having suffered with Christ on earth, now reign with him in glory.

After his death Brother Bowen returned to the Liberian colony, and after remaining awhile at Monrovia, Bassa Cove, etc., determined to proceed by a vessel then to Cape Coast Castle. An opportunity soon presented itself of going to Badagary, from which place he passed into the interior as far as Yariba. Finding the tribes of that region engaged in a civil war, he deemed it wise to retrace his steps as far as Abbeokuta, where he was located when the last intelligence was received.

His anticipations in regard to the climate of Yariba have been more than realized. He represents the whole country as one vast expanse of hilly and undulating prairie, much of it being cultivated by a numerous and industrious people. He considers the opportunity of establishing mission stations in all this widely extended country, as peculiarly encouraging. The study of the Yariba language had been commenced by him, with a hope that he would soon be able to commence active operations by announcing to them, in their own tongue, the wonderful works of God. Already had he been able to preach through an interpreter, and everywhere, when the object of his

Liberian Missions 1847-1855

mission was understood, he was treated with the utmost kindness. He pleads most earnestly that other missionaries may be immediately sent out. In his last letter dated Abbeokuta, December 28th, he remarks, "I am still in this place without any prospect of getting forward to Ighaddon or Bohoo before the end of these hostilities, which have now lasted some twenty years. The best course I can think of is to go eighteen miles west to Ishagga, which contains perhaps 2,000 people, and begin a station there. When the road is opened and the others come out, I hope to get to Bohoo, leaving someone else at Ishagga. There are other populous villages within ten miles of the place. I would put up a dwelling, a house for native assistants, and a chapel. Mr. Townsend estimates the whole expense at \$400. A weak mission in this country labors under great disadvantages. We ought to have a station on the coast, as the other missions do, to receive and forward our supplies. At Porto Novo the king wants a missionary, and cannot get one. Between the coast and Bohoo there should be one or two other stations.

"Europeans are allowed to travel freely in Dahomey, and it is said the king would willingly receive missionaries. I should think strongly of going to see him, if the king of Iketo would let me pass through his territories; for Dahomey is not only a wide unoccupied missionary field, but would be a very convenient highway to Central **Africa**. Interpreters and native schoolmasters, for almost any tribe of Western or Central **Africa**, may be found either in Sierra Leone or the West Indies."

More Laborers Needed

Were the men and means at the command of the Board, they might with propriety greatly reinforce their missions in China and **Africa**. It is important, if the Canton Mission be continued, that at least two men and their wives be sent to that position during the present year. At several points connected with our African missions, there is also urgent necessity for more laborers. Besides, it would be wise to occupy two or three new stations contiguous to those we now have on the coast. With reference to this subject, Brother Bowen remarks: "During the dry season the Golah missionaries could preach far and wide, and during the rains they could teach school and conduct a farm to sustain the mission. Abundance of native laborers can be employed on very easy terms. Natives perform most of the labor on the farms of the American settlers.

"Another important station is Grand Cape Mount, as all agree. The natives here are Veys, who have invented an important mode of writing their own language. From this extraordinary circumstance, I think that a good system of writing would meet great favor.

"Six days journey inland from Cape Mount, is Godery, a town composed chiefly of emigrant Mandingoes, who have married Vey women. The Vey language is spoken by almost all the inhabitants of the place. If the written Vey were introduced here, it might lead the Mandingoes to cultivate their own language, which is altogether the most important in Western **Africa**. They have many schools in which they teach Arabic, which it requires them about seven years to learn; whereas their young men could learn to read their own language in two or three."

ACCESSION NUMBER:	2608
DATE:	Jun 04, 1852
LOCATION:	Norfolk, Virginia
TYPE:	SBC

Libertian Missions 1847-1855

AFRICA

LIBERTIAN MISSIONS

The Board have entertained the most encouraging hopes respecting these missions. Located in the midst of the American colonies, an enlarged scope has been furnished for the exercise of liberality, prayer and faith. Although the communities which have been formed on the coast by emigration from this country, are in some measure christianized, much remains to be done for their mental and moral elevation. These communities alone present to the eye most interesting fields, demanding care and culture. They constitute the germs of flourishing towns and cities -- the nucleus of an influence which may extend far into the interior of that degraded land. Perhaps in no part of the world is the necessity for missionary labors more urgent, and none in which the promise of success is more cheering. Nor is it only on behalf of the infant colonies that the Board may appropriately care. On every side are native towns, occupied by almost naked human beings, reduced to the lowest degree of superstition and wretchedness. The tribes along the coast are numerous, ignorant and vicious. They are beginning to open their eyes upon the imperfect specimens of Christian civilization by which they are surrounded, with wonder and hope. Already they are expressing desire to be assimilated to the manners and customs of the colonists. To imitate "America fash," and to hear "God palaver," is esteemed an object of highest importance. The spirit of inquiry is awake. They are willing to place their children in our schools, and to attend themselves upon the preaching of the word. The positions which might be occupied in addition to those under our care, are numerous and inviting, and the Board are only waiting to secure the men who are qualified for the work, to send out a large reinforcement.

During the past year, brethren J. Roberts and Cezar Frazer, both from the State of Georgia, and both colored men, were appointed missionaries. The latter of these will be sustained by the Rehoboth Association. He is a native African, having been brought to this country when a youth. His emancipation was voluntarily effected by his master, with special reference to the devotion of his life to the interests of his fatherland. His position will be determined by the committee of superintendence on the coast. The other brother appointed will labor at Sinou, among the heathen tribes of the vicinity.

It has been the settled policy of the Board to send to the stations on the coast no other than colored men. This, from all the experience of the past, seemed to be the most judicious course. Whether future developments may not justify the employment of whites, remains to be decided. This is not improbable. The Rev. Mr. Wilson, of the Am. Board, has for more than twelve years been prosecuting a course of missionary labor on the coast, and it is his deliberate opinion, that with due care in the earlier process of acclimation, the danger is not so serious as is generally apprehended. Our own missionary, Mr. Bowen, states, that "the climate of Africa has improved, or has been misrepresented. Europeans live all along the coast and enjoy pretty good health. There are more than a dozen at Badagry. In the missionary corps are three ladies, and some of the merchants are married men. No doubt the interior is healthier than the coast. So far as I am concerned, the horror of the African climate is entirely gone. It is true that I have suffered repeated attacks of the ague, but this could not be a wonder in any country, for I have walked long journeys, waded rivers, slept in the open air, lived on poor diet, and have injured myself more than once by hard study." If it should appear that the opinion entertained by these missionaries is well founded, it might not be found so difficult to procure laborers, as the question of duty would not be foreclosed as hitherto. If white men may with safety occupy this field, we shall be more likely to secure such missionaries as are by mental discipline qualified for the work.

Liberian Missions 1847-1855

Our colored brethren having but few facilities in any part of the United States for securing a liberal education, but few are prepared for efficient labors as preachers and teachers in **■Africa■**.

The Board, however, desire to send out all those who, from among the people of color, being recommended by the churches, are found, upon examination, to be suited to the work. The number of such it is hoped will be increased.

For the purpose of securing definite information in reference to the different stations on the coast, and the best means of conducting our operations there, the Board, at his own suggestion and request, appointed Rev. Eli Ball as a special agent to visit **■Liberia■**. He sailed from Savannah in the **■Liberia■** packet about the middle of December, with instructions to inquire on various important points. We trust it may be the pleasure of the Lord to preserve his life, and to make his mission greatly subservient to the extension of the gospel. He is expected to meet and confer with all our missionaries.

It may be proper to notice more particularly the various stations under our care. We will begin with those upon the St. Paul's River, in the northern part of **■Liberia■**.

MILLSBURG

At Millsburg an appropriation has been made for the support of a teacher, to whom the school will be entrusted. No report as yet has been received from this station. The position at New Orleans will also secure the attention of the superintending committee.

LOUISIANA

Here also arrangements are made for the support of a school. The church at present will be supplied with preaching by brother Joseph M. Harden.

CALDWELL

This station will receive attention from our missionary at New Virginia. He informs the Board that he has arranged to render the settlement all the aid he can, consistently with his other engagements.

NEW VIRGINIA

New Virginia is under the care of brother Joseph M. Harden, who entered upon his duties at that place in the month of September. He expects to extend his labors up the St. Paul's River, devoting as much time as possible to the preaching of the word. Writing a short time after his arrival upon the field, he remarks: --

"It affords me great pleasure to inform you that I have passed through the acclimating fever, and that I have, in great measure, recovered from these symptoms with which I was afflicted in America. It has been thought best by the committee that I should take charge of the Virginia station, and I was on my way to that place when I received your letter. I commenced my duties at this station on Sunday, the 21st inst., and with a dependence upon the Holy Spirit, I am endeavoring faithfully to discharge my duty in a meek, patient and humble manner. Your advice as to the cultivation of a right spirit, I appreciate. My education I know is defective, and, as brethren Cheeseman and Day both can tell you, I have seized upon every opportunity for

Liberian Missions 1847-1855

improving my mind. To sit down contented with my present attainments here in Virginia, would be foolish and wicked. I have never met with so much ignorance in all my life. But few men can read intelligibly. The church has suffered great for want of a pastor. I feel that there rests upon me a great responsibility, and often do I adopt the language of Paul and say, 'Who is sufficient for these things!' But like the same apostle, I feel that 'I can do all things through Christ, who strengtheneth me.'

"I have preached, since I have been in **Africa**, twenty-five sermons: -- two at Bexley, one at Bassa Cove, eighteen at Edina, two at Virginia, one at New Georgia, one at Caldwell. I have five churches to preach to, besides looking after the schools, &c. I regret to inform you that I have suffered a heavy loss since I came to this country, of my only daughter, an interesting child of five weeks old, besides four barrels of provision. Like Jacob, I may say, all these things appear to work against me, but still they have a tendency to teach me not to set my affections on things below the skies. You request me to write to you once a month, but previous to the present, I have had nothing interesting to write, but will hereafter write as often as I can."

NEW GEORGIA

At this place is a flourishing school under the direction of W. W. Stewart. Referring to the necessities of the mission, Mr. Cheeseman, one of the superintending committee, remarks: --

"The teacher complains of the want of a house for a residence, and the dilapidated state of the chapel. He is compelled to pay house rent out of his salary, which leaves but a small balance to support himself and family. I hope the time is not distant, when we shall have small houses built at each station for the accommodation of missionaries and teachers. We are the only persons connected with missions, who are reduced to the necessity of providing their own houses."

The church at New Georgia is partially supplied with ministerial labor by brother Harden.

MONROVIA

A. P. Wood, the individual who was referred to in the last report, as being aided by the Board, is not now under its patronage. A small amount has been appropriated, under the direction of the committee, for a school at this place; but whether it has been used for this purpose cannot be ascertained until the arrival of the packet from **Liberia**. The Board are desirous of rendering aid to the church at this place, it being the capital of the Republic, and the largest town in the American colonies.

JUNK

This is about forty miles, in a southern direction, from Monrovia. A school, under the management of S. S. Page, is still continued at Marshall, the principal town of Junk county. In his last letter, he says: "This little hamlet is situated on the right bank of the Junk River, being about one mile in length, and a quarter of a mile in width. Nothing from the sea would attract your attention, but the sight of thatched roof houses just peeping above the verdant groups of fruit trees, by which they are surrounded. The people are not able to elevate this place by agricultural improvements. It is known, however, by the keen-eyed Englishman, being a port where he can now and then stop to take in camwood," &c.

Liberian Missions 1847-1855

The church at this place receives but an occasional supply of the preached word. A missionary here is much needed.

BASSA COVE

This important position, situated about forty miles below Junk, the Board earnestly desire to occupy, and a liberal appropriation has been made for this purpose, provided a well qualified missionary can be procured, who shall give his undivided attention to the work.

EDINA, BASSA COUNTY

Edina is situated a short distance from Bassa Cove, on the opposite side of the river. At this point we have a school and church under the control of our missionary, Rev. John H. Cheeseman. He has associated with him a teacher, native assistant, and interpreter. The school has connected with it ten or twelve native scholars. He reports, among other indications of a favorable nature, that he had the pleasure of "baptizing a native African, who, though he could speak no English, gave good evidence in his own vernacular, that he was born again. I listened with great pleasure, and blessed God that I could understand him in his own native language."

Writing in relation to this field, he says: --

"We are still encouraged to look forward to the period when we shall reap a plentiful harvest. As yet the laborers are few. This renders the work for us exceedingly arduous. It is sometimes mortifying to retrospect the ground over which we have passed, and find it grown up with weeds, so that instead of going forward, we are reduced to the necessity of returning to clear up the field. Other difficulties, arising from the hardness of the human heart and the stubbornness of the will, we are compelled to meet; but these, instead of discouraging, should only serve as an incentive to labor. Men of the world may ask, why there is such a waste of means to send the gospel to men who seem to disregard it. Why are so many excellent men sacrificing life and health on behalf of those who appear so little to appreciate their labors! Did such know the value of an immortal soul, they would conclude that if all the gold of California were expended to secure its salvation, it would be comparatively nothing. Or could they feel the love of Christ constraining them, they would not be astonished at the missionary who braves danger that he may preach the gospel to the heathen. The civilizing and evangelizing the heathen may be regarded as a work which will require years fully to accomplish. Those who are now engaged in this noble cause, may be looked upon as pioneers in the work."

Our missionary at this point pleads for reinforcement. He writes: --

"I need assistance, but hardly know how to ask for it, as their means may not warrant the Board in granting the request. It is desirable that missionaries be scattered along the coast, but until they can be stationed in sufficient numbers to accomplish the designed object, it will be better to concentrate our efforts, selecting the points which offer the greatest advantages. We have several important points, which should be at once reinforced. Other denominations are enlarging, and shall we be idle! I call upon the friends of our cause to exert themselves, to give us an active, efficient ministry. We are truly few in number, but our motto is, onward, in the strength of Jesus, believing that the race is not to the swift, or the battle to the strong, but to whom the Lord will give it."

Liberian Missions 1847-1855

In relation to the importance of making each station strong and permanent, brother Cheeseman remarks: --

"In a former letter I gave some reasons why assistants should be furnished and connected with each mission. I repeat two of them: First. Our congregations are generally mixed, being composed of colonists and natives, and to keep up an interest our doors must be regularly opened. Secondly. Our Sabbath and day school and Bible classes must be kept up, which can only be done by prompt attention and punctuality. In America persons can always be found to discharge these duties and relieve the minister, but here, as yet, the missionary must attend to all. To do this, no time is left for itinerating among the adjacent tribes. This is a duty which must be performed, though the other be partly undone. An assistant would obviate the difficulty. They could travel alternately, and one or the other be always on the ground. The church is the nursery, and must be taken care of; the plants nourished there will be prepared to transplant by and by in such parts of the field as are unoccupied."

Brother Cheeseman pleads for an increased allowance for the increase of his native scholars, to be regularly received into the boarding department. "If I could," he says, "I would support them out of my own means, but with a wife and five children I cannot do it. I have selected a youth, sixteen years old, five feet high, and intelligent, to be supported by the E. St. Baptist Sunday school, Washington."

BEXLEY

The station at Bexley is still continued under the direction of Rev. John Day. In consequence of severe illness and the death of his devoted wife, and other domestic trials, the labors of our brother have been somewhat interrupted. Referring to these trials, he remarks: --

"I am better of pneumonia, of which I informed you, but am so exceedingly weak that I apprehend my end is near. That, however, does not disturb me. I would not give a straw to live. I have no selfish interests on earth. What, in the present state of my health, can I do for the church or the poor, poor neglected heathen! Shall I weep for them! Yes, I can weep and pray for them. But I weep most of all that others do not weep. Who will care for the poor heathen! I have done my duty, and shall rest quietly in my grave. To the utmost of my ability, I have taught their children, have preached to them, have pursued them with the word of God far and wide, into their villages, in the interior. I have worn out myself, and can rest in peace."

The anguish of his feelings in the death of his companion and daughter, is thus alluded to: --

"I am exceedingly afflicted in the loss of my wife and child, but I do not murmur. No, let God take my life, my all. I cannot murmur. God is too wise and good to do wrong. But O! that dart which pierced my heart, it would seem that the wound can never heal. My wife, in dying, embraced me in her arms, and death had done his work before the grasp was broken. That embrace -- that look -- haunts me like a ghost. Asleep, awake, I see her smile in death. But I murmur not."

We have reason to be thankful that later intelligence communicates the fact of improvement in the health of brother Day, and we may entertain the hope that he will yet be spared to exercise an extended influence in the mission. He seems ready to labor on in the service. "Let me," he writes, "but be in the path of duty, with the promises of God to sustain me, and I can hope against hope, and persevere, though mountains of difficulty oppose me; nor would be in the least

Liberian Missions 1847-1855

discouraged, although help is long delayed. God is omnipotent, and he who hath promised is faithful."

One of the communications refers to the school at this place. It was reported as having at the time sixty-one scholars, sixteen of whom were natives. The importance of establishing a high school in some part of **Liberia** has been urged by brother Day. The Board as yet have been unable to make any definite arrangements on the subject, arising from the difficulty of securing a properly qualified person to conduct it.

An affecting reference to the death of a converted Bassa headman, in one of the communications of our missionary, may appropriately find a place in this report: --

"Benjamin D. Harris died in July last. He learned English in Monrovia, and interpreted for me in 1844 and '45. In 1846, his conviction of sin and distress of mind induced this impression that he was deranged. But soon he called his people together to hear what the Lord had done for his soul. His gree grees he threw into the river. His wives he dismissed, and all participation in heathen customs disavowed. The Bassas in astonishment beheld him, and thought him mad. His father was entreated to interpose his authority and change Ben's course. But his father's heart was smitten; for Ben had been to him, in the power of the Spirit and demonstration of the truth, and so related his experience to his father, that the spirit of enquiry was awakened in his own bosom -- What shall I do to be saved! He had heard the word of God before, first by Mr. J. B. Pinney, then by myself, now by his son, and the sword of the Spirit had pierced him. Ben was soon to see me, with the joyful news of salvation on his tongue, and to ask directions for future life. I advised him to marry one of his wives, and publicly relinquish all the rest. This he did, then came before the church, was joyfully received, and baptized in 1846. Ever since, until near his death, he conducted himself as a consistent and zealous Christian; was remarkably fond of his Bible, and for several of his last years employed himself in reading, expounding, preaching and praying among his countrymen. Just before his death he seemed to lean towards heathenism, but he was in a very low state of health, and could not have been in his right mind. For when I saw and spoke to him about it he took his Bible, and pressing it to him, said, 'Brother Day, don't believe it. While I have this Bible, don't believe I am going to heathenism.' He had allowed an ordeal trial of a number of his people, under the supposition that he was poisoned. He must have been deranged when it was done, for he seemed utterly ignorant of the whole affair when I spoke to him. A day before he died, he called his family around him and said, I shall die soon, but don't cry for me. I am going to hear William (his oldest son) try to pray. He made some further effort to speak, then said, my speech fails, and gradually and calmly sunk into the arms of death.

"Barber and Benjamin Prowt, two civilized native headmen, died soon after, leaving their people to me. I thought I would move all into our town, and have a large Christian Bassa community or city; but I was mistaken, Benjamin Harris' people soon scattered from his town. A few have returned, and it seems hard to get the other two townships to come together. As soon, however, as my health improves sufficiently, I will go among them and try to assemble them. If I can get all together, I will have a chapel and a school in the town, preach there every Sunday, and lay the balance of my life on them.

"We have many discouragements, but the few conversions and improved condition of the Bassas around me, makes me feel that all is not lost, to say the least. There has been much money spent, and may I say much good done, yet, while there is so much to do, it seems there is but little done.

Liberian Missions 1847-1855

"I am going to heaven!" Hear you that language, and mark the source whence it comes! -- from a Bassa headman, who took his cross and followed Christ, and was in this dark land a burning light. 'I am going to heaven!' rewards me for my toil, and pays a thousand-fold for all that on my station has ever been expended. The thought enchants my soul, and fills me with new zeal to speak and work for Christ."

SINOUE

In connection with the station at Sinou are two missionaries, Rev. R. E. Murray and Rev. J. Roberts, who are engaged as preachers, with one teacher and an assistant teacher in the school. There are two chapels: one at Greenville on the coast, and another at Reedsville, six miles higher up on the Sinou River. A flourishing church at Greenville is exerting a happy influence on the cause of Christ. It has during the past year been in a revived condition.

As brother Roberts' appointment has been recent, no opportunity of hearing from him has as yet occurred. From brother Murray several communications have come to hand, in which he expresses much encouragement in the prosecution of his missionary work. A gradual change in favor of the institutions of Christianity seems to be taking place among the contiguous tribes. He thus adverts to this subject: --

"One of our brethren, who is now in the interior a few miles, says, in a letter to a friend, 'I am quite astonished at the regard evinced by the natives of the place for the Sabbath; they refused to trade because it was God's day.' Thus, the preaching of the gospel to them will eventually be attended with its proper effect. The interior presents a more inviting field than the seacoast. The natives have no intercourse with the traders, a majority of whom have as little regard for the Sabbath, or the institutions of religion, as the heathen. Those away in the country are freer from prejudice than those natives who are much employed by or deal with traders on the coast. With a few exceptions, the conduct and the precept of these men have exerted the most baleful influence. This has been clearly demonstrated by the little success of the missionaries at Setha Kroo. The natives of the Sinou country have recently had an opportunity of attesting the folly of their doctors and the weakness of their charms. A native of some note was arrested on suspicion of committing a murder. He was tried and condemned. On the gallows he confessed his guilt. Their doctors were not idle, but they failed to deliver him from justice. The circumstance will, I believe, greatly weaken their influence.

"When I came to this place, in 1844, I found a gree gree house a little to the back of Fishtown. In 1845 all the chiefs united in repairing it; now it is going to ruins, and no man regards it. This may appear a small matter to those ignorant of the attachment of natives for such places. While clearing the settlement in 1845, we cut down a palm tree. It happened to be a gree gree tree, for which they demanded one hundred bars, or about twenty-five dollars. Now you may cut down any tree, and they will scarcely take notice of it. Upon the whole, I believe their superstition is already beginning to decline; and, if God is my helper, I will endeavor to give its downfall a helping hand."

In another communication, brother Murray informs us that "a few have been added to the church. Upon the whole the cause is advancing. The arrangements which have been made for preaching in the different settlements, begin to attract great attention. Several cases of conviction for sin have come to my knowledge. The persons thus affected seem desirous to flee the wrath to come. We had the grief of losing, by drowning, one of those who had joined the church a fortnight ago. It was a severe blow to me, but the Lord's will be done. Our Sunday school and Bible class

Liberian Missions 1847-1855

Society will celebrate its anniversary on the 17th inst. The population of our country is increasing very fast, and unless some efforts be made to supply the destitution, many advantages will be lost us."

As illustrative of the increasing influence of the truth upon the minds of the rude tribes surrounding the settlements, our missionary presents one or two interesting incidents: --

"How strongly the gospel of Jesus Christ is opposed wherever it is faithfully preached! Not long since there was quite a "palaver," or dispute among the natives. Some of my native hearers were involved. One, who had dressed himself as a civilized man, was the object of their spite, because he had put on shoes. I had to interpose, or they would have taken all of his little property from him. One Sabbath afternoon I observed at the close of the service, a poor woman lying inside of her hut. Approaching her door, I enquired why she did not come to hear preaching, when they informed me she was in trouble; that the next day she was to take sassy wood. The cause I discovered to be as follows: A fisherman had just lost his wife and accused the woman alluded to as having caused her death. I went immediately to the next town, where the fisherman resided. He was sitting in his house in a state of nudity, with his head shaved, which is always done when they are mourning. I demanded of him his reason for accusing the woman of causing the death of his wife. He replied that his wife on her death-bed charged the accused with killing her from envy. I asked him if this was all the proof! He said, Yes, and that it was sufficient. I then explained the law to him: that if he believed the accused was a murderer, she would be tried by the laws of **Liberia** -- therefore he could procure his witnesses; the case would be examined by a magistrate, and if sufficient proof of her guilt was established, she would be imprisoned till the quarterly court met. This did not satisfy him; but I assured him if the attempt was made to give the woman sassy wood, he would be arrested and punished according to law. This concluded the whole affair. The woman was not disturbed. Since then, two suits between natives were brought before our magistrates. They have discovered the advantage of going before civilized tribunals. It costs them less, as they escape the robberies too often committed by the country people on the losing party.

"About the time they were about to give sassy wood to the woman, whose case I have mentioned, my interpreter, going to Krootown, conversed with a bushman respecting the final judgment. He appeared alarmed, and desired to be spoken to. I questioned him on the subject. He said yes, he wished to pray, but did not understand English. This difficulty was soon removed. I told him God would hear his language. He has been greatly opposed by the country people, who deny the resurrection, &c. The bushman remarked that it must be true, or there would not be so much earnestness in pressing these doctrines on them. What effect the gospel will have on this poor creature, time will reveal. It is very clear, however, that the close contract of our settlers with the natives, will eventually produce the best effects."

The last information from this station is of a pleasing character. Brother Murray says, "our prayers have been heard and answered. The Lord has restored the joy of his salvation. Two young persons profess to be pardoned; others are inquiring what they must do to be saved."

CAPE PALMAS

This station, situated in the Maryland colony, is still under the care of Rev. B. J. Drayton. The results of his labors are encouraging. The last report to the Board, referring to the operations of the previous quarter, thus closes: --

Liberian Missions 1847-1855

"I have preached, the last quarter, thirty-nine times; attended fifteen prayer meetings; visited fifty families; baptized ten persons; distributed thirty copies of the New Testament. Scholars in the Sunday school, 102; Bible class, 35; day school, 31; natives, 10; candidates now received for baptism, 3. The book case has been received, and I cannot thank you enough. Please always remember me in this particular: books! books! books!"

In another letter, he remarks:

"Since I wrote you, I have been very much encouraged by an addition of four persons to the church, all of whom are young persons. Things with us have been dark and threatening, but in the midst of our despondency, the Lord poured on us his reviving Spirit, which has continued with us up to the date of this letter. The work is still prosecuted with energy by the church -- all seem alive to their duty. On reflection, I am lost in wonder at the goodness of God in raising the drooping head of his people. Two years ago, we could scarcely raise a congregation, but now our house is crowded, and many seem anxious to follow in the good old way. The door of access is wide open, and prejudice is declining. I am pleased to say that my visits to the natives are encouraging. We are bound to prosecute the work with vigor, if we expect to reap a harvest. None but energetic toils will reward us. I endeavor to make plain to the natives the necessity of abandoning their superstitious customs. Some of them seem almost to believe my report."

Speaking of the mission stations of other denominations at Cape Palmas, Mr. Drayton remarks:

"These missions cannot fail to accomplish good. Their position, and the energy they put forth, must enable them to exercise an influence. To effect much, much must be expended. I wish them God speed. But really I should feel very much buoyed up, if I could see the Southern Baptist Convention do likewise. Indeed I should be glad if but half the amount they expend could be appropriated. The field is large and inviting. We only need the means. The work -- the success, is the Lord's. Let the attempt be made, and the Lord will supply the means as he did the widow's meal and oil. Let us lay hold and trust God. Stretch out the arm and God will support it. May the Lord increase the spirit of missions.

"The harvest is truly great but the laborers are few. Such is the state of things in this interesting field; and my heart yearns after the people. Our holy religion is fully sufficient to meet the wants of the people. But how can they hear without a preacher! And how can one preach except he is sent! Sometimes my heart almost fails me, when I look at the vastness of the field, and then at my own incompetency to meet the demand. To do much we must expect to spend much, and then wait a long time to realize the result. At present we have much encouragement, but an old standing disease cannot be eradicated in one day.

"I have made arrangement to give more of my time to the natives in this vicinity, hoping that such a course will prove profitable to them.

"You will observe that I deliver lectures, or short discourses, to the natives, which are not contained in my report; also the catechizing of their children at any time when circumstances will admit. I can but hope that the Lord will make this a refreshing year to our mission throughout. May he give us all fresh zeal. With this hope, I beg that your prayers be sent up in your weak brother's behalf. And believe me, I am trying to be faithful."

To sum up the operations of the Board upon the coast, it may be sufficient to state that we have fifteen missionaries and assistant missionaries under our direction, and from the last summary of

Liberian Missions 1847-1855

their labors, it appeared that for the preceding twelve months, there were taught in our schools an average number of four hundred and twenty children; baptized at the different stations, sixty-four or six. Our Sabbath Schools are generally filled; the average number 440. Cape Palmas, Sinoe, Edina and Bexley churches enjoyed some refreshing seasons, and were greatly encouraged.

These results furnish ground for gratitude to God, who has wrought all our works in us and for us. It becomes us, moreover, to increase in the fervor of our zeal on behalf of this portion of the heathen world. The Board await with lively solicitude the return of brother Ball, from whom they hope to obtain more definite information on various points connected with the useful prosecution of their missions on the coast. They are satisfied that the providence of God is calling loudly for expanded operations. **Africa**, with her boundless resources, is beginning to engage the attention of the commercial world, and soon the products of her soil, finding their way to other lands, will induce her sons to engage in honorable and profitable toil. Civilization will follow in the train of commerce, and contemporaneously with both, the gospel will proceed, exercising its elevating sanctifying power. The Board are not unmindful of their responsibilities, in view of these considerations. They are seeking as fast as possible to supply the demand which is pressing upon their notice, and they hereby earnestly invoke the aid of their brethren throughout the south, in the enterprise.

ACCESSION NUMBER:	2612
DATE:	May 13, 1853
LOCATION:	Baltimore, Maryland
TYPE:	SBC

AFRICA

LIBERIAN MISSIONS

That our missions within the limits of the American colonies are exercising an immediately beneficial influence, cannot for a moment be doubted. The churches already formed within those communities are receiving efficient aid, while the imperishable riches of the gospel are conveyed to thousands who know not God, and who are pining away in spiritual penury and wretchedness. There is, perhaps, no portion of the world where on a larger scale and at less cost, the blessings of salvation may be communicated. These opportunities for successful missionary labor are multiplying every year. From present indications, the demand will far exceed the supply. The number of free colored emigrants from every part of the United States is increasing, and must rapidly increase. Many of these will be members of our churches. They will need our spiritual care. Those, too, who go forth to their new home without the sustaining and sanctifying influences of Christian principle, should be followed by the agencies of the gospel. Having neglected their best interests, and made no provision for eternity, they should still hear, as they heard in this land, the voice of warning, and be invited still to come to Him who is able to move their souls from death.

These missions are peculiarly inviting, because the facilities for instructing and beneficially affecting the heathen are so abundant. It would not be saying too much to aver, that tens of thousands of heathen are now immediately assessable to evangelic influence. Why should they not be at once visited by the messengers of salvation? It would not be an unreasonable expansion of our missionary work, if from Grand Cape Mount to Cape Palmas, about five hundred miles,

Liberian Missions 1847-1855

the number of laborers were trebled, and all the appliances of Christian effort were brought to bear with greatly increased power upon the different stations. Hitherto we have, in common with other Boards, located all our missions upon or near the coast. But it will doubtless become, at no distant day, an object of importance to send missionaries into the interior. From twenty to seventy miles from the sea favorable positions might be secured, which would be sufficiently convenient to the colonies to obtain all necessary supplies, and to feel the beneficial effects of contiguity to those civilized and Christian communities.

Referring to this subject, our agent, who visited the coast, remarks: --

"It is truly gratifying to me, to see the growing interest that is everywhere apparent in the African Mission. Circumstances, which I need not now mention, had a tendency for many years to depress the homes of the friends of that mission, and to diminish their efforts for its advancement: but a brighter day is now dawning on the land of Ham. In whatever light the African Mission is viewed, it presents an interesting aspect -- an encouraging enterprise."

"There is one view of this mission which, to my own mind, is peculiarly encouraging and interesting. I refer to the prospective influence of the mission upon the natives of **Africa**, particularly in the colonies upon the coast. The advantage of our American colonies, made up of the free people of color from the United States, in civilizing the natives, must, I think, appear obvious to all who reflect duly upon the subject. These colonists go out from among us civilized, and many of them are Christians. They settle on lands purchased of the natives; they build towns and cultivate their farms in the immediate vicinity of the native tribes, so that these uncivilized natives see displayed before their eyes daily the advantages of civilized habits of life, and the blessings of the Christian religion. The government of **Liberia** looks directly to the welfare of the natives. It allows them to remain upon the soil which they have sold to the republic: it has suppressed many of their cruel superstitions; it has corrected and punished many of their crimes by juries; and it encourages, as far as it has means, schools for instructing them in useful learning. This, surely, is a very important and useful auxiliary to the gospel. It is to our missionary plans what John the Baptist was to Christ, a forerunner."

"Equally important and useful to the republic are Christian missions. The colonies are yet in their infancy, and they are not at this time, nor will they be for some years to come, able to sustain a useful ministry among themselves without foreign aid. Nor can they yet support competent school teachers, unless our missionary societies select and sustain them. This we are doing to some extent, and in all these provisions and labors the natives share equally with the colonists."

"The result of this combined effort for the aborigines, is cheering to the friends of the African race. Already the natives living within the colonies feel and acknowledge the superiority of the civilized and Christianized colonists over themselves. Parents wish their children to be taken into the families of the colonists, and be instructed in the arts, learning, and religion of Americans. Although the natives reform but slowly, owing, as I conceive, to the popular superstitions among them, yet truth is making advances upon their minds, and the rising generation will show it. I did not converse with a native upon the subject of schools, the advantages of civilized life and the gospel which we preach, who did not admit all that I said. They take no methods to resist the light that is breaking in among them, and sure I am that it will, ere long, shine away all their darkness."

Liberian Missions 1847-1855

"Scores have been converted to Christianity, and there are several native churches, which evince a good degree of piety and improvement. Some natives have become magistrates, some school teachers, and some preachers of the gospel."

"If our mission plans can keep pace with the increase of the colonies upon the coast, and be so arranged as to have a particular aspect to the native tribes, no mission will, I must believe, be more prosperous."

"When I was in **Africa**, I was encouraged by what I saw of the success of our efforts for the natives, but I saw too, how necessary it was to enlarge and strengthen our mission there, and so to modify and improve our plans of operation, as to make a more direct effort to bring the natives more directly under the forming influence of the gospel."

"If the plans which I have already laid before the brethren for enlarging the native branch of our schools, for an improved itinerary among them be adopted, I trust we shall see living fruit to repay our labor. **Africa** must and will be raised from its degradation, washed from its blood and crimes and take the place God has assigned for it among the nations of the earth: and this work of reform must be effected alone by the gospel of the blessed God. Our work is before us, let us rise up and take the field."

By reference to the last annual report, it will be seen that our esteemed brother, Rev. Eli Ball, had been appointed a special messenger to **Liberia**, for the purpose of ascertaining, by personal inspection, the true state of our missions -- of conferring with our missionaries on the positions proper to be occupied, and the plans to be adopted. He was absent about six months, and during that time was permitted, in the enjoyment of almost uninterrupted health, to visit all our stations, some of them several times; to inspect the schools, and to hold numerous consultations with prominent brethren, as well as our missionaries. The results of the embassy, we believe, will be highly beneficial. Many important suggestions were given to the laborers in the fields and a mass of useful information was collected, which will be of service to the Board. Besides, an exhilarating influence was produced on the churches and individuals, as they greeted him who had been sent to enquire after their welfare. They were ready, as they looked upon our brother, to thank God and take courage.

The Board are happy to know that the impression made upon the mind of their agent, concerning the various missions, is of a highly favorable character. He considers the missionaries, all of whom are colored, and none of whom received the advantage of a thorough mental training, as "in advance of the people among whom they labor, in piety, talents and knowledge, and that they should be retained in their work." The schools, though susceptible of great improvement, he thinks, are doing much good, and, in a survey of the whole field, he found much to excite joyous and grateful feelings. On the other hand, he justly regarded our work there as but just begun, and urged upon the Board the importance of greatly extended efforts. "How much," he remarked, writing from Monrovia, "how much is to be done? Where are the men who will take their lives in their hands and come to the rescue of wretched **Africa**. Here I stand, looking over the darkness that is spread out before me, and my very heart is in pain for the long neglected posterity of Ham. But what can I do? I am a mere remnant of existence, and can only sigh for those I cannot help."

The importance of establishing a high school in some part of **Liberia** has been brought to the attention of the Board.

Liberian Missions 1847-1855

The Board are so well satisfied that the agency of brother Ball, in his visit to the coast, has been productive of good, that they have determined to send him out upon the same errand of inquiry and superintendence during the present summer. This is rendered the more desirable, from the fact that it is attended with but little expense, while a second visit may be expected to be more effective from the experience gained by him in the former expedition.

It will be expected that a brief reference to the conditions of things at each station will be given. We commence with the lowest station.

CAPE PALMAS

This mission is conducted by Rev. B. I. Drayton. From his reports, we learn that he has been actively engaged in preaching, visiting, distributing Bibles and tracts, &c., and that he is much encouraged in his work. The church has more than fifty members, and the school over thirty pupils. The Sabbath school, as last reported, contained 113 scholars. The congregations are large, and an increasing interest in the preaching of the word seems to be given. As far as heard from, but few have been baptized. Brother Drayton succeeded in producing a favorable impression on the mind of a native head man, named William Davis, who has a school in his town.

This school, says brother Ball, is about two and a half miles from the cape. William Davis, the head man, is brother to the King of the Grebo's. He has commenced a reformed town. He allows no work on the Lord's day, no sassy-wood, and no gree-grees. The following is the agreement between him and brother Drayton for a school, which was entered into when I was present:

"This certifies that I, William Davis, head man of this town, do agree and promise to sustain the Southern Baptist mission in my town, and also to support preaching, and to encourage it by my example. I will also give my house for the use of the school. I agree to have no labor on the Lord's day; my children and people shall attend teaching or preaching. I will take care of all books put into my care.

"April 8, 1852."

Our missionary reports, by last advices, four baptisms, and says he perceives an increasing disposition among the people to hear the gospel. The hope is entertained, from all the indications, that at no distant day a rich ingathering of souls will be realized.

SINOUE

Rev. R. E. Murray and Rev. I. Roberts, are located at this station. It is in a very encouraging condition; preaching is regularly kept up at Greenville, Farmersville, Middle Settlement, and Lexington; schools are sustained at Greenville and Farmersville -- Sabbath school very promising. The first Sabbath in March I baptized four converts, one of whom was a youth. After I discovered that the child was concerned about her soul, I felt desirous of doing all in my power to assist her by encouraging words, avoiding all persuasion to join our church; but as soon as she professed to have peace with God, through our Lord Jesus Christ, she expressed a desire to unite with us.

I consulted the parents -- there was a struggle in the bosom of the mother, it was short, her objections gave way when she reflected on the evil of opposing her daughter's wishes.

Liberian Missions 1847-1855

I am happy to inform you of the increasing usefulness of my interpreter. Accompanied by one of the brethren, he makes excursions in the country, and holds meetings with the natives. He has been frequently with one of the brethren to Black Barre Point. The war interrupted him for a while, but he will begin his visits again. The towns in the Sinou country are all open to us.

Brother Ball arrived here in the packet on the 30th, in company with brother Cheeseman. He has just returned from Cape Palmas. He has stolen the hearts of the brethren. This visit will be attended with the most important and lasting effects. It has animated my own soul, and imparted, I trust, life to the church. It will give spirit and energy to our operations here and throughout **Liberia**.

BASSA COVE

At this place the Board have a school conducted by Charles Henry. The church has twenty three members, three have been recently baptized; but at present we have no missionary settled here.

BEXLEY

Rev. John Day, missionary. This station is still giving promise of exerting a beneficial influence in the town and the circumjacent country. The church is prosperous, and the school continues in operation. Brother Ball thus refers to one of his visits there:

"Having promised to return to Bexley, to hold worship with the church there, I came on shore early, breakfasted with brother Davis, and was kindly offered a seat in brother Madison's canoe. In company with him, brother Davis, and a brother Shackelford, from the Northern Neck of Virginia, I went up to meeting. After a sermon, the wife of brother Day was received by the church for baptism, and I had the pleasure to baptize her in the beautiful river St. John's, that flows along by his door. How cheering the event! how delightful the scene! Never shall I forget that day -- that soul-reviving meeting. While I stood among the evergreen trees that lined the bank, and saw the still, broad river flowing by in noiseless grandeur, I thought of Jordan, of John, and of Christ, and primitive days seemed present. Strange, it appeared to me, that any Christian who admits (and all who use water for baptizing do admit) that the immersion of a believer in water, to make a profession of religion, is Christian baptism according to the New Testament, should try to make something else do. After baptism and dinner, I returned again to the shore, and left our dear brethren to enjoy an afternoon meeting."

Writing concerning his interest in the missionary work, our missionary remarks:

"The earth does not afford a better scope for the display of goodness, love, mercy, and power, than does the colored race. And will God lose this method of getting to himself glory? He raiseth the poor out of the dust, sets them among princes, and makes them inherit a throne of glory. My conclusion is, that as long as I live I will contribute to the accomplishment of this great object, the salvation of **Africa**. I feel it an object so near my heart, so connected with God's glory, that I apply the promise, those who bless **Africa**, God will bless, and those who curse **Africa**, God will curse. Feeling that I am engaged in a work adapted to secure the greatest glory to God, what a privilege I esteem it! How unwilling to abandon it! The redemption of heathen anywhere in a great work -- a work worthy the people of God. But **Africa** is a land which God loves, has special promises, has been suffered to come exceedingly low, that the greater glory might redound to God, who will redeem and exalt her. Who that loves God, would not redeem **Africa**?"

Liberian Missions 1847-1855

Africa! Who that has felt his love, would not desire to promote his glory! In what will God be more glorified than the evangelization of **Africa!** O, brethren, come to this work. This is the field in which he that reapeth, receiveth wages; he that reapeth and he that soweth may rejoice together. Here we may make friends with Mammon, who will receive us into everlasting habitations. Here we may labor with the assurance that we shall be approved and hear the words "well done good and faithful servant." Here the faithful will feast on the luxury of doing good. Here the supporter of the missions can have the consolation that he supports the most glorious cause, the most exalted object."

EDINA

John H. Cheeseman, missionary. The church is in a good state, and has the promise of a revival. The day school is interesting, the scholars making considerable improvement -- the Sabbath school is well attended. Native pupils making as good improvement as can be expected. Several native villages have been visited and preached to, although no fruit is yet seen among the natives, excepting among such as have been raised in the family of the missionary, or in the republic by citizens.

Speaking of the condition of the church, brother Cheeseman remarks: --

"Nothing could be more discouraging than the appearance of things here at the commencement of the year. Wars threatened to destroy all our prospects of good, but the Lord was pleased to dissipate the darkness, and a more pleasant season has never been enjoyed here. The church has been greatly revived, sinners awakened and brought to a knowledge of the truth, four of whom have already been baptized and added to the faith. The Sunday and day schools are well sustained."

JUNK

Rev. Mr. Clay, missionary. This station has suffered much for the want of an efficient laborer, but recently the Board have authorized the settlement of brother Clay, and the church have been much refreshed while a new influence is likely to be given to the cause in the vicinity. A neat, new house of worship has been erected. Four have recently been baptized and added to the church. Mr. S. S. Page is still prosecuting his labors as a teacher, and is giving entire satisfaction to the committee.

MONROVIA

Rev. H. Teague, missionary. At this, the capital of **Liberia**, the prospects of the mission are peculiarly encouraging. A numerical increase of more than fifty has been enjoyed by the church recently, and our missionary informs us, from what he has seen of them, he is encouraged to believe they will prove an increase also of moral strength. The school is under the care of Ann Waring and is in a flourishing state. One of the brethren connected with this church thus refers to its condition, and also to the plan of sending out an agent to visit the churches:

"It affords me no little pleasure in giving you my humble views in regard to the plan adopted by your Board in sending brother Ball out in the packet to visit us. I believe, with many others, that it will do much real good to the mission, and to us as a denomination. I think it advisable to send out a brother yearly, to meet with us in our Association, which takes place the second Friday in December, every year, to confer with us about matters and things pertaining to the general spread

Liberian Missions 1847-1855

of the gospel of Christ in this land. I have had the pleasure of brother Ball's company in visiting some of our mission stations up the St. Paul's river. I am happy to have it in my power to state, that every heart seemed cheered and everything in a spiritual sense wore quite a cheerful aspect. Oh, that the Lord may bless the feeble means used for the salvation of Africa's lost sons and daughters. There are thousands and tens of thousands all around us without hope."

"We have witnessed in Monrovia the visits of God's Holy Spirit again, cheering the hearts of believers and leading to the conviction and conversion of sinners. We have had two baptizing seasons this year; in December nine were buried with their Lord, and in April four more. There are others still waiting to follow their Lord and Master. Among the number baptized, there were four natives. I solicit your prayers when you approach the throne of Divine grace for us and for lost **Africa**, with her teeming millions, who are ignorant of the scheme of salvation."

NEW GEORGIA

The church is under the care of Deacon Bastin Walbuck, a native African. It is in a highly prosperous condition. The schools, day and Sunday, were well sustained. W. W. Steward is the teacher. J. R. Richardson supplies the church with preaching. Brother Ball, in visiting this place, says:

"This town is inhabited chiefly by recaptured slaves. Some of the buildings are of plank, some are thatched. The streets are straight, and beautifully shaded by native trees. There is a Baptist church at this place of about eighty members. It was organized 20 years ago. Its preachers have been Cary, Teague, Waring, and others. The meeting house is of plank, with a bell. I found in this quiet retreat some Christian friends from Virginia, who recognized me and greeted me warmly. A more delightful spot I never visited. It appeared a heavenly place indeed. As I went along their clean, straight streets, several came out to give me their hands. I left them with regret."

NEW VIRGINIA

Rev. J. S. Harden, missionary. The statements made by the superintending committee respecting the labors of our brother Harden are highly satisfactory. It is said he promises great usefulness. He is employed, beside his ministerial labors, in conducting the school. Ten have been added by baptism.

CALDWELL

J. T. Richardson, missionary. The number and efficiency of this church are reported to be increasing.

MILLSBURG

R. White, missionary. The church at this point has been revived, and the school is well attended.

LOUISIANA

This station is supplied by Mr. Richardson. The prospect of building up an efficient church is cheering.

Liberian Missions 1847-1855

ACCESSION NUMBER:	2611
DATE:	Apr 22, 1854
LOCATION:	Washington, Georgia
TYPE:	SBC

AFRICA

LIBERIAN MISSIONS

These missions continue to give abundant encouragement to the Board. One of the missionaries, Rev. H. Teague, has fallen a victim to disease and death, and one of the female teachers, Miss Waring, who had charge of the school at Monrovia. All the brethren have been laboring with accustomed diligence, and give to us encouraging details of their work. The Board are satisfied that the seal of God's special approbation has rested upon this branch of their missions. They are warranted to hope for a large harvest, in comparison to which all past successes are but the first fruits.

Before proceeding to notice the particular stations, it will be suitable for the Board to advert to the painful affliction which the African mission has sustained, by the death of our esteemed brother, Rev. Eli Ball. He had, under the direction of the Board, visited our stations on the coast, inspiring our missionaries with new courage in their work, and bringing back much valuable information to aid in our future operations. He indicated a willingness to repeat his visit to the coast, and the Board gladly availing themselves of his services, re-appointed him to this special agency. He was arranging to leave by the earliest opportunity, when his work on earth was cut short by the mandates of his Divine Master, whose will it was that the toils of earth should be exchanged for the employments of the heavenly world. His death was a sad event to the friends of missions, and especially to the friends of African evangelization. But it was an event ordered in wisdom and rectitude, and this is our consolation, that he who reigns over all, when he takes away one instrument can provide others and that he will make all things work together for good to them who love him; to them who are the called, according to his purpose. We rejoice, too, in the divine goodness which permitted our esteemed brother so long to live, and so usefully to labor. We will earnestly pray that others, like-minded with himself, may be raised up to engage in the world's evangelization.

The Board have been conducting a correspondence with reference to this special agency, on behalf of the Liberian mission, but up to the present time they have been able to make no definite arrangements. They still hope to secure a suitable brother to send out upon this work of inspection and superintendence.

The Board call attention to their several positions in **Liberia**:

CAPE PALMAS

"At Cape Palmas the work seems to be progressing with encouraging success. So writes our missionary, Rev. B. J. Drayton. Referring to the season of religious interest which they had enjoyed, he says: 'The Lord was pleased to revive his work among us, when believers were encouraged, and sinners convicted, and I trust truly converted.'

Liberian Missions 1847-1855

"The native village, called Davis' town, is still adhering to the principles upon which it was formed, observing the first day of the week as a season of rest from labor, and receiving regularly Christian instruction. Ten families, in addition, are expected to remove into the town this year."

In another report, our missionary writes of cheering prospects in the mission at Cape Palmas. Four persons had been baptized, and others were inquiring in reference to spiritual things. He says "the recent display of his mercy taught me more than ever the estimate in which the Lord holds his people and his cause. All was joy and gladness, and the effect was seen in the conviction and conversion of sinners. The native station is undergoing a reformation. We can but labor with constancy. The result we shall certainly see. Pray for us and the interest here."

SINOUE

In addition to Rev. R. E. Murray, and Rev. J. Roberts, who labor as our missionaries at Sinou, the Board have appointed Rev. Mr. Batteese. All these brethren have been occupied in preaching both among the colonists and to the native tribes in the vicinity. Nor have they been without encouragement in their work. Respecting the natives, brother Murray says:

"During the year more has been done to instruct them than heretofore. Services have frequently been held at different towns on the Sabbath. They are generally attentive, and appear willing to hear the word of truth, and solicit the formation of schools in their towns, for the instruction of their children. This is a prevailing desire among them. On the part of the younger natives, there exists a strong disposition to throw off the shackles of heathen customs and superstition: but in this they are opposed by the old people, who work on their fears by stories invented for that purpose; such as their being killed by witches; that their desire of living with us altogether, is the effect of witchcraft on our part, &c. Nevertheless, there are always native boys in families who attend Sabbath schools and divine services; besides, they are otherwise instructed. Some Sabbaths, at Krootown, we have from twenty to thirty boys-over them my interpreter exercises great influence, and we trust God will bless our labor with them.

"Previous to the war at Boattoo, the head man, King Fletcher, sent to request me to send them two or three school teachers-that his people are anxious to have their children taught. The general cry among those to whom we preach is, 'we are too old to be benefited by preaching, but our children will hear you; they will learn white man fash.' I trust that God will dispose them to listen to the word of life. The conduct of converted Africans, generally, is so correct, evincing so much regard for their profession and the good of their country, while their influence upon their heathen brethren is so decidedly good, that it fills my heart with strong desires for operations on a more extensive scale among them."

BEXLEY

Our reports from Bexley have been unusually cheering. The health of brother Day has been much improved, and his labors have been attended with success.

He says in one of his letters:

"The natives are becoming more identified with us, more enlightened, see clearer that there is a God who controls the affairs of man, and are more conscious that they are accountable to him and will appear before him to answer for their conduct here. All that now remains to be done requires the helping hand of God. If he will grant a refreshing from his presence, then will be seen that

Liberian Missions 1847-1855

our labor has not been in vain. Unless he vouchsafes his aid, how poor are human efforts. We may sing, preach, excite, alarm, and bring men and women into the church, whole last state will be worse than the first, and who will more injure the church than those who are out. Let us then go forth bearing precious seed-sowing, withholding not-patiently waiting for the fructifying showers of Divine grace."

He afterwards refers to an interesting season of revival in his field, and to a baptismal occasion:

"On Sunday morning, 26th June, I preached. Brethren Davis and Cheeseman were both present. I first descanted briefly on positive institutions and God's abhorrence of disobedience to them, putting baptism among them. Invited attention to Scripture passages referring to baptism, and made all sustain immersion the mode, and believers the only subjects. Sung to the waterside the hymn, 'Oh! tell me no more of this world's vain store,' &c. At a bend in the way I looked back on a dense crowd, sixty or seventy yards long, just then ushering in from another way, multitudes of poor natives looking on with solemn awe. In the presence of that large concourse I baptized ten professing Christians, four men and six women, two of whom were native women, who read the Bible. Everything went off with such solemnity, that a deep impression in favor of baptism ran through the congregation."

Describing the same scene another missionary remarks:

"At 10 o'clock, A. M., brother Day delivered a short lecture on Christian baptism, dwelling principally upon the mode, subjects and design of the ordinance, and briefly urged the necessity of strictly observing all the commands of God and the dangers connected with an alteration of any such commands, and as a proof produced the circumstances of those who presumed, under the Mosaic economy, to violated the commands or injunctions of God. The lecture being ended, the whole audience, with a number of others, who were not at the chapel, repaired to the banks of the beautiful St. John's, which, on this occasion, appeared more placid than ever. The candidates being arranged on the banks of the river, the attention of the audience was called to the scene of Jordan, when Christ, the Lord of glory, stood there, demanding baptism of John. Singing and prayer by brother Cheeseman; after which brethren Day and Davis descended the banks and entered the river. Oh! Delightful sight! Brother Day baptized, assisted by brother Davis, while the banks of the river literally resounded with the praised of God. Brother Cheeseman preached in the afternoon, and the candidates received into full communion. It was truly a melting season. Christians appeared to be truly in the Spirit on the Lord's day. Brother Davis preached at night."

EDINA

Edina has also shared in the happy influence with which the Bexley station has been favored. Brother Cheeseman writes:

"It affords me no little pleasure to be permitted, now that the year is drawing to a close, to review the mercies of the Lord as manifested towards me. How good is the Lord! Oh! That I could praise him as I ought. I have seen my friends and relatives called away from the stage of action, but still I am to-day living to praise the Lord.

"During the year I have had the pleasure of visiting most of our stations, and can say, from personal observation, that our cause is evidently advancing. At Junk I held a worship, and baptized three persons. At home I have found abundant employment, both in preaching, teaching and visiting from house to house, distributing tracts and other useful books, and I think I can say

Liberian Missions 1847-1855

with some degree of propriety, but not boastingly, (for I much labor as I now attempt, it would sink into insignificance when brought into juxtapositions with what my Savior has done for me,) that the Lord has crowned my labors with some degree of success. In my interviews with the natives I find a growing interest, and the evident loss of confidence in their gri gri (pronounced gree gree) shows a secret influence operating upon their hearts."

Several had been baptized at this station, but the precise number had not been reported.

JUNK

Rev. Mr. Clay is still laboring at this point, and S. S. Page is employed in conducting the school.

MONROVIA

The station at Monrovia has been supplied by Elder J. T. Richardson since the death of Mr. Teague. At the time this event occurred, the Board were entertaining strong hopes of the greatly increased usefulness of their missionary. His letters to the Board had breathed in an unusual degree the spirit of devotion. In one of the last he wrote, he thus expresses himself:

"This field of labor is becoming more and more interesting. It is widening on every side, whitening to the harvest, and inviting the entry of laborers. 'A little leaven leavens the whole lump.' The intercourse between American settlers and the aborigines is daily increasing. There will be an assimilation of the one to the other, insensible 'tis true, but still an assimilation. The latter must take an upward tendency to the former, or the former will gradually descend in the direction of the latter. The American has many advantages. His superiority, his possession of the conveniences and comforts of life, excite the enquiry, why is this? And incline him to make 'Merica fash.' Let him now be directed to the religion of the Bible, and impressed with it as the cause of all this difference, and you fix his mind upon a theme from which it will be reluctant to turn. While at Cape Palmas the other day, I asked the old king if he did not see that 'Merica man past him and his people.' He said yes. I asked the cause; he said he did not know. I told him it was God palaver make 'Merica man pass him.' He said, 'True, I took dat; all we old man go die, den dem chick (children) go make God palaver, den Merica man no pass him again.' Hence the importance of instructing our own people properly. As I have no time to write brother Taylor a long letter, I ask for him a perusal of this."

At this station, which since the death of Mr. Teague has been supplied by Rev. J. T. Richardson, God has vouchsafed his special blessing, and numbers have been added to the church. At one time six were baptized by our missionary, and at another twenty-one.

NEW GEORGIA

"This station is supplied by brethren Harden and White. By advices dated March 14th, we learn that the church and school are in a prosperous condition. Fifty-one scholars are in attendance under the care of their excellent teacher, W. W. Stewart. Referring to the condition of things, he says: 'The church at New Georgia is in a flourishing state. They have stated meetings on Sunday three times; prayer meeting Tuesday night, and preaching Thursday night. Conference meetings are held the first Friday of each month. They have three exhorters who exercise their gifts. Two natives have recently been baptized. Number in membership eighty-four, most of them natives.'"

Liberian Missions 1847-1855

NEW VIRGINIA

"Brother Joseph M. Harden, who resides at this point and conducts the school, as well as preaches to the people, has been suffering with feeble health, induced by exposure. In reference to the circumstances under which he labors, he remarks: 'Africa is not like America. We have no paved streets or well kept roads to travel on. Vegetation is always green and rank, and having to travel through the bushes during the rains on foot, you can almost at any time wring as much water out of your clothes as if you had been washing them. And then traveling from five to ten miles in an open canoe, through a hard driving rain, will bring on sickness. Dear brother, do not suppose for a moment that I am complaining, far be it from me, for I have long since consecrated myself to God and the Board, and expect to die preaching the glad tidings of salvation. I shall consider it an honor to die in such a cause.'"

Writing of the blessing which had attended his labors, he remarks: "On Sabbath, the 12th instant, brother Richard White baptized seven candidates at my station. Four were males and three females. One of them was a native Congo. At another time fifteen were added to the church. Since this letter was written, brother Harden has been ordained. The school is under the direction of P. M. Page, and is in a flourishing condition. One of the scholars, a boy of 10 years old, died in the fall of last year, giving evidence of deep interest in spiritual things.

MILLSBURG

"Speaking of the state of things at this station, brother Richardson remarks: 'I beg leave to inform you that the Lord has visited us again in convincing and converting sinners, and that our Zion is on the march, notwithstanding many discouragements we have to encounter. The second union meeting of the association was held with this church, and continued three weeks. During the exercises eight souls were happily converted to God, and received as candidates for baptism.'"

More recently sixteen have been baptized.

CALDWELL

"This station is supplied by Elder J. T. Richardson. He writes hopefully in reference to this whole region, remarking, 'Our cause is gaining ground. With us are to be seen the wild men of the woods, bowing before the Lord, confessing their sins, and acknowledging that there is no other name given under heaven among men whereby they must be saved, but the Lord Jesus Christ.'"

ACCESSION NUMBER:	2606
DATE:	May 11, 1855
LOCATION:	Montgomery, Alabama
TYPE:	SBC

SPECIAL AGENCY TO **AFRICA**

The Convention have already been apprised of the valuable service rendered by our esteemed Brother Ball, in his visit on behalf of the Board, to our missions on the coast of **AFRICA**. Upon his return home he brought much important information. He was preparing to make a second visit, when his Lord called him up to join in the employments of the heavenly world. The

Liberian Missions 1847-1855

missionaries on the field renewed their request that the Board should appoint another competent person to visit them, for the purpose of setting in order the things that were wanting, and of ascertaining by actual inspection the positions yet proper to be occupied. The services of Rev. John Kingdon, of Baltimore, were tendered and accepted. He had been connected for several years with the English Baptist Mission on the island of Jamaica, and his experience in missionary work qualified him to perform the duties of the special agency. In addition to his explorations on the western coast, he was requested to pass by the way of London, to secure a ready transmission of supplies to Yoruba. Passing along the African coast, he visited Sierra Leone, and most of our stations in **Lib^{er}ia**, attended the associational meeting at Edina, and had returned to Monrovia, to take the steamer on her downward passage to Lagos, that he might fully carry out the object of his mission. There he was stricken by the fever of the country, and in a few short days was borne to the grave. His heart was in his work. It was difficult to repress the constant purpose to do more than his physical strength allowed. The Board believe that his appointment was not in vain. He infused new life into our missionary work, cheering the heart of our brethren who are toiling in the field, and now doubtless, from the bright elevation he has reached, he looks, and will look with interest, such as heavenly beings alone can know, upon the growing triumphs of the Redeemer among the sable tribes of **Afr^{ic}a**.



LIBERIAN MISSIONS

Thus far the work of the Board within the limits of **Lib^{er}ia** has been attended with signal success. This prosperity has continued from year to year and now it is our privilege to report a more than ordinary manifestation of the Divine regard. This field, extending along the western coast of **Afr^{ic}a** for nearly five hundred miles, furnishes the largest opportunity of diffusing the influence of the gospel. Referring to it, our Brother Clark, when passing on the way to his field in Yoruba, remarks:

"I am much pleased with the country, as far as my observations have extended. In point of luxuriance, fertility and beauty, but few if any countries surpass this dark land. Nature seems to have lavished here her gifts in rich profusion. That which renders this country dark and undesirable, and eclipses the beauties of nature, is the awful devastated state of this poor benighted people. It would be difficult for me, with my limited knowledge of the country and inhabitants, to present a faithful account of the state of things as existing; and, therefore, shall not attempt it now. O! to see a land like this, whose scenery is one unchanging green, lying in the depth of moral darkness, is enough to draw forth our tenderest pity, and excite every power within us. My brother, if you wish to be useful in gathering many sheaves into the granary of the Lord, come here. Come to a land where arms are outstretched to receive you. Leave the land most blest of heaven, and come to a region only dark because there is not gospel light. Having been here but a short time, of course my knowledge of the general character and disposition of the natives is very limited, but so far as I can judge, they are extremely kind and hospitable. On one occasion, I visited one of the kings. I told him I was desirous of speaking to his people on the subject of the Christian religion. He heartily granted my request, and had a large audience assembled to hear me. I don't think I ever addressed a more interesting audience. While I was speaking to them of Jesus, they paid the profoundest attention. The field seems to be already white for the harvest. I feel more willing to enter it as a laborer now, than at any past time of my life."

Liberian Missions 1847-1855

Our brethren who labor for us in the various departments, are all colored men, and have been for the most part, diligently employed in the discharge of their various duties. As the Convention will desire a more particular report of these labors, we herewith furnish a statement of the condition of things, at each station, beginning with

MILLSBURG

Rev. Mr. White, missionary.

This is the highest point on the St. Paul's river, about twenty-five miles from Monrovia. The church is increasing in efficiency and numbers. Two licensed preachers are connected with the church, who are engaged as far as their circumstances will permit, in endeavors to spread the gospel. The school is exerting a good influence on the natives, as ready access to several most interesting tribes is furnished. These tribes beholding the superior intelligence of those who come from Christian lands, are seeking information on spiritual things. "Ask a native king," says Brother Clark, who visited the town, "if he wishes you to bring him God palaver, [talk] to his town, and he will immediately answer, 'Yes.' Here a native school might easily be established. It is astonishing that so little has been done for this interesting people."

Our missionary writes that "the church is in a prosperous condition, and every thing appears to be progressive. I converse frequently with the natives around us, and they appear to be anxious to hear the words of the Savior explained to them. I think if there were more preaching among them, great good might result."

During the year eleven have been baptized.

CALDWELL

J. T. Richardson, missionary.

The settlement at Caldwell is more thinly settled than Millsburg. The church though small is receiving additions, and otherwise improving.

Baptisms during the year: four.

LOUISIANA

The church at Louisiana is increasing in influence and numbers. The Sabbath school is exerting a good influence; a day school is also desired. The settlement, however, is not densely populated.

Five baptisms during the year.

CLAY ASHLAND

Missionary, J. T. Richardson.

This is a new town, but bidding fair to become one of the most influential on the St. Paul's river. It is the growth of the last two years. The church have a new, neat house of worship, erected at the expense of the members. A flourishing day school with forty-two scholars is in progress

Liberian Missions 1847-1855

under our direction. Our missionary refers to a most pleasant season of religious interest, in which he says the Lord "gave energy to his word in a manner such as had not been witnessed there before." "This", he continues, "is a most inviting field for missionary operations; we have free access to the heathen, and they are saying 'bring God palaver to our towns; take our children into your schools and teach them God's book.'"

Brother Clark, on his way to Yoruba, thus describes a scene in which he was permitted to mingle, at this station: "It was my pleasure to be present on the Sabbath, at Clay Ashland, and preach the opening sermon of the nice framed house, just built by the industry and at the expense of the prosperous and zealous little church. It was filled to overflowing, and numbers without could not enter. After preaching, I enjoyed the privilege of baptizing, before a large and interesting congregation, four youthful converts, who, as they rose from the water, came up straightway, singing praise unto God. Ah, my brother, it is not often we witness just such scenes in our favored land. See the noble stream-the waters troubled-the wilderness around-the gazing, admiring multitude lining the elevated banks,--then those precious youths descending the stream-buried-rising from the grave, shouting, praising God,--then hear those strains of music, as they rise to join in song the chorus of the skies,--then behold a day, bright and beautiful, one perhaps that months before had not seen, when the sun seemed to come forth to adorn the scene and honor the occasion,--at last, let your eyes, by faith, rise higher to the courts above, and there see angels, seraphs and Christians, gazing with delight upon the rapidly passing view-and you may have an idea of what transpired in the wilderness of dark, benighted **Africa**, on the banks of the St. Paul, Lord's day, about 1 o'clock, July 30th, 1854. But the day closed not with this scene: We returned to the church, and there, after preaching by Brother Richardson, sitting around the table of the Lord, partook the emblems of his broken body and shed blood. Thus closed the religious exercises of this interesting Sabbath, one, I have reason to believe, which will exert a favorable influence upon our cause.

During the year five have been baptized.

NEW VIRGINIA

Missionary, Joseph M. Harden.

This is justly regarded as a most interesting position. The church is in a good condition, and the school one of the most thriving on the river, having about fifty scholars. The church needs much a substantial house of worship. Brother Harden has been faithfully engaged in his work, but his feeble health has sometimes interfered with it. "When I look around me," he remarks, "and see the multitudes on their way down to death, I can fully adopt the language of the prophet and say: 'Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people.' I have an increasing pleasure in declaring the unsearchable riches of Christ, and could wish the faith of Stephen, the love of Paul, the boldness of Peter, and eloquence of Apollo, that I might be much more prepared to speak the word. "

Seven baptisms.

NEW GEORGIA

Missionary, Joseph M. Harden.

Liberian Missions 1847-1855

New Georgia is situated on Stockton creek, a few miles above Monrovia. This church is composed mostly of converted natives. There is also a large and flourishing day and Sunday school here. A most interesting season of refreshing from the presence of the Lord has been enjoyed. "At one time," says our missionary, "Brother Richardson baptized thirteen candidates, which are said to be partly the fruit of my labors. It was a glorious scene. My heart rejoiced with joy inexpressible, when I saw my beloved brother baptizing those whom God had given me. I thought how true the Savior's word, 'One soweth and another reapeth.' On that Sabbath there were eight enquiring souls." All the above named persons baptized were natives but two. Our Brother Clark, in visiting this station, remarks: "I saw, at this place, a little native boy, about twelve years of age and a member of the church, who, in religious matters, is quite a prodigy. His correct and judicious answers to my questions, struck me with perfect astonishment. To hear him talk, you would almost forget you were in **Africa**. Let us not, then, become discouraged. Sow beside all waters, even in the morning, and withhold not our hand in the evening, for we know not which shall prosper, this or that."

One baptized during the year, and since the last Convention, fourteen.

NEW KENTUCKY

Here a new church has been formed. Says our missionary, Brother Richardson: "The members at Kentucky, to which I referred in my last, have been constituted into a church, with, I believe, thirty of more in number; and some forty or fifty children are found in the settlement. Brethren Davis, Roberts, Cheeseman and myself attended to the constitution of that church and the ordaining of three deacons.

MONROVIA

Missionary, Rev. John Day.

During the last year Brother John Day, at the request of the Board, removed from Bexley, in Bassa county, to this place. Before he entered upon his new field, the station was occupied partially by Brother Richardson, whose labors seem to have been much blessed. At one time he was permitted to baptize six persons, and shortly after in addition, twenty-one were buried with Christ in baptism.

Brother Richardson, who labored at this station a few months before the removal of the present occupant, thus alludes to these events: "Since my last we have witnessed a powerful revival in our midst-say at Monrovia and the various settlements on the St. Paul's. The third union meeting of our churches in this county was held with Providence Baptist Church at Monrovia on the third Friday in September, at which time and place the Lord in a wonderful manner visited us with the downpourings of his Holy Spirit, giving life and energy to the preached word, and cheering the hearts of his dear children, and causing them to rejoice with full confidence of the glory that shall be revealed in them, at the same time opening the eyes of poor sinners, letting them see their true condition. The second Lord's day in October, I was called to baptize for that church, when six persons were buried with their Lord by baptism. In two weeks from that day I was again called to perform the like duty, when twenty-one persons more were baptized."

The church is large and flourishing. A day school of forty pupils is under our control. Brother Day is greatly encouraged in the view that opens before him. "There never has been," he writes, "since my connection with the mission a brighter prospect. For one hundred miles each way from

Liberian Missions 1847-1855

Monrovia, Liberian prowess gives sufficient security and protection to the missionary. Education and Christianity are appreciated among the natives. If men of good moral character, enlarged mind, good common sense, and warm hearts, well acquainted with human nature, could be sent among them, glorious results might be expected."

Since the last minutes were printed, thirty-one baptisms.

KROOTOWN

"Since I have resided in Monrovia," says Brother Day, "I have been looking around to see, as a missionary, how best to employ my time. I find here a Krootown of some sixty or seventy men, besides women and children. I wish to preach there, and if so I shall have to build a thatched chapel. I have been there frequently and talked with them on the subject. Other missionaries tell me, efforts have been made without effect to their benefit. I am not the least discouraged. I shall tell them of the love of God, of a bleeding Savior, of the world of bliss, and of woe. As though God did beseech them by me, I shall pray them in Christ" stead to be reconciled to God, and then tell the ground of reconciliation."

GRAND CAPE MOUNT

This position, lying on the coast above Monrovia, has been for some time contemplated by the Board as a position peculiarly inviting. They have been, however, unable to procure a suitable missionary to occupy it. Brother Kingdon thus refers to it and the circumjacent region: "I have been much gratified by the reception given to us by King Sandfish, who reigns over a most extensive district north of Grand Cape Mount. After a statement of the gospel and the desire of the Southern Baptist Convention to establish missions among the natives, he said he understood all, and would take great care of any missionary or teacher sent, would give him 200 children to instruct, and do all he could to forward his object. So much does he appreciate instruction, that he kept one of his sons at Sierra Leone for years to be taught; and this James Sandfish has had a decent education and acts well as interpreter. And Chief George Cain, close to Cape Mount, received us equally well. We had other interesting meetings, and wish we could appoint missionaries there at once."

BASSA COVE

Missionary, Rev. A. P. Davis.

The indications at this station during the last year are highly favorable. Says our missionary: "The church under my care is increasing. Those of the members residing at Fishtown, or Lower Buchanan, give me much more labor than the upper part of the town. Since I last wrote, I have baptized seven persons. I have since received several more for baptism. I can have as many in school as I can give attention to. I have, however, offered in a public notice, to take ten native children into school from families in the city. I agreed to take them from families, because I have no means of sustaining native children, and all who take them from the country are obliged to sustain them, and then it is difficult sometimes to keep them. But if persons with whom they live consent to send them, then I shall have only the duty of a teacher to perform."

Alluding to the condition of things and prospects before him, he observes: "I think from the appearance of things that Lower Buchanan, or more properly speaking, the Southern Ward, is destined to become the greatest place in the county of Grand Bassa; and my candid opinion is,

Liberian Missions 1847-1855

that as a society, we should take the firmest stand, and set down our premises with the commencement of the settlement, or as nearly so as possible."

Baptisms eight.

EDINA

J. H. Cheeseman, missionary.

Brother Cheeseman has occupied this position up to the close of the year 1854. In his report he says: "The schools at Edina and Buchanan are very encouraging, and number over eighty children, natives and Americans, or Liberians. The natives and Americo-Liberians blend freely together, which must eventually be productive of much good, especially as native youths, when properly treated, become very proud of being able to live after American "fash," as they term it. Those who are thus trained, are more susceptible of impressions of a religious character. They must be brought near to us, and made to feel that we are one.

"The Bible class, and adult school in Edina, will, without doubt, be a great blessing to the church and community. I teach these classes three afternoons each week."

This interesting field is becoming daily more important, and is destined to yield to the weary laborers an abundant harvest. The natives are becoming more intelligent, and are fast losing confidence in those things to which they have long adhered. The work will necessarily progress but slowly at present; but as soon as the natives are sufficiently taught the fallacy of their abominable superstitions, much may be expected. Baptisms ten.

BEXLEY

Missionary, John Day.

This town of three hundred inhabitants has been occupied for many years by Brother Day, until his removal to Monrovia since our last annual meeting. He speaks of the influence of the gospel on the natives as most happy, and says, "On my own land is a Christian village of say thirty inhabitants. They are a quiet set, who regularly attend divine worship night and morning. To see them in their attendance, you would suppose them Christians. They solemnly attend the reading of the word, and kneel reverently in prayer. And when at my house, at prayer time, rush in and behave as well as my own boys.

It has been the desire of the Board to extend as far as possible the influence of gospel truth among the native population. Our missionary at Bexley represents the Bassas, occupying the country one hundred and fifty miles coastwise, and seventy-five miles in the interior, as accessible and disposed to hear the word of God. He believes they would soon be a Christian community if they could enjoy a constant and faithful ministry. It is thought those who speak the Bassa language number about one hundred thousand. Brother Day himself preached at one time to one thousand Bassas, seventy-five miles in the interior.

At Bexley twenty-four have been baptized the present year.

Liberian Missions 1847-1855

LEXINGTON

Israel Mason. J. Strother, teacher.

This station, in Sinou county, has enjoyed the labors of Brethren R. E. Murray and Israel Mason, and during the past year shared in the manifestations of the Lord's power and grace. Brother Murray refers in his letters to the influence which seems to be gradually working upon the native population as they listen to the truth, and with seriousness of manner witness the ordinances of baptism and the Lord's supper. "I am convinced, he says, that we are gaining ground among them, and that the generation now coming up will readily embrace the gospel. The school at this place is making a fine impression."

"The teacher, Jonathan Strother, deserves great credit for the progress of his pupils, forty-six in number. He has been for nearly a year giving his time to the school, without compensation, with a large family to provide for."

Our missionary, Brother Murray, remarks:

"Since my last, we have had quite an interesting season at Lexington. I had been at King George's town and Readville holding meetings. From thence I returned home on the 25th December; preached at Lexington. The Lord by his Spirit appeared among his people; the hearts of sinners were touched, and a goodly number came up to be prayed for. On the 27th I returned to Lexington, and preached at night from John, 3d chapter and 19th verse. It was pleasing to perceive that the interest was kept up. Brother Israel Mason is quiet zealous, and the Lord will, I trust, bless his labor. The next morning I had the pleasure of giving advice and instruction to several persons who appeared to be praying. January 4th visited Lexington. There is still a most pleasing state of things. Light begins to dawn on the mind of several person. January 11th returned to Lexington. Two candidates were received by experience. The Lord opened their hearts to receive the truth. After some slight difficulties with some who opposed, they gave over, and we took down to a beautiful little stream, and baptized them (man and wife) in the name of the Trinity."

GREENVILLE

Missionaries, R. E. Murray and J. Roberts.

Here the sway of truth is beginning to be powerfully felt. The church has increased much. Brother Roberts says: "Since I have been in [Africa](#), I have not shunned to preach the gospel to the natives and colonists, regarding the instructions received from you and Brother Ball, that I should preach at Blubane with my interpreter, who was baptized by me. I have led him into that work, thus teaching the natives. I have not turned aside from preaching the gospel to deal in ivory, camwood or palm oil. I go to my farm about three times a week, and assist my children in planting kassadas, which I have chiefly to depend upon for bread, as flour is thirteen dollars a barrel, besides the duty; pork is from twenty-three to twenty-eight, besides the duty. But none of these things have hindered me from doing the work to which I have been called. I have experienced what the Apostle means when he speaks of being in want." Baptisms twenty-three.

FARMERSVILLE, SINOUCOUNTY

Liberian Missions 1847-1855

At this place a church was constituted on the 9th of April, with twenty-nine members, by our missionaries, Murray and Roberts; four baptisms.

CAPE PALMAS

Missionaries, B. J. Drayton; teachers two.

In reference to this station, we may report in the language of Brother Drayton:

"In view of our operations here, I am able to say, thank God, all is well. The Lord has been with us to bless, and truly all of us have rejoiced under the influence of the Spirit.

"On the 7th of August I baptized three willing souls, two men and one woman. A delightful season it was. Our meetings prior to this were interesting. Believers rejoiced, sinners were convicted and converted, and backsliders reclaimed. These seasons are not yet over; the house is always crowded, and the Lord is walking in the midst of his people. I am greatly encouraged at the prospects before me. Little did I think that at the end of five years we would have had such a hold in this place. The Lord has moved his Almighty arm in our favor, and the few are becoming many. We need nothing more now but faithfulness and constancy, and the Lord will certainly do the balance.

"Our native station yet continues, and there are indications of some good being done, especially the younger portion. Sometimes we feel sorry to see a lack of attention in things pertaining to their spiritual welfare; but on the other hand we cannot expect anything more from them in their rude state. I feel confident that by proper energy much good will be accomplished, and that through this, the medium of Davis' station, we shall be able to reach the more dense population.

"The boys, whom we have under our care, attend out Sunday School regularly. They are improving.

"Matters in **Liberia** generally are quiet and prosperous, and judging from present aspect, the state of agriculture is improving."

At one time, subsequently, our missionary was permitted to bury with Christ in baptism twenty - three joyful believers. During the year twenty-eight have been baptized.

SIERRA LEONE MISSION

The Board have become satisfied from the representations of Brother Bowen, as well as the statements of our special agents Brother Kingdon and of Brother Day of Monrovia, that this is one of the most inviting fields on the African coast. They have determined to commence a mission at this point, and have arranged to secure the services of Rev. Mr. Thompson, a colored ministering brother, residing at Freetown, and who earnestly desires to leave his position as first clerk in the government post-office, that he may give himself wholly to the preaching of the gospel. This being the place at which re-captives from all parts of the coast and the interior are left and placed under scholastic and Christian influences, it will become a mighty centre of influence, from which shall sound out the word of the Lord to all parts of the continent. Brother Day baptized one individual during his stay here, and he represents the prospects for building up the cause as most encouraging.

Liberian Missions 1847-1855

RECAPITULATION

From the survey we have taken, it appears that the Board have three missions, twenty stations, forty missionaries and assistants, seventeen schools, with about 500 scholars, baptized one hundred and sixty-three, including some, of which previous reports had not been received.

God hath done great things for us, whereof we are glad. To Him be all the glory.

ENLARGEMENT

Shall the Board be authorized to increase the number of their missionaries in the foreign field? This is a question of lively interest, and one to which the Convention cannot be indifferent. We have scarcely a mission station which might not properly be reinforced, and the Board do not hesitate to aver that if our forces in China and **Africa** were at once doubled, it would be only what seems to be a small increase compared with the immediate and pressing demand which now exists. What will the Convention say to this claim? How will the churches respond to it? All that has been hitherto done, may properly be regarded as preparatory work. The friends of missions, even its warmest friends among us, have found it not easy to exercise the needed faith and patience, while the fallow ground was being broken up and the seed lay long buried without the promise of the ingathering harvest. The Board have suffered many painful and perplexing trials. Their missionaries have gone forth bearing precious seeds, but weeping as they went, so unprepared was the soil and so unpropitious were the circumstances by which they were surrounded. But we and they are beginning to share in the reaper's joy. True it is only the first fruits we are receiving, but as we lift up our eyes and behold the field, the waving harvest is seen ready for the sickle. And now the cry is for more laborers. "Let us have," says Bowen, in the last letter he writes, "six white men besides those appointed but not yet sent, the present year."

The brethren on the coast of **Africa** are asking us, even for 1855, to double our present appropriations, and are pointing to most inviting positions which ought at once to be occupied. We have already noticed the stirring appeals which come from China, and the extended range for missionary labor which is spreading out before us. The Board will not now particularly repeat, what has been in former reports stated, how far behind we are of other denominations and other Boards of our own denomination in foreign fields. A single Board of the North appropriates the present year, for the African coast missions alone, nearly thirty thousand dollars, while ours has not hitherto reached one-fourth of this amount. Shall we not rise up from our lethargy and as those who are pledged lovers of Christ, and to whom is committed the ministry of reconciliation, go forth to spread the savor of his name in every place? Let us take our appropriate position in the great business of teaching all nations. Having one Lord, one faith, one baptism. Let us strive together for the faith of the gospel. In this aggressive movement against the powers of darkness in heathen lands, we shall experience in our own land, a blessed reflex influence, and enjoy in an increased measure the preciousness of the hope of salvation, while Christ will be magnified in receiving the heathen for his inheritance, and the uttermost parts of the earth for his possession.