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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, JULY, 1851.

Sixth Annual Meeting.

The Board held its sixth annual meeting in Nashville, Tennessee, commencing the 9th and closing the 19th of May.

The annual sermon was delivered by Rev. Dr. Reynolds, of Georgetown, Kentucky. Text, Rev. xix. 12. And of his head were many crowns. His theme was, "The pre-eminence of Christ."

The annual report of the Board states, that fifty ministers have been in their employ during the year. By them, 125 stations have been regularly supplied with preaching, 4,150 discourses delivered, 450 converts, baptised, 160 others have professed hope in Christ in connection with the labors of these missionaries; 15 new churches have been organized; 10 houses of worship completed, and 9 others commenced. Several hundred prayer meetings held; Sabbath schools and Bible classes organized, and successfully prosecuted at many of the stations; Bibles, tracts and religious books circulated; Temperance societies formed, and hundreds to total abstinence secured; self-sustaining missionaries raised up; Associations and State Conventions organized through the instrumentality of the missionaries of the Board. The wilderness has been made to bud, and blossom—the solitary place made to rejoice.

The receipts for the year from all sources, \$12,178.16 Amount in the treasury April 1st, 1850, 1,746.69

Total resources for the year ending April 1st, 1851, \$13,924.85 Expenditures for the year ending April 1st, 1851, 10,916.85

Balance now in hand, \$3,007.00

The cash receipts for the year just closed, exceed those of the preceding year by \$2,058 00.

The liabilities of the Board April 1st, 1850, were about \$3,500 00; and near \$3000 of which will become due July 1st. To meet these liabilities, and such others as are constantly accumulating, the Board rely upon the voluntary contributions of the friends of the cause. But few agents have been employed by the Board. In most of the States they have none. Their main dependence is upon the prompt and voluntary co-operation of the pastors and churches.

On the adoption of the report, the usual committees were appointed to consider the several topics proposed in the report.

A resolution was offered to the report of the Committee on the Importance of Domestic Missions, submitted by Dr. Reynolds, chairman:—

Resolved, That in view of the urgent demand for missionaries at home, the magnitude of the interest involved in the successful prosecution of their work, and the blessing of God which has so constantly attended their labors, we most earnestly entreat the churches of the South to co-operate with the Domestic Mission Board by their liberal contributions and ardent prayers.

The committee reports, together with the other proceedings of the meeting, will be found in detail in the minutes of the Convention. We close this brief notice with one suggestion. It is the importance of churches and individuals making their annual contributions early in the season. It often occurs that six months of the conventional year pass, before the Board has any reliable guarantee of means to enlarge their operations. This is a great hindrance in the operations of the Board, and a source of painful suspense and disappointment to many churches greatly needing the assistance of the Board.

"Entering into every House."

It is thus the species of warfare by which Saul, the persecutor, made havoc of the church, is described.—Acts viii. 3. The influences most powerful for evil or for good are those which enter into every house. The thief enters to kill and destroy; Christians enter that men may have life. The influences that enter to the fireside, soon affect the hearts of all that surround that fireside. This Journal, established by the Southern Baptist Convention, is published with the view of entering into the house of every Baptist in the South and South-west.

At the late meeting of the Southern Convention, it was Resolved, That the members of this Convention do pledge themselves to endeavor, as far as they may be able, to place this paper in every Baptist family in the Southern States.

Let churches make arrangements to see that every house is supplied with one of these papers. The price is but a trifle, 25 cents—nothing like the cost of it to the Boards. But the Convention wishes in all affection that this little leaf, from that tree we trust, whose leaves are for the healing of the nations, should enter into every house—should lie on your tables, brethren, and be read by your children and friends.

It will do no harm. Much trashy literature is abroad. It enters into almost every house. It is full of evil. Vice, immorality, distorted pictures of society, abound every where. This sheet will contain nothing but truth. It will gradually, but certainly awaken a new class of interests in your families. It will interest them in missions, domestic and foreign, in all that is valuable in the religious movements of the day. It will thus effect the highest good to your families, your friends, your neighbors. At first received with a grudge, it will soon become respected with interest, and welcomed gratefully.

Of course it will not enter into any house without the sanction of the owner. But messengers often do. But the mission of you to every Baptist in the South and South-

west by the Southern Baptist Convention, will you receive these friendly little visitors, will you do all in your power to help them to enter into every house?

This question is addressed to ministers, especially. If they will all use their influence to see each family of the congregations in their charge supplied with them, the work will soon be done. It will aid their work, enlighten the members of their churches and congregations, increase their liberality, enlarge their views.

Ministerial Education and Domestic Missions.

We are continually receiving applications from churches, more or less connected with the Domestic Mission Board, for ministers. From destitute sections, where there are at present no churches, but where the Board would be glad to send a missionary, could the suitable person be found, we are constantly receiving the same applications. How are they to be met? The zeal and devotedness requisite are perhaps about the same as in the foreign field. The points of difference are two: First, The difficulty of learning a foreign language is obviated and the loss of time spent in acquiring it. Second, The prospects of immediate success are far greater: Population is rapidly filling up, and he who plants the standard of the cross in the wilderness among a few scattered followers of Christ to-day, will find multitudes coming in from all quarters in a little while and flocking round the banner thus unfurled. We appeal, therefore, to those who have the education of young men for the ministry in charge, to keep this subject before the minds of those preparing for the sacred work. We appeal to young men in theological seminaries, and urge them to consider whether they might not find fields of much greater ultimate usefulness by commencing to preach Christ, not upon another man's foundation, not in the crowded, cultivated, often worn-out fields in the older settled States, but by going out at first as domestic missionaries to the newer territories in the far West, where their labors will be appreciated, welcomed, prized. Above all, we appeal to the young men of our churches, warmed with the love of Christ and souls, but who perhaps have not yet thought of the ministry, to forsake all, prepare for this great work, and enter into it.

There remaineth very much of the Land to be possessed.

No one will question that these words, spoken once of Palestine by Joshua, (Jos. xiii. 1,) are literally true of our own happy land. Now the newly acquired States and territories of the South-west—all those lying west of the Mississippi river—exceed in extent those east of it. This land is all yet to be possessed. It will be densely settled in a very few years—densely settled. But what will be the character morally and religiously of those territories, if efforts are not now made to extend a pure faith and the privileges of true Christian churches and ordinances to them?

In a spiritual sense, then, let these words form our motto and watch-word now: There remaineth very much of the land to be possessed for Christ. As Leigh Richmond beautifully said: "When a map is presented to the eye, with what a variety of affections it is viewed, according to the character and pursuits of the inspector! The mere statesman examines it with sole reference to political aggrandizement, and then he has done with it and lays it down. The merchant takes it up with anxious inquiry as to profit and loss, trade and merchandize. He considers his speculations, meditates the track of his vessel on the ocean, marks its course through the hazardous ware, and then he has done with it and lays it down. The traveler takes up the map and it is occupied with the remembrance or anticipation of customs, languages, dresses, manners, buildings, and his contemplations on the map are concluded.

"But when the Christian beholds the map of the world, he has a subject of investigation far beyond them all. What they have overlooked and disregarded is every thing to him. His great inquiry is, Shew me the visible kingdom of Christ. Name the countries where Christ is known and worshiped. Oh! when shall the kingdoms of this world become the kingdoms of our God and of his Christ! He sighs to think how small a portion yet belongs to Christ. He does not lay down the map to think of it no more. Again and again he takes it up and prays for the sheep of Christ in distant lands, recommends their case to God, and meditates plans for their deliverance.

"From such a meditation on the map, the Christian retires not to say much and do nothing. He freights a vessel to carry the pearl of great price to those who neither know of its existence or its value.

"O ye statesmen, merchants and travelers, take up your maps once more, and if you love Christ feed his sheep." There remaineth very much of the land to be possessed.

A Minister Wanted.

A committee of brethren from the Baptists in the neighborhood of Belleville, have appealed to the Board for a minister. Their wants will be appreciated on reading their communication. They say:

There are among us nine members of the regular Baptist churches, (of the missionary order) who have not so much as seen a Baptist minister since we have been in the State; and we have made several unsuccessful efforts to procure the services of one.

We need a preacher, but we are not able to sustain the whole expense necessary to his support. The object of this communication is to beg you to send us one; and at the same time, lend your aid towards his support.

Our neighborhood is small, but quite densely populated. The Methodists have a small church here, and preaching monthly. The general sentiment here is favorable to the

cause, and we are anxious to build up a Baptist church in the place for some time.

We are willing to furnish two hundred dollars towards the support of a minister here. A single man, of suitable qualifications, would be preferred. His expenses could be more easily provided for.

We are on the south side of the Arkansas river, and 10 miles from its mouth.

A Proposal to build a House.

Rev. A. B. Cochrane, missionary of this Board, has proposed to build a house in Tull county, Arkansas, in the neighborhood of Rev. A. B. Cochrane, missionary of this Board. He offers four or five hundred dollars will be sufficient, and he will pay fifty dollars of that, and would joyfully pay out the rest if he were able, but is not, and wishes to give others an opportunity of aiding in the good work.

He has visited the place, and expects to go so soon this fall. He desires the country to be in a state of great destitution, both of ministers and religious books, which should be supplied without delay. In his judgment nothing should be required of the people yet.

A Missionary wanted in Louisiana.

Dr. W. Phillips, of Mississippi, chairman of a committee for the purchase, has communicated with the Board in reference to Madison and Carroll parishes, Louisiana, west of Natchez. The known destitution of the field and the urgent request of several persons residing in it, have prompted the correspondence. He says one gentleman, who is not a member of any church, has proposed to pay \$100 annually, if a pious and useful minister can be sent to their aid, who is a member, promises \$50 a year.

The Doctor is of opinion, that with the right sort of a man, his entire salary can be secured on the field. This Board stands ready to render assistance, if necessary, in the enterprise. Should any person who reads this notice, know of a suitable person for the field, who can be obtained, he will please notify the Board or Dr. Phillips at Edward's Depot.

Christianity, the joy of Nations.

Rejoice, O ye nations, with his people." We are very liable to look upon the Christian religion merely as designed to benefit the soul and eternal relations of men, and overlook its importance to the temporal welfare of nations. Moses, the wisest of ancient lawgivers, felt not the prosperity of the people of God to have in it the seeds of joy for the nations, or the merit, as such. "Rejoice, O ye nations, with his people." (Deut. xxxii. 43.)

We wish to show that when the churches prosper, the nations of mankind as such participate in this prosperity; that the spread of the Christian religion is a source of happiness to the world around, not that this takes place by any union of church and State. Of all the mischievous alliances ever planned by man, that has been the most prolific of evil consequences. But while the union of the church to the State is a great error, the imitation of the church by the State is a great truth, and has been the great cause of the prosperity of Christian nations.

There is not a Christian but must have felt the strange contrast there is between the kingdom of Christ and any other kingdom that ever yet saw the light of the sun. Its objects seem so different and its methods so different, and yet it accomplishes all the ends of government better far, than any other institution. It does more to protect mankind from injury—to promote their happiness and prosperity. National governments have chiefly relied on force, and miserable work have they made of the government. In the old world they have ruled by armies, by police, by stringent laws, until society is ready to drop to pieces. Christianity undertakes to govern by awakening conscience in the breast of each individual—by love—by the exhibition of what is right and true. Napoleon once said, "we rest our kingdom upon force. Jesus Christ alone founded his empire upon love, and at this moment millions of men would die for him." Go into some neighborhood in the country where vice most prevails, where social order is least preserved, and all that makes a community virtuous, industrious and happy, is set most completely at defiance, go with constables, laws, magistrates and soldiers, and can you rectify the disorders of a community as thoroughly and permanently as you can by opening the doors of a meeting-house and training the young in Sabbath schools, and exhorting the old to reformation and penitence, and gathering Christians together in the holy bands and brotherhood of the Christian church, and assembling all, at stated periods, for the worship of the great Creator through the one Redeemer? There is no power on earth like it. And yet how little idea have the nations of the world, even Christian nations, how much they are indebted for all their joy to the churches, and ministers, and missionaries of Christ! How many a settlement in the far West, where vice and bloodshed once prevailed, has been reformed and rendered happy, enlightened, populous, by the preaching of some home missionary!

Or to trace these effects on a larger scale. If ever there was a time when it was palpable that there is something radically wrong and rotten in most of the governments of the old world, it is now. Like a row of dominoes which children set on end and make one fall against another till the whole fall, so are they tottering, jostling and crashing against each other at this time and giving way, and notwithstanding in all the objects of true governments, not from external wars, but from internal weakness. From almost the only unagitated spot in the civilized world, the question forces itself upon us, why is it that the principles

of government which obtain here stand so secure, while all the thrones of Europe are tottering? It is that the principles developed first on Plymouth Rock, and by Rhode Island, have become the basis of the national character, and form of all our ideas of government, and thus form the soil that preserves our institutions from decay, or to change the figure, the oil upon the wave that makes us ride easy and secure, while others are storm-tossed and sinking. It is the infusion of true Christian principles into political affairs, that is the source of the superior happiness and security of our principles of government over those current in the old world. No man pretends to see the changes that are coming and have yet to come over Europe. But if the utmost of possible changes were to take place here to-morrow, if North and South were to be divided into two great republics, it would not substantially alter the principles of either government. Now it can easily be seen, that it is the Christian religion that has given to this country the germ of all its present institutions, and these principles were all derived from the constitution of the primitive churches, mentioned in the Acts of the Apostles. It is well known that Jefferson attended carefully for some months the meetings of a Baptist church, and declared it the best model for the government of the colonies, some years before the revolution. And as the churches alone suggested, and taught men the idea of the strongest government on earth, so they exhibit the living effects of those principles, which alone can enable men to govern or take care of themselves. It is not forms of government men need alone to make them free, but "if the Son shall make them free, they shall be free indeed." Without Christian hearts and principles, liberty with all its sweets, is but the veriest bubble that ever child blew. Who would wish to see a sword in the hands of an infant, or a razor in that of a madman? Without a virtuous community, without loving one's neighbor as oneself, those insatiable passions which are best where the majority are, well disposed, would be most pernicious.

The Christian churches, then, are founded upon principles which they alone exhibit to the world, and which alone can make any government a blessing to the earth. A nation of liars, of thieves, of seditious men, of intemperate men, of ignorant men, never can be free long. A true government is and must be one that sets its face against and contrives to root out these vices from a community—roots them out not perhaps by force, but by education, example, the deep-toned voice of public opinion. Unless national vices are put down, made war upon, overcome and crushed, it is not fertile lands, or commerce, or forms of government, nor the wealth of California, nor the refinement of Paris, can give permanence and security to a government. Men thought a great nation was the one that had the greatest army or money—the most gold or silver, or State income, or learning, or refinement at its capital—the most jewels in its crown. God shows us that these are not the strength and glory of nations, but an intelligent and virtuous community, and the less of eccentric patronage the better. The church's principles are the true principles—they are proved to be so by an actual experiment of which the whole world is witness at this moment.

Let us apply this subject to domestic missions. What encouragement does it not give! Here, in the gospel, are the seeds of all true liberty and government. Let our nation and the nations of the world only have this in its purity, and it will set all other things right silently, peacefully, surely. At this moment, when all political bodies are expressing sympathy for the different nations of Europe, the great question is, what to wish them—what would we give them if we could? Shall we say republican institutions? They might be a blessing or a curse. They might end like those of the first French Revolution; or of St. Domingo, or Mexico. The great point would have first to be settled, if the nations were suddenly capable of wielding such important powers. But give them the gospel, plant among them missions; these will make them capable of exercising high prerogatives and taking care of themselves. Take away the Bible from America, and the country could not hold together even now, after all its past training, for twenty years. Christianity must live in the spirit of the people—in the hearts of the masses; or how long shall we continue capable of governing ourselves? how long free from anarchy? how long free from despotism? not a generation. Send the gospel. Let the truth of God take root at this moment among all our citizens—plant home missions and schools in the destitute parts of our country. These are the best safeguards, the truest conservators of our institutions.

Tracts Wanted. Frequent calls from missionaries and others are made upon the Board for tracts for gratuitous distribution. One of our missionaries in Texas writes as follows on this subject:—

"If I had some tracts for gratuitous distribution, much good could be accomplished by their circulation. I had a few, purchased at my own expense, which I took with me on my last tour, and distributed among the people, who received them gladly. Cannot the Board supply me with such as are needed?"

Since the action of the Southern Baptist Convention in 1816, the Board have not felt authorized to expend funds raised for missionary purposes for the circulation of tracts or any other publications.

Attention has been invited to this subject in former papers with the hope that those who know the value of tracts as instruments of good, would make some specific donations for the purchase and distribution of tracts in such parts of the Board's field as seem most profitable.

The missionaries of the Board occupy a valuable

visited by reporters and other distributors of tracts and books. Great destitution of religious reading matter prevails. It is often ascertained that those who have access to books will not read them. Yet place a tract consisting of only a few pages in their hands, and they will read it. The instances in which God has made these little messengers the instruments of a awakening conviction and conversion, are pleasingly numerous.

There are many members of our churches and others, for want of ability or opportunity to procure the more extensive works, are quite ignorant of our views of doctrine and practice. Tracts containing clear and concise statements of the cardinal doctrines of Christ's kingdom, placed in the hands of the above named classes, will be of invaluable service to them.

It is most sincerely hoped, that this brief notice will interest the minds and hearts of some benevolent readers, and prompt the needful effort to secure the end desired.

Brownsville, Texas.

The mission established at this point presents several encouraging features, although it has many disadvantages with which to contend. No house suitable for public worship has yet been procured. The Methodists have kindly offered their house once in each month, which has been accepted by the missionary. A room in connection with his own residence is occupied as a school room, and for religious conversation and enquiry.

THE SCHOOL.

"When I began, there were several schools in operation; some of which are now closing, and the pupils are coming to my school. At first I obtained but a small share of patronage."

In a later communication, he says: "My school is increasing, and is now worth about forty dollars per month. It will aid much in support of our mission."

HOUSE OF WORSHIP.

He says: "A neat and attractive house of worship ought to be erected here at once. It would awaken thought and interest in a manner and to a degree which cannot be done by any other means independent of that. It would induce the strangers from Mexico visiting this city to attend divine service and listen to the gospel in their own tongue. An effort is now being made here to secure funds for this object; and we earnestly entreat our brethren in all the States to lend us aid."

AN INTERESTING INQUIRER.

"Now and then is one found in Mexico seeking the true light. By associating with Christians, they have ascertained that Christianity is infinitely superior to Roman Catholicism.

"Last night one of these inquirers came to my room for religious conversation. During a tour on business to the United States, he obtained a Bible in the Spanish language. He had read it sufficiently to ascertain the awful mistake he had been betrayed into by the religion of Mexico. He desired to know the truth, and declared that if he ascertained it, he should, on his return, to Cuba, his native place, publish it to his congregation, though it might be at the expense of persecution and imprisonment; for he had learned from his Bible that this was the portion of many in the time of Christ and of his apostles.

"One inquirer greatly encourages me in this destitute field."

In a letter dated May 15th, he says: "I write to communicate to you the gratifying intelligence, that the number of Mexican inquirers is daily increasing. On last Sabbath I had six calls on me at the mission room for instruction in the Holy Scriptures. I expounded to them, as far as I was able, the great commission as recorded by Matthew.

"From the evidence furnished by the lives of those with whom I have had frequent conversation, I am constrained to believe that they are sincere in their inquiries.

"The Mexican to whom I alluded in my last communication, is an interesting case. He manifests the genuine fruits of conversion and growth in grace. He spends most of his time in reading to and conversing with his countrymen in relation to this all important subject. He always seems much delighted when he has an opportunity to receive instruction.

"A few evenings since, after I closed my instructions to an aged countryman of his on the nature of conversion, he exclaimed with feeling emphasis and pathos, in such English as he was able to command, 'Oh, my heart is sick for my countrymen!'

"I would that the hearts of my own countrymen were sick in view of the perishing condition of the millions of down-trodden, beuighted, priest-ridden of Mexico."

From Our Missionaries.

GEORGIA.

Jones county.—Report of Rev. Jesse M. Carter.

I commenced my labors in this field at the beginning of the present year.

Jones county is about equally divided into what is technically called "Red" or "Oak land" and "White" or "Pine land." The former is owned principally by wealthy planters, and divided into large farms; consequently the population is principally negroes. The pine land is thin, occupied by poor white people mainly—the population sparse, and not possessed of facilities for going any distance to church.

Most of the quarter has been devoted to exploring my field, to ascertain the most suitable points for mission stations. The number that seem to demand missionary labor, exceed my ability to supply. I must select such places as will make suitable locations for the organization of churches in future.

This field is now open to missionary Baptists. I have traveled and visited much, and have been everywhere cordially received.

On a tour through the "Pine Woods," I visited from house to house during the day, and preached at night.

Our congregations ranged from 50 to 125. From 5 to 20 sought an interest in the prayers of God's people. This people seem to love the gospel. It is necessary for the Lord's ministers to do self-denying and cross-bearing, and in the spirit of meekness of their divine Master, preach the gospel from house to house and in the highway, warning and inviting sinners, exhorting and encouraging saints. In this exercise my own soul often feasts on the fruits.

In the "Oak Woods" the prospects are not so cheering. But few attend a day-meeting during the week. At night our congregations vary from 25 to 50, mostly colored persons. On Sabbath we have from 150 to 250. There have been encouraging two wealthy planters, to erect a house of worship for their negroes—I hope it will be done—if so, I shall make that one of my stations.

I am urged to establish a station near the Wilkinson line. I am inclined to visit them. The people are poor, but very anxious to hear the gospel; some of them will walk four miles, to attend a night meeting.

In Clinton, where I reside, the people are mostly Methodists. Our church is small—60 white men and six female members, and sixteen colored. Among the colored people there have been several conversions, one has been baptized, and I expect to baptize more of them soon.

Clopton's Mills.—Report of Rev. J. H. Clarke.

I have services for the colored population at several of my places of worship. At one of them, there is much interest manifested in the congregation. A good work, I trust, is progressing. A good state of things generally prevails in my field.

TEXAS.

Marshall.—Report of Rev. Jesse Witt.

This missionary has been connected with the Board since the fall of 1847. For sometime he was located at San Augustine. On a reasonable trial and a more thorough acquaintance with East Texas, Marshall and vicinity were deemed a more suitable field of labor. In 1848 he was transferred to said field, where he has labored faithfully and successfully, having organized several churches, built several houses of worship, established several Sabbath schools and Bible classes, &c. This people are now able to sustain him. In his last communication he remarks:—

My engagement as missionary of your Board has now closed. I retire from this connection with lively emotions of gratitude to God for the protection which he has extended over me; the supply of my wants, which he has provided, and the rich comforts which he has communicated to my heart amid the toils and privations connected with my mission in this wilderness country; and to you, my brethren of the Board, for the assistance you have afforded me in the supply of my temporal wants while endeavoring to establish the cause of Christ, in this new and interesting field.

May heaven's best blessings rest on the Board and prosper every effort to diffuse the glorious gospel of Christ, and may they share richly in that consolation they are dispensing to others.

I now submit all my transactions to your inspection, and again commit my welfare to the Lord, and affectionately take my leave. The grace of our Lord Jesus Christ be with your spirits.—Amen.

Society Hill, Navarro co.—Report of Rev. N. T. Byrns.

I have not been able to preach a sermon since the first of January. I have succeeded in securing a regular supply for one of my churches during my sickness. I am now able to make some visits, but not to preach. I designed at this time to give you a full description of the destitution of our Association—it must be imperfect for the reasons mentioned.

It embraces ten counties, covering a section of country about 150 miles square. The membership of the body is 172; ordained ministers four; one of whom is our old esteemed friend and brother, your former missionary, Rev. Z. N. Murrell, who is nearly worn out in the cause of the Redeemer. There are many points of interest and importance entirely destitute of Baptist preaching. Among them, I will mention Providence church, Nolinville, the county seat of Nolin county, and Waco village, the county seat of William county.

The above are on the west side of the Brazos. The last named place is increasing more rapidly than any other inland in the State, within my knowledge. On the east side of the river, the county seats of Ellis, Freestone and Leon counties, together with the various bluffs on the Trinity river, are destitute of Baptist preaching.

In addition to the above, there are several farming settlements filling up the intermediate spaces, and ranging along the frontier line, that ought not longer to be neglected. How and when will this field be cultivated! Our call has been so often made without effect, that we begin to despond. There ought to be two colporters at work constantly in this field with Bibles, tracts, Sabbath school, denominational, and other religious books.

If I can be sustained, I shall ride within the bounds of the Association the ensuing year. Every thing is high here now: tuition \$2 per month, corn \$1 per bushel, and other things in proportion. I have five children, all of whom ought to be in school; consequently it costs no considerable to live here.

MISSOURI.

Springfield.—Report of Rev. S. L. Beckley.

The field in charge of this missionary, has been but recently occupied by the Board. This is the first report:—

I have entered upon the duties assigned me, and labored with all the energy I can command, yet I cannot report the fruits I hoped to reap.

The Limestone church has no house of worship, all meetings are held in private houses, which are unequal to our congregations, not often accommodating more than the females. The members are all poor in the things of this world. It consists of 7 white and two colored male; 10 white and 2 colored female members. It is situated in the southern part of Dade county.

I have charge of the church in Greasfield, which is the county seat. This church numbers 33 members, of which only 8 are males.

There has been a church in the northern part of this

county. The pastor removed and the church dissolved. I have paid three visits to the neighborhood during the quarter.

There is no other church in the eastern portion of the county, which I have visited once, and held a meeting of some interest—three united.

The county, taken as a whole, is a field difficult of access. It is not a roading community, and they are under the influence of the anti-mission spirit. The cause of God has some warm friends; whose influence and labors, will, I trust, work some change in the belief and practice of this people.

Hickory Grove.—Report of Rev. J. E. Welch.

In Warrenton, our county town, there are more favorable tokens than at any previous period. Two leading men entertain hope in Christ, and a third seems deeply interested. Should the three "come out on the Lord's side," I shall proceed at once to organize a church.

The cause of religion languishes through this region of the State. The Sabbath is most awfully desecrated. Members of churches think it "no harm" to drive their wagon to or from St. Louis, or to bring home a load of corn on the Sabbath! I grieve over this state of things.

Hannibal.—Report of Rev. Arthur Day.

In my congregation at home, one person has expressed a hope in Christ since my last return. One or two others are enquiring the way to Zion. At a station five miles distant, where I hold service one night during the week, there is a pleasing state of things manifest. Several persons are anxiously enquiring what they must do to be saved.

St. Louis.—Report of Rev. Joseph Walker.

My labors commenced, under your commission, November 1st, 1850. My first object was to select a suitable location for the commencement of the mission. By the aid and advice of Dr. Jeter and a committee of his church, the western part of the city was selected. A room of sufficient capacity to seat 400 persons was rented at \$150 per annum, and fitted up with comfortable seats, gas fixtures, stores, etc., at an expense of \$300; which amount was readily contributed by the members of Dr. Jeter's church and those who had decided to form the new organization.

On the last Sabbath night in December, thirty members of Dr. Jeter's church, and two from Virginia, were constituted into a regular Baptist church, called the "Third Baptist Church of St. Louis." This colony went out from the Second Church with the unanimous consent and hearty co-operation of that church; their pastor having previously recommended the measure.

Lord's day, January 5th, this little band took possession of their newly prepared room, and the pastor preached to a large and attentive congregation. On the following Sabbath, a Sunday school was opened with 141 pupils. It now enrols 254 names and 33 teachers. It is a working, harmonious and efficient school, and from its influence we anticipate the happiest results. Already five pupils have professed hope in Christ—others are anxious inquirers.

Our church has increased from 32 to 51, and composed of most excellent materials. All our male members, with one or two exceptions, pray and speak in public. Ten or twelve of them are capable of conducting a prayer meeting or superintending a Sabbath school.

The females have a weekly prayer meeting; so have the young men.

I must mention also, that a Sabbath school of colored pupils is superintended by one of our brethren, brother T. Walker, who is aided by three other brethren from our church, and as many more from the 2nd church. This school has in it 100 pupils, 35 of whom can read in the Testament.

Many facts have fallen under my notice, which, on account of having had many things to do, have not been noted down. Enough is remembered, however, to convince me of the importance of sustaining in St. Louis, not only this mission, but of originating others, as soon as practicable. Scores of Baptists are scattered through this swelling population, who have no connection with any Baptist church in this city. Many of these will not unite with the 2nd church, nor with the 3rd, because of their remoteness from them, but would go into new enterprises.

The Pedo-baptists have colonized as the population has extended; and the consequence is, they have caught up many Baptists, who, unwilling to live out of a church connection, but not willing to unfurl the Baptist flag and bear for recruits, are content to fellowship infant baptism and sprinkling. Still, Pedo-baptist churches, however holy, are hard homes for Baptists, and this is evinced by the fact, that as soon as a Baptist church is located near those who hold membership in Pedo-baptist churches, they soon come out and seek their former connections.

That more Baptist churches are needed in this city, is a truth which cannot be questioned. Dr. Jeter was convinced of this as soon as he settled here, and hence, with commendable self-denial, he put on foot a plan to sustain two missionaries for three years, knowing that his own church must necessarily furnish both colonies, and supply much of the means of support. He labors not for one church only, but for St. Louis. A committee of members of the 2nd church, are looking out for a man to occupy a station in North St. Louis.

ARKANSAS.

Batesville.—Report of Rev. P. S. G. Watson.

Our house of worship will be ready for use in one month. For want of it, we have suffered much inconvenience.

Times are quite oppressive here at this time. Last year crops almost failed. Many of the poor made barely a support. The greater portion of the provisions consumed here are imported and at exceedingly high prices. The necessary expenses of our families are sufficient to absorb all our means. Consequently, but little can be raised for building meeting-houses or the accomplishment of any other object beyond the calls of the domestic circle.

It has been our aim and effort to build without calling upon brethren in other States. But our ability is about exhausted, and our church at its last meeting instructed the trustees to make an appeal to our brethren in Ken-

tucky, and other places, for assistance. It is hoped that our case will be considered with liberal favor.

The Zeal of Roman Catholics.

Bishop Rappe, of Cleveland, Ohio, has just returned from a tour to Italy with nine young priests and six Ursuline nuns; also funds for erecting a large building for school purposes, an orphan asylum, hospital, and to complete the cathedral at Cleveland.

Oh that the love of truth would prompt the disciples of Christ to equal zeal and sacrifice!

CHANGE OF SENTIMENT.—We learn that the Rev. Mr. Averil, of the Christian denomination, who, for some time past, had been pastor in Portsmouth, N. H. and of great popularity, has renounced the peculiarities of that church, and become a thorough convert to Baptist principles. He has been recently received into the First Baptist church, in Boston, of which Rev. Dr. Neale is the pastor.

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for merchandise heaven.

PARITY OF THE MINISTRY.—Candid Episcopalians have been compelled to admit that there is no scriptural authority for their hierarchy. Short, in his history of the church of England, says: "There is no doubt *episcopos* is equivalent, in the New Testament, to *presbuteros*, and I am not aware that it is ever used for what we call a bishop."

Appointments of the Board.

FROM APRIL 1, TO JUNE 2.

- Rev. Noah Hill to the colored population between the Brazos and Colorado rivers, Texas.
 - Rev. A. B. Couch to Clarksville and Dardausville, Ark.
 - Rev. M. W. Chrestman to Bastrop and vicinity, Texas.
- RE-APPOINTMENTS.**
- Rev. L. R. L. Jennings to Pickens District, S. C.
 - Rev. C. H. Stillwell to Rome, Ga.
 - Rev. N. T. Byrns to Navarro county, Texas.

Donations.

FROM MARCH 20, TO JUNE 1.

MARYLAND.		
Maryland Union Association,	\$100 00	
Nelson Clarke, Baltimore, per J. B. Taylor,	20 00	120 00
VIRGINIA.		
D. Shaver, agent,	40 00	
Rev. Thurston Stringfellow, per A. Thomas,	52 00	
Dividend on James River R. R. stock,	9 00	479 00
NORTH CAROLINA.		
C. C. Tipton, agent,		5 56
SOUTH CAROLINA.		
Rev. Wm. P. Hill, agent,	553 00	
M. T. Mendenhall, tr. So. Bap. Con., for Charleston Baptist Association,	121 01	
Dividend R. R. and bank stock,	70 00	
Female Miss. and Ed. So., 1st Bap. church, Charleston,	27 94	
Black Swamp Miss. So., per Dr. Mendenhall,	52 50	
John B. Miller,	5 00	
Thank-offering of a friend,	4 00	
Wm. B. Johnson, D. D.,	60 00	
Mrs. Julia Maish,	5 00	
Black Swamp Miss. Soc., per H. J. Stevens,	51 80	
Treas' So. Bap. Con., M. T. Mendenhall,	63 43	880 73
GEORGIA.		
Albert Rambeau, Augusta, per A. B. Cabanis,	25 00	
Rev. Wm. P. Hill, agent,	550 00	
C. C. Tipton, agent,	211 33	
First Baptist church, Savannah,	50 00	
Do Sunday school,	23 00	
Do Needle Society,	17 29	
Two friends, per Eli Ball,	2 00	
W. F. Buchannan,	50	832 00
ALABAMA.		
Mrs. R. Wiley,	5 00	
Mrs. C. Smith,	5 00	
Mrs. R. Holman,	5 00	
Miss P. F. Holman,	5 00	
Miss R. Holman,	5 00	
Master F. T. Holman,	5 00	
Bethesda church,	24 00	
Rev. C. F. Sturgis, agent,	217 00	
G. L. Sandidge,	5 00	
Richard Duckett,	5 00	
J. S. Norris, per W. N. Wyatt,	17 70	
St. Francis Street Bap. ch., Mobile, per A. B. Cabanis,	232 60	561 50
MISSISSIPPI.		
Rev. W. M. Farrar, agent,	800 00	
Miss Susan McGill,	25 00	
Rev. J. C. Keeney, funds of his dec'd wife,	10 00	835 00
KENTUCKY.		
Hopkinsville church,	15 00	
J. Newland,	5 00	20 00
MISSOURI.		
Hannibal church,	6 00	
M. P. LeWright, per Dr. Jeter,	10 00	16 00
TENNESSEE.		
C. C. Tipton, agent,		69 64
ILLINOIS.		
Rev. A. Sherwood, D. D.,		50 00
TEXAS.		
Baptist Convention, per Rev. S. W. Daines,		100 00
Collection So. Bap. Con., Nashville,		125 50
		<u>\$1,145 62</u>
BIBLE FUND.		
SOUTH CAROLINA.		
Union Bible Society, Deaufort District,		77 00
ALABAMA.		
Ala. Bap. Bible Soc. for sale of Bibles,	335 00	
Bethesda church,	1 00	336 00
MISSISSIPPI.		
Dr. Wm. N. Philips, tr. of Miss. Bap. Con.,		13 00
		<u>\$125 00</u>

It is proper to state here, that the greater portion of the above amount reported for missionary purposes, was received during the last days of March, and is of course included in the annual report of the Treasurer. A portion of it is money retained by agents for their salaries, which they were authorized to do, and which had not been previously acknowledged through the Journal.

WM. HORNBUCKLE, Treas.

BOARD OF FOREIGN MISSIONS.

RICHMOND, JULY 1851.

Legacies.

The inquiry has been frequently made, whether it is possible to secure bequests made to foreign or domestic missions. For the information of all interested in this subject, we will state that the Southern Baptist Convention is an unincorporated body, and legacies may thus be obtained. If funds or property be left to the Southern Baptist Convention, without designating the object, it will remain for that body, to determine how they shall be appropriated; whether to foreign missions, to home missions, or to Bible distribution, or whether these objects shall equally share. Should the testator, however, desire to make a bequest to either of these objects, or to all, it will be simply necessary to insert the incorporated name of the body, with the sum and the object to which it is to be applied. The Convention having a Foreign Mission Board, a Domestic Mission Board, and a Bible Board, the funds or property bequeathed, may be at once appropriated. A standing form of bequests may be found in our paper.

Before we leave this subject, we will venture to refer to the conduct of some who have interfered with legacies left for religious purposes, availing themselves of some defect in the phraseology, to defeat the design of the testator. A more flagrant breach of honesty can scarcely be committed, nor will such gains, elicited from the Lord's treasury, ever prosper in the hands of the possessor. To them it may be said, in the strong language of the Apostle James, "Your riches are corrupted and your garments moth eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days."

The inquiry may also in this place, be fitly instituted, as to the duty of many to arrange for a liberal bestowment of their earthly possessions to the Lord's cause, in their last will and testament? It might not be a duty to make such an appropriation during life. Due regard to all the claims of Christian benevolence being entertained, and all these claims being met from year to year, might it not be proper in distributing an estate, to remember Him from whom all has been derived, and to allow the interests of his kingdom to share in the distribution?

We observe in the annual report of the missionary societies of the Methodist Episcopal church, that about forty legacies, amounting in all to nearly twenty-five thousand dollars, have been received.

The Will of Christ Paramount.

As Baptists, we have professed supreme reverence for the will of Christ, in respect to the ordinances. This respect for his authority is, doubtless, in many instances so deep seated in the heart, that no pains or disabilities imposed by the civil arm, would prevent the discharge of duty: not even the forfeiture of life itself, could shake the purpose in obedience to the Divine will, as it relates to baptism.— This is all right. May the day be far distant, when we shall cease to pay an humble, joyful regard to the ordinances of his house, or fail in a proper spirit to urge submission on the part of those who differ from us. But shall we confine our conscientiousness to one of Christ's laws? Will we not be as solicitous to obey that command which requires us to preach the gospel to every creature? Indeed the very same injunction which imposes the obligation to be baptized, requires also that the gospel be given to the world. It is one of the clearest of all his statements, that "repentance and remission of sins, in his name, are to be preached unto all nations, beginning at Jerusalem." His will, in this particular, comes with peculiar force, because so far as it may be carried out, it will bring a revenue of glory to him. Every redeemed sinner should be his Saviour to be magnified and honored among men. Having yielded to him, professing to respect his will above anything earthly, a constant endeavor should be made to carry out this his last command.

Work for American Christians.

God is calling upon his people in this land to send out the healing influences of gospel truth, to save the wretched and dying among the heathen. He has made us, in an eminent sense, the light of the world. This light ought to shine forth. Especially would we urge upon the churches connected with the Southern Baptist Convention, to rouse themselves, and engage in this blessed mission of love. Let them pray for laborers, seek them, send them, contribute for their support, and never cease their work until the glorious consummation of a world's rescue shall have been effected. In accordance with these views, we subjoin a stirring appeal from a missionary of the American Board, now laboring near the ancient city of Nineveh.

We that have left America, have not forgotten her. If I forget my native land, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. I could sit down by the rivers of Nineveh, and weep for the want of the daughter of my people. Although we left her, never, never will we forget her. The valleys of Berkshire are as green and as fresh in memory, as when I rambled over them in childhood. The waters of the great lakes are as pure as when I had a home among the bluffs of Wisconsin, or more lately by the shore of Lake Erie. The Mississippi rolls as majestically to my vision, as when I lived at St. Louis, and contemplated its commercial grandeur. My country, east and west, north and south, one and inseparable, has a home in my heart forever. Our's is not the language of flattery; but, with all the earnestness of love, we invite the United States to give the gospel to the perishing nations.

"I sit in the ashes of Nineveh, and mourn over death-struck churches, whose desolations are more overwhelming. I beseech my country, while I see England pouring out her treasure like water to save souls made in the image of beasts and birds and creeping things, to let her wealth flow to untomb and save living souls made in the image of God. I beseech her by the tender mercies of Christ, by the fellowship of the Spirit, by the eternity of nations, which America can make tolerable by believing in the offer of salvation herself, and then by bringing hither the same glad tidings. I beseech her by Moslem intolerance and grinding exaction, by priestly ignorance and sottishness,

by papal superstition and darkness, by the miseries of a people whose earthly existence is stupid and beastly, and whose eternal hopes are based on quicksands, sure to sink them into bottomless perdition. By all the considerations which can lead Americans to quit themselves like men, and in the name and spirit of Christ, hasten to save the lost. I entreat my country to be true to the land of their birth, true to the love and purpose of God, true to the Saviour's dying command, true to eternal and inconceivable interests.

"It is not a question of state boundaries, or of public finance, or of national existence; nor is it the arbitration of treaties. No, it rises above all human legislation. It outlives national existence, as Christianity outlived the Roman empire; yea, as eternity outlasts time. It outweighs fiscal interests, as the soul outweighs the whole world in value. It is not in the power of language to excite to action too grand; for the trumpet of the crusaders, and the fleets which swept onward to the conquest and settlement of the new world, were trifling movements, when compared with the waking of the church militant in earnest to the glory of subduing the nations, and of blessing all the families of the earth. It is to be! It is to be! And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Goshen Association, Virginia.

We have just received from the mission Board of the Goshen Association, the sum of seven hundred and fifty dollars, to be appropriated to the support of Rev. A. B. Cabaniss and wife, missionaries to China. This liberality is to be continued. Besides providing the outfit, they propose to adopt this brother and sister, as those towards whom their sympathies and contributions will be directed from year to year. Our brethren of the Goshen Association are also doing much in the home field, supplying destitute places not only within their own bounds, but in other parts of Virginia. Their zeal is worthy of all commendation. May it provoke others to imitate their example.

Chowan Association, N. C.

It is with peculiar gratification that we announce to our readers, the decision of the Chowan Association, N. C., at its recent meeting, to sustain a missionary in China.— Our correspondent in referring to this subject, remarks: "I have just returned from a most delightful, heavenly session of our Association. The spirit of Christ was evidently present to subdue each heart, and to unite all in Christian love. More has been done and undertaken than at any previous session. Our entrance upon the work of supporting a missionary in China, makes a new era in our history. A more melting, subduing scene I have never witnessed, than when the entire Association rose to their feet in favor of the resolution; and then knelt down in prayer and thanksgiving."

Libertian Missions.

These missions are much needing reinforcement: But where are the men? Positions the most interesting, and giving promise of success, in the exercise of suitable instrumentality, are presented to the consideration of the Board, and yet they find not the proper persons to engage in this work. In regard to this subject, the Board in their last annual report, say:

"At several points connected with our African missions, there is 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 Gohah 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 Veyes, who have invented an imperfect mode of writing their own language. From this extraordinary circumstance, I think a good system of writing would meet great favor."

"Six days journey inland from Cape Mount, is Gulerly, 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."

This subject deserves the serious consideration of our brethren at the South. The men qualified to preach the gospel to the African, in his own land, are doubtless among us. Should they not be sought out? Have we not the colored men, who, if put under judicious training, would be eminently adapted to this field? Great care is indeed needed in selecting the proper instruments. None but intelligent, prudent, industrious, godly men should be employed—are not such to be found in our churches?

This article is closed by calling the notice of our readers to the language of Dr. Fuller, chairman of the committee on African missions, at the recent meeting of the Convention.

"We cannot too strongly recommend a reinforcement of this arm of our operations. If Africa was better known, all Christians would feel that it is a most inviting field.— In these Southern States we have the African under our observation, and we know the gladness with which he everywhere welcomes the gospel. The same spirit is manifested wherever the missionary approaches the negro on his native soil. The tribes are accessible to the truth, their minds are neither enslaved by priest-craft nor entrenched behind any prejudices which repel the doctrines of salvation. In all the land large audiences gather to listen to the preaching of the word, and the children (among them those of chiefs) are sent readily to the schools.

"Add to all this the advantages we have to operate on this continent, and your committee regard this enterprise as peculiarly entitled to your attention. In the providence of God natives have been brought to our shores and prepared for the work, and already some of these have evinced peculiar qualifications of the highest order."

POSTAGE ON THE JOURNAL.—The postage on the Home and Foreign Journal will be, within 50 miles, five cents a year; over 50 and within 300 miles, ten cents a year; over 300 and within 1,000 miles, fifteen cents a year; over 1,000 and within 2,000 miles, twenty cents a year; or five cents per quarter.

OUR MISSIONS.

CHINA.

Extract of a Letter from Brother Pearcey.

Passing on to the school-house at On kah Jak, I came near to a large grave mound, by which stood about a dozen men, who calling out to me, beckoned to me to come to them. I did so, and asking what they wanted, they showed me a neat vault they had just finished, with brick and cement, under the mound. They were going to deposit the remains of some dear relative. They seemed delighted when I told them I thought it was a good grave, and then asked how we buried in the foreign country. I was careful to tell them we did not worship the tombs, and then I spoke of the resurrection, the judgment, and of a precious Saviour. This was all new to them. They seemed solemn. I felt so. All this region, and all this great place, so far as I have been, abounds with graves. The resurrection will be a great event in China, as it will be elsewhere. In view of that day, let us be faithful to these perishing millions. Who cares for the Chinese? Who prays for them? Who will come and preach the gospel to them? Brethren, beloved, help us with your prayers.

At the school-house about a dozen, in addition to the pupils, came out. One old man, who had been sick, staid an hour, and delighted to converse about a precious Saviour, so he seemed. We have all had conversations with him several times, and been encouraged to hope that a good work has been begun in his soul. The day was not more than half spent. Having visited a few families of the village, I turned my face homeward. Stopped at several villages, and arrived at home as night came on.

G. P.

SHANGHAI MISSION.

Avowal of the truth of Christianity by one of the highest Ministers of the Imperial Court of China.

The following reference to a paper prepared by Keying, former Commissioner of the Chinese government, in Canton; has just been received. Brother Shuck, who forwards it, regards this distinguished scholar and politician as favorably impressed towards the Christian religion. Being at Peking, and connected, as he is, with the court, his views on the Christian religion will at least excite attention. Probably the paper below will be read by multitudes throughout the kingdom who would never see a Christian book. As the king's heart is in the hands of the Lord, and he can turn it as the rivers of water are turned, may it not become us to pray and hope for a favorable influence to be produced by the hand of this great nation.

We insert the remarks of our missionary, with the translation of Keying's form of prayer to the God of heaven:

With reference to the following translation of a remarkable paper by Keying, one of the highest Ministers of the Chinese Imperial Court, I beg to submit a few observations:

It will be remembered, that Keying was the High Imperial Commissioner who negotiated and signed all the recent treaties entered into by America, England and France with China. I was residing at Hong Kong, in 1843, when His Excellency and suite arrived there for the purpose of uniting with the English Plenipotentiary, Sir Henry Pottington, in placing their final signatures to copies of the treaty. Feeling a strong desire to bring Christianity to the definite notice of so high and able an officer of the Chinese Empire, and determining to avail myself of what I regarded as a providential opportunity, I carefully and neatly made up a parcel, containing a complete copy of the Chinese New Testament, with other Chinese books, and succeeded in getting them into Keying's own hands. He sent me a polite verbal message of thanks by one of his attendants, and saying that I should again hear from him before he left. In a few days I received from him another message through the government Interpreter, my friend, the late J. R. Morrison, Esq., accompanied by a beautiful fan, with his autograph, or seal, &c., &c., upon it. This fan has now been for some time in the Museum of the Baptist Foreign Mission Rooms, in Richmond. I had it with me in my travels during my late visit to the United States, and many friends will remember my showing it to them.— Subsequently to the date of the above occurrences I had some written official intercourse with Keying, in Canton, in which he declared that my design of securing residences among the people and opening chapels, was in strict accordance with the treaty between the United States and China. On my leaving Canton for America, in the fall of 1845, he presented me 4 whole pieces of black crape and two boxes of tea. The pieces of crape I divided into vest patterns, and presented them to various Baptist ministers in the United States, who may perhaps still remember the circumstances. Gov. Graham, of N. C., also had one of the vest patterns. Keying also received from me a splendidly bound English Bible. He sometimes had Chinese about him who could read and interpret a little English to him. Dr. Bridgman gave him also a New Testament in the Tartar language. I mention the above circumstances to show that Keying had the New Testament and other Christian books in his possession in his own language, and I have not the slightest doubt but that these books had much to do in convincing him of the truth of our religion.

In my last communication I mentioned that Keying had been deprived of five steps of his official rank by order of the present Emperor, in consequence of his frequent conciliatory manifestations with reference to foreigners, and since the following paper has been brought to light, many of us think that his avowal of the truth of the religion of the foreigners has likely had a good deal to do with his losing favor with his imperial master.

This paper reached us at Shanghai through the Rev. M. White, Meth. missionary at Foo Chow. A Chinese gentleman from Peking met with Mr. White and told him he had in his possession a work in seven vols., by Keying, just published at Peking. After considerable difficulty, Mr. W. succeeded in securing the work by paying an enormous price for it. One of the seven volumes consists entirely of miscellaneous pieces, written at different times, by Keying; one of these pieces, being the following paper.— Arrangements are being made to get a copy of this work brought up at Shanghai, and we shall likely succeed, and I shall hope

to let you hear something more about it. Here is the translation of the paper:

A form of Prayer to the God of Heaven, with preface, by Keying, Governor General of the Two Kwangtung Provinces:

It is recorded in Kangha's Dictionary saying, Jesus, the Western nations designate, the Saviour of the world. The foreigners, in translating His Book, detail with extreme minuteness his doings and his miracles, and they give us the fundamentals of his religion, repentance for sin (and the worship of God. They mean to say, that in the universe there is only this one God, the Creator, the sovereign Ruler of all things, every where present, and all things knowing. With penetrating glance looking down upon earth, He commiserated mankind and sent His imperial son Jesus to be born in this world, (literally *this seed of dust*.) He (Jesus) gave his life to save mankind, and after his death, rising again, many were the wonderful signs he displayed. And now, all who believe in Jesus, entirely cease from the worship of every image and idol, and whether in public places or private dwellings, with cleansed hearts, sorrowing for past errors, they toward the invisible space bow down and worship the God of Creation, confessing their sins, and beseech happiness.

Formerly I was commissioned to the Two Kwang Provinces, having also received the Emperor's commands to take control of the affairs of the foreigners, and having closely examined into the religion practised by the said foreigners, whether true or false, depraving or correcting, and from first to last having watched and examined, I was brought to know, that that which they preached was verily and entirely good, and that it was my duty to memorialize his Imperial Majesty that this religion might not be interfered with, and that proclamation might accordingly be issued in order to manifest kindness toward men from afar.

It occurred that Secretary Le, who having been afflicted during the previous winter, gave detailed accounts of his illness, and stating that he had applied to demons, to the gods, to doctors and divines, but was utterly foiled and confounded. Accordingly, hearing of the matter of praying for happiness, preached by the foreigners, he forthwith toward the invisible space bowed down and made known his requests, calling upon the God of Heaven, together with Jesus, and that on the very next day he found relief in his illness. After this, whatever he prayed for his requests were granted. In consequence whereof he directed me to prepare a form of prayer, in remembrance of the wonderful spiritual influence of which he had been the subject, in order that it might stand as a general memorial, and that that might be taken up which otherwise might slip. It is as follows:

Only God doeth justly. He spread abroad the heavens, and meted out the universe, throwing His protection like a curtain over all things having form and the moving impulse of all spiritual intelligences. Commiserating all mankind, he looks down with penetrating glance upon them, there being nothing that he does not hear, nothing that he does not behold: the highest God of all merit, the resplendent splendor of ancient days! Alas! ye multitudes, ye know not this divine Lord, nor do ye thankfully conceive that it is God that bestows the food ye eat and the clothes ye wear! Ye adulterous, lying, covetous and riotous, ye willingly bring down the wrath of God upon yourselves, and when in a twinkling the period of death arrives, painful and bitter will be your punishment in hell. O, that all might exercise heartfelt repentance, and work righteousness, that happiness may descend! These are the true teachings of all ages; following them and worshipping God your prayers will be answered, you will be saved from your sins and miseries and be plucked from your eternal punishment. If God's influences reach you every happiness will descend.

May God accept this!

One very important matter in connexion with the above paper I must refer to. You are aware that a controversy has for four years been going on among the missionaries of all denominations in China as to the rendering of Elohim and Theos (God) into the Chinese language. Some years ago we all used *Shangte*, and *Shangte* was the term employed in the Christian Chinese books in Keying's possession. Dr. Marshman, Morrison and Milne, in their translations, used *Shin*, and Dr. Medhurst, coming after them, upon very insufficient grounds, having taken up *Shangte*, all the missionaries since 1835, without investigation; followed his example. The thorough research elicited by the nature of the controversy has resulted in the entire abandonment of *Shangte* and the taking up of *Shin* by the great majority of all the missionaries in China. Dr. Medhurst and his side have been fairly beaten in every argument, and they have been in an unsettled state between *Shangte*, *Ten-Te*, *Te* and *Alo ho*, the latter being the transferred Hebrew term. The above paper by Keying is another triumph to the *Shin* party, for although *Shangte* was exclusively used in the books in his possession, yet when he came to express his unbiased ideas of Bible theology, he must have found that *Shangte* would not work, so, throughout the above paper he uses *Shin* for God, and never once alludes to *Shangte*. The paper is beautifully and classically written, Keying being renowned as one of the great literati of the land. As to the *usus loquendi* of *Shin* we need no higher native authority. This information with reference to the use of *Shin* by Keying will be especially interesting to those brethren who have returned from China and to those who expect to come as laborers to this great and important field.

Yours,

J. LEWIS SHUCK

AFRICA.

Extract of a Letter from Brother Bowen.

Our last advices from brother Bowen are dated Dec. 28, 1850. He was still at Abbeokuta. He writes:

I am still in this place, without any prospect of getting forward to Ighaddon or Boho before the end of these hostilities, which have now lasted some two years. The best course I can think of is to go 18 miles west to Ichagga, which contains perhaps 2,000 people, and begin a station there. When the road is opened and others come out, I hope to go to Boho, leaving some one else at Ichagga. There are other populous villages within 10 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 \$100.

The truth is, 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 Boho, 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 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 school masters, for almost every tribe of Western or Central Africa, may be found either in Sierra Leone or the West Indies.

For the Home and Foreign Journal.

Appeal to Christians.

My heart is filled with sorrow and astonishment—sorrow to think of the countless millions who are rushing headlong and blindfold down to the regions of endless fire; and astonishment to see Christianity doing so little to prevent their everlasting overthrow.

Why is it that we hear, unheeded, the shrieks of perishing souls as they are wafted across the ocean at every breeze? Why is it that every missionary in heathen lands, every Mission Board and every religious newspaper in our land is calling out for more to go and carry the news of life to the dying heathen, but call in vain?

If we really loved God as we should, there would soon so many men offer their services and so much money be sent up, that the directors of missionary operations would have to say, of both men and money, as the workmen said to Moses concerning the children of Israel in the wilderness: "There is much more than enough."

Miscellaneous Items.

Victor Hugo says: "Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself."

Thirty-seven families, in Palumcutta, India, have recently renounced idolatry and professed faith in Christ.

The Presbyterian Mission Board increased in their receipts the last year about \$13,000.

Two Jews in New York and Philadelphia have recently connected themselves with the Christian church.

Rev. Mr. Wilson and lady, of the Presbyterian church, sailed for Liberia, May 10th, to take charge of the Alexander High School at Monrovia.

Many towns in Hindostan are named for some heathen god, or to signalize some idolatrous event.

Twenty-five hundred persons are said to be connected with the Protestant places in Lyons, France.

In Van Dieman's Land are twenty-two Sunday schools, with 165 teachers and 1,355 scholars.

The Free Church of Scotland have more than 700 churches and 630 preaching places. Their schools are giving instruction to 73,531 children.

A Jesuit, referring to the best mode of operation in England, says: "We get acquainted with the Episcopalians—our time would be lost to others—and, while we praise their doctrines, we show how near they are to us."

Dr. Conant, of the University of Rochester, N. Y., is preparing a new translation of the Bible into the English, with notes.

More than half of the \$25,000 for a building fund of the American Baptist Publication Society has been received.

John Griffiths, formerly a Jew, is represented in the New York Recorder as excluded from the church and unworthy of confidence as a Christian.

It is said by Rev. T. Potensser, of England, that Puseyism is making progress within the pale of the Established Church.

Rev. E. Kincaid and Dr. Dawson have arrived in Burma and are making arrangements to locate temporarily in Rangoon, with the hope of securing a position ultimately in Ava.

During the last year the 41 Karen churches in Burma received by baptism 520. They have 48 native preachers.

Three thousand five hundred persons have been received on trial for Christian fellowship in the island of Jamaica since Oct. 1st last.

The Corington Theological Institution has eighteen students.

The Rev. Wm. Crowell, former editor of the Christian Watchman, has taken charge of the Western Watchman, of St. Louis.

The Tennessee Baptist has recently been much enlarged and improved, and the Baptist Banner appears in a new and beautiful form under the name of the Western Recorder.

A large number of emigrants for Liberia are expected to sail in the packet from Baltimore within a few days.

Youth's Department.

For the Home and Foreign Journal.

Idols in China.

Yesterday I began to teach the ten commandments to two females, who came in. One of them declared she could not understand, for she was a countrywoman, and country people could not read, and so were very slow of comprehension in all that pertains to books.

I have since asked our Chinese teacher, who is a man of more than ordinary intelligence, about these things, and he assures me he has himself witnessed them.

Little reader, to what are you indebted for your knowledge of better things? E. M. Y. Shanghai, March 1851.

Visit to a Heathen Temple.

Not many days ago I went with Mr. Y. to a temple which stands in the outskirts of the western suburb of Shanghai, about half a mile from our house; and now, if the little readers of the "Journal" like, I will tell them what we saw:

Our walk was a quiet one, through the open fields and along the bank of a wide canal. Portions of these fields are cultivated, and portions are covered with grave-mounds and unburied coffins. A little more than half way we came up to an object which would have arrested your attention, I'm sure, for there's nothing like it where you live, and that was a beggar village of some fifteen or twenty mat tents, in shape and size much like a wagon cover, grouped closely together amongst the toubis.

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On arriving at the temple we found the great door closed and all around and within so quiet we began to think we should not get in: but soon an old man, who has the care of the premises, came up and conducted us through a private entrance. The whole consisted of two barn-like buildings, without ornament or even smoothness of finish, placed side by side with a narrow court between. The back building was tumbling to ruin, out part of the materials for repairing it were heaped up in one corner. The front building is newly fitted up. The expense of repairing is paid by

public subscription. We saw the list of subscribers hanging against the wall, headed by the Tau toe of Shanghai for 100,000 cash, about \$75 00.

Making our way into the back part first, we found there more than 20 gods of various sizes, in the shape of men and women, arranged in groups against the wall. The largest, Nyoke Wang Shang Te, the chief god of the Tauists, sits in the centre on a high throne, enclosed by a board petition. Opposite the face is an opening, through which the great head and shoulders of his sacred person are visible.

The old door-keeper followed us around. Pointing to the roof, nearly half of which had fallen in, Mr. Y. told him his gods must have very little power, or they would keep the house from tumbling down upon their heads; but he seemed too stupid either to defend his own religion or to comprehend ours.

In the other hall we found fewer gods, but they seemed to be receiving a larger share of attention than the first. By one hung a large bunch of paper money; another, Yah Te Shing Te, who it appears was a famous warrior, was dressed out in a new robe of purple satin, new shoes and cap. His face was painted a deep red and his staring black eyes had a most ferocious look.

How different is idol worship from that which the Bible inculcates! How different its influences, both on the present and the eternal welfare of men! Christianity is love—love to God and love to man; but alas! for the poor heathen. Destruction and misery are in their ways, and the way of peace have they not known.

Shanghai, Feb., 1851.

Why Christ Died and Rose Again.

Children, shall I tell you why Jesus Christ came down to die? Why He left his Father's love, And forsook his throne above? Why on earth He did appear, Why he liv'd and suffer'd here?

'Twas our guilty race to save, Christ his soul an offering gave: 'Twas that sinful man might be Clean'd from all iniquity. Then rise with him above, Evermore to sing his love.

Children, do you ask me why Christ ascende I up on high? 'Twas for such as you to plead; 'Twas in love to intercede: Love that you can ne'er repay, Though you serve him night and day.

Seek him, then, without delay, Now the Saviour's voice obey: "Lo," he says, "though young ye be Little children come to me; If on earth ye seek my grace, Ye in heaven shall see my face."

Let not aught your souls beguile To defer this work awhile: Death, you know, may quickly come; Call you to an early tomb; Do not longer, then, delay, But begin this very day.

Donations.

FROM APRIL 21, TO JUNE 12.

Table of donations from Maryland and District of Columbia. Includes entries for High St. Church, Rev. Franklin Wilson, 200 00; Convert collections, 52 48; First Baptist Church, Baltimore—Mrs. Jas. Wilson, \$100; E. M. Wilson for African mission, \$10; a member, \$20 for African mission; M. Wilson, for French mission, \$15; cash for African mission, \$3 37; H. P. Brown, \$20; collection, \$12 73; 181 10; Seventh Baptist Church, Baltimore—J. G. Rous, \$25; J. W. Ball, \$20; L. P. Bayne, \$10; A. R. Levering, \$25; A. J. Hampton, \$5; Mrs. and Miss Jenkins, 50 00; cash, \$1; Anna Ross, \$1; A. G. Baker, \$2; Hiram Woods, Jr., \$25; E. Woods, 50 00; W. W. Lawason, \$5; A. W. Poulson, \$5; Dan'l Chase, \$20; a friend, \$10; C. D. Singluff, \$20; A. D. Kelly, \$25; Philip A. Ball, \$5; N. Webb, \$5; concert collections, \$51 63; Mrs. Mary Wilson, \$5; L. P. Bayne's children, \$2; W. H. Perkins, tr., \$182 56; public collection, \$18 65; Mr. Chapman, \$50; for Shanghai chapel bell—B. Fuller \$10, J. W. Ball \$10, D. Chase \$5, W. C. Crane \$6 18, sundries \$1 82—total \$113, 705 06; 1130 21

Table of donations from Virginia. Includes entries for Legacy from Mrs. Martha W. Gray, per John Walker, ex'or, Richmond African Missionary Society, for African miss., per J. C. Crane, esq., tr., Brington and St. Stephens' Female Missionary Society, per Mrs. Lucy A. Fleet, Alexandria church—concert collections, \$19 40; Wm. Bayne, \$25; G. H. Bayne, \$10; Mrs. Rees, 60 cents; 83 90; Mrs. John Hollins, (Lynchburg,) \$5; Mrs. L. C. Shaver, \$1; Kate and Sally Shaver, \$1, for Mrs. Peary's school, 7 00; Crooked Run Missionary Society, 25 00; Dr. Price's children, 42; Mt. Moriah church, \$17 25; collected by

Table of donations from North Carolina. Includes entries for Miss Frances Logan, \$1 37; by Miss Frances Tyree, \$4; by Miss Susan Rucker, for bro. Peary, 37; 11 87; Timber Ridge church, Bedford, \$5 00; L. Lowry, \$2, per Rev. F. M. Barker, 7 00; Ebenezer church, Loudoun county—Agnes Taylor, \$3; Maria L. Powell, \$1; John H. Ducker, \$1; Mary Butcher, 50 c.; Margaret Humphrey, 25 c.; P. W. Lockett, \$1; F. T. Glad, \$3; Sarah Grady, \$1; John L. Powell, \$2, 12 70; Big Lick church, Roanoke county, per Rev. R. M. Nowlin, 6 25; Va. Bap. For. Miss. Society, per Dr. Wortham, tr., 3,366 15; Of which, \$302 17 is for African miss., \$195 for support of Rev. T. J. Bowen, and \$11 00 Kah Jak school. Goslen Association, Jno. A. Gordon, tr., for support of Rev. A. B. Cabanis, 750 00; 4,516 10

Table of donations from Georgia. Includes entries for Colored members of Raleigh Bap. church, 4 00; SOUTH CAROLINA. Per Dr. Mendenhall, tr. viz: For foreign missions, 419 21; For African do, 10 20; 429 41; Missionary Society, Black Swamp church, per J. H. Stevens, 51 80; Collections by Rev. B. W. Whilden, ag't, 13 45; 494 06

Table of donations from Alabama. Includes entries for W. R. Gigniliet, tr. of Sunbury Baptist Association, per Rev. J. P. Tustin, for Sinou mission, Liberia, viz: Second Day, ch. in Savannah, 100 25; First colour do, do, 41 50; Second do, do, do, 39 80; Third do, do, do, 15 70; 200 25; Bap. State Convention, per Eli Ball, ag't, 2,200 00; 2,400 26

Table of donations from Mississippi. Includes entries for Rev. John G. Williams, 25 00; Collected by Rev. Wm. M. Farrar, ag't, 700 00; Bap. State Convention—African mission, 30 00; Miss Susan McGill, 25 00; 755 00

Table of donations from Kentucky. Includes entries for Hopkinsville, per J. P. Campbell, 22 00; Foreign Miss. Society, per P. S. Dush, 500 00; Members of Hopkinsville church, 40 00; do, do, per J. M. Pendleton, 38 00; do, do, per J. S. Whitlock, 10 00; 610 00

Table of donations from Tennessee. Includes entries for Foreign Mission Board Gen. Assn., per M. Hillsman, 400 00; Col. at designation services at Nashville, 151 80; Col. at presentation of Bible to Mrs. Crawford, 404 50; Elam ch., Lauderdale co., for African miss., 19 10; Mrs. Eichbaum, donation, Chinese miss., 5 00; 1,050 40

Table of donations from Illinois. Includes entries for Rev. Adiel Sherwood, donation, 50 00

Table of donations from Texas. Includes entries for Sunday school at Galveston, per J. P. Ccle, sup't, 5 00

Table of donations from Various Sources. Includes entries for Am't of balance collections by Rev. A. B. Cabanis, 661 56; Rec'd of Rev. A. B. Cabanis, (for gold chain sold,) 3 18; Rev. A. B. Cabanis, ag't, collections, 492 36; Tribute of affection to a dead missionary, 1 50; 1,158 60

BIBLE FUND.

Table of donations from Maryland. Includes entries for Seventh Baptist Church, Baltimore—Bible distribution, 31 00

Table of donations from Virginia. Includes entries for Upperville Female Bible Society, per Miss Agnes Taylor, for Bible distribution, 22 00

Table of donations from South Carolina. Includes entries for Dr. Mendenhall, tr., 23 50

Table of donations from Mississippi. Includes entries for Collected by Rev. Wm. M. Farrar, ag't, 15 00; Bap. State Convention, 33 00; 48 00

ARCH'D THOMAS, Treas.

CORRESPONDENCE OF THE BOARDS.

CORRESPONDENCE OF THE FOREIGN BOARD.

Communications relating to the general business of the Foreign Mission Board, may be addressed, post paid, to JAMES B. TAYLOR, Corresponding Secretary, Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to ARCHIBALD THOMAS, Treasurer, Richmond, Va.

CORRESPONDENCE OF THE DOMESTIC BOARD.

Communications relating to the general business of the Domestic Mission Board, may be addressed, post paid, to RUSSELL HOLMAN, Corresponding Secretary, Marion, Ala.

Communications enclosing donations, or relating to the financial department, may be addressed to W. HORSBUCKLE, Treasurer, Marion, Ala.

CORRESPONDENCE OF THE BIBLE BOARD.

All communications on the subject of Home and Foreign Bible Distribution, must be addressed to Wm. C. Beck, Corresponding Secretary, Nashville, Tenn.

Communications enclosing donations, or relating to the financial department, may be addressed to J. H. SHEPHERD, Treasurer, Nashville, Tenn.

FORM OF BEQUEST.

I hereby give and bequeath unto the Southern Baptist Convention, (here insert the amount, if money, or "subject," if other property,) for the purposes of said Convention.

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This paper is published monthly, on the following terms:—Single copies, 25 cents. Five copies, when sent to one person, \$1 00. Twelve copies, when sent to one person, \$2 00. Let it be particularly observed, that although a large number of copies may be taken at one post office, unless they are all sent to one person, the price to each subscriber will be 25 cents per copy. Orders and moneys for the paper must be addressed, (post paid) to H. K. ELLYSON, Richmond, Va.