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## BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, APRIL, 1854

Home Mission Agency for Missouri.

At a called meeting of the Domestic Mission Board of the Southern Baptist Convention, held January 24, 1854, Rev. Thomas F. Lockett, of Jefferson City, Mo., was appointed to travel as agent of the Board in the State of Missouri. The Board hope he will be cordially received wherever he may go, and that liberal contributions will be made for the benefit of the enterprise whose claims he shall present.

We are well acquainted with brother Lockett, having known him in Virginia, and therefore can safely commend him to the Baptists in Missouri, as well worthy their attention and regard.

### Our Missionaries.

It is earnestly desired by the Board, that each missionary shall, as soon as the summer opens, or at the earliest convenient opportunity, preach a sermon on behalf of domestic missions, and take up pledges and collections for the same. The amount can be retained on account of salaries, but should be reported. The funds needed for California and New Orleans for 1854, require systematic and liberal contributions.

### A Gracious Gift.

"Brother Walker:

Enclosed you will find fifty dollars, which I desire shall be applied to home missionary purposes. In the providence and goodness of my heavenly Father, I have been prevented by a disease of the heart from preaching the gospel personally, still he has blessed me with some means with which to assist others in that high vocation, for which, I trust, I feel thankful. Dear brother, have it appropriated where it is especially needed."

The above, accompanied by a fifty dollar bill, was written us by a ministering brother in Tennessee. What scores of brethren there are in different parts of the land, who could preach in the same way! Why will not more imitate the noble example of this worthy minister of Christ? If brethren generally would come up to this home mission work with a hearty good will, what is often a burden to the Secretary would be a delightful service. Such donations are precious as fragrant flowers to the weary traveler in the wilderness. Our brother has our thanks, sincere thanks for his timely benefaction.—Ed.

Rev. J. L. Shuck.

Before this number of the Journal shall reach its readers, this brother will doubtless be on his way to California. The Board have succeeded in securing a sufficient amount of funds to place him on the ground, and supply his wants for the first quarter when there. They say to him, "Brother, go, and we will rely on the churches to sustain you." The most vigorous efforts will have to be made to support this mission, but it is worthy of vigorous efforts. Will the churches in the south stand by the Board in this enterprise? We believe they will, hence the Board have said to brother Shuck, "go."

Besides many small sums, the amount thus far has been collected from three sources: the agency of brother Shuck and Reynoldson, the liberal appropriation of some \$800 from the Goshen Association of Virginia, and a donation from a brother in Mobile, of \$500. And more, that we, all the churches, are fairly committed to this work: let it be carried on. It is said there are Chinamen now in California, waiting for an opportunity to organize a Baptist church. They have refused to join other churches.

### Third Baptist Church of St. Louis.

This little flock, having recently passed through some trials, is now harmonious—working together. The drooping spirits of loved brethren and sisters have been revived, and fresh vigor infused into the languishing body. While we regret that some six or seven worthy young members were recently induced to ask for letters of dismission, we rejoice, greatly, that some are left whose motto is, "don't give up the ship." That is the spirit which must succeed. Stability, yes, stability—even though our personal preferences can't always be gratified—is a Christian virtue of priceless value.

The church has been fortunate in obtaining, temporarily, the services of Rev. J. Teasdale, recently the successful agent of the A. F. B. Society, who is now conducting a protracted meeting, with prospects of an ingathering of souls. We repeat, what we have said once before, we know of no church in the West with which a young man of the right spirit, could establish himself with better promise of usefulness. May the master of the vineyard send such an one in that direction!

A letter, under date of February 15th, from one of her worthy deacons, brings the subjoined gratifying intelligence: "Knowing the deep interest you take in our little church, I will pen you a few lines on that subject. After a long season of discouragement and spiritual drought, a copious shower of divine grace is falling upon us. For ten days past we have been holding a protracted meeting—prayer and conference every afternoon, and preaching at night by brother Teasdale. The result, thus far, has been—some 25 or more have come forward for prayer, and about 18 profess a hope in the Saviour. The work began with the Sabbath school scholars, but has extended to others of the young. My son—is, I believe, the youngest of those hoping in the Saviour. (Here several

names are mentioned.) Also some eight young ladies, perhaps mostly over fifteen years of age—some of them of the Bible Class, once taught by your departed companion; others but recently attached to our congregation. An old man, over sixty years of age, and his wife, are seekers. We have strong hopes of God's continued blessing."

### New Orleans.

The inquiry has several times been made, "What are you doing for New Orleans?" We refer all such inquirers to the letter from James H. Love, esq., to be found in another column. The Board have tried their utmost to supply New Orleans, but failed until the temporary arrangement, above referred to, was made by the brethren in the city. The Board, on account of the funds required for the above named city, and California, have incurred increased liabilities, which can only be met by a corresponding liberality by the churches. Besides, several other new appointments have been made. May we not say, then, brethren help us to meet these responsibilities.

### Essay on Catholicism.

Our readers may find in another column an essay on Catholicism in America, to which we invite their attention. It was read recently before the Franklin Society of Howard College, and though the production of a young student, contains sentiments worthy of careful attention. Our young friend had not time to revise it for the press, and hence it appears with only a few verbal changes. We might perhaps differ from the view he has taken as to the best means of counteracting the influence of Catholicism; it is very certain, however, that education may be made a powerful auxiliary for the suppression of this baneful superstition, especially when understood in its largest sense, including moral culture. But, in our judgment, a general diffusion of gospel truth will be found to have been the most successful antidote against the poisonous effects of Roman Catholic tenets. We solicit for this essay an attentive perusal, and are sure that no one will regret having made it the subject of his meditation.

### Howard College.

This institution of learning, under the control of Henry Talbird, D. D., is, we believe, in a fair way to supply efficient aid to our churches and missionary enterprises. Some eight or ten young men are studying with a view to the gospel ministry, some of whom occasionally preach for churches in the vicinity of the college. At a recent anniversary of the Franklin Society, a very gratifying manifestation of talent was displayed by all the young men who took part in the exercises. The annual concert of prayer for the divine blessing on the colleges of the United States was duly observed, at the appointed season, by the faculty and students generally in the college chapel. Having become acquainted with the entire faculty, and most of the students, we feel justified in saying, that the Howard college is worthy of the general and hearty patronage of Alabama Baptists. We hope it will be liberally and cordially sustained.

### Judson Female Institute.

We question if any female institute in the land can successfully rival the Judson. On a recent visit we were much pleased with the good order and attention of the pupils during chapel services. Under the judicious management of Milo P. Jewett, A. M., its principal, the number of pupils has increased steadily, so that it is now up to 200. But for the panic created by the yellow fever last fall in Selma, the number would be still larger. We think the Baptists of Alabama, and of Marion in particular, may be proud of two such institutions as the Howard and the Judson.

### The Way to Support Pastors.

A Baptist church, not a hundred miles from this place, (Marion,) recently called a pastor at a salary of \$1,500 per annum, and on taking charge of his flock, the pastor learned that half the amount of the salary agreed on was then in the hands of the treasurer, to be paid him in advance. That was right. We shall have no fears of the anti-mission spirit taking root where churches thus support their pastors. Let the example be imitated generally.

### "She hath Done what she Could."

A practical illustration of the above saying was witnessed not long since in one of the towns of Southern Alabama. A poor, but pious female came to her pastor, and placed in his hands five dollars, the sum she had saved during the past year by laying aside a dime at a time for some benevolent object, as her worthy pastor might direct. The money was appropriated to Domestic Missions, and a brother, who knows how to do such things, thought it ought to bring a good interest. He took the five dollars, and appealed to brethren present to add each five to it. He soon ran up the amount to \$35, and thinks he will certainly get \$100, if not \$500. Let the above be an example of benevolence to Christians through the length and breadth of the land.

### Papers, and Paper Extension.

RELIGIOUS HERALD.—This venerable journal has lately, to be in the fashion, we suppose, conceived the idea of expansion, and now greets its patrons in enlarged dimensions, and a new frock. Its aspect is both neat and attractive, and since "our old head" has been replaced by a

new and larger one, the Herald is perhaps as nearly perfect as in this world of frailties ought to be expected. For itself, however, we never had a very strong penchant for these mammoth-sized weeklies. Give us the smaller periodicals, says too many advertisements and long disquisitions on dry subjects, the top of whose columns can be read without forcing forward the throat-apple, and the paper opened and turned without straining the shoulders.

THE SOUTHWESTERN BAPTIST.—This paper is the organ of the Baptist denomination in Alabama. Its recent issues from Tuskegee indicate that it will be a well conducted and impartial journal. Rev. S. Henderson and Mr. J. M. Watt are its editors, and we bespeak for them the ample patronage from the Alabama Baptists.

BIBLICAL RECORDER.—A new editor, in the person of Rev. J. J. James, has now charge of this long established and faithful witness for the truth. His debut augurs well of the future in the Old North State. May the Recorder receive a hearty and sufficient support from the Baptists, whose faith it advocates.

THE UNION.—Some five years since, we believe, the Maryland Baptists brought this paper into the world, gave it a local habitation and a name. We have loved it for its uncompromising advocacy of Baptist sentiments, which cannot be said of all that have the Baptist name. We are fond of milk, and also water, but eschew them both when mixed into a lime-like compound, that has the taste neither of the one nor the other. Equally repugnant is that linsey-woolsey union of Baptist with Pseudo-Baptist sentiments which some quasi Baptists would fain foist upon the public. Rev. F. Wilson, the editor, is now assisted in his department by Rev. Stephen H. Mirick, recently from Virginia.

MOUNTAIN MESSENGER AND BAPTIST RECORDER.—This familiar acquaintance has within a few weeks made its appearance at the Domestic Mission rooms. It is published at Morgantown, Va., and edited by Rev. Simeon Siegfried. Western Virginia needs just such a paper, and we trust that its worthy editor and proprietor will long live to aid his messengers throughout the rugged country in which he abides.

GOSPEL BANNER.—A paper lately gotten up in St. Louis, and edited by Rev. Justin D. Fulton, designed, if its first leader indicates its future course, for the defence and propagation of Bible revision sentiments. That another paper was needed in that Western empire, not so much for the purpose above expressed, as for the interests of Western and Southern Baptists, is a fact which none ought to gainsay. Whether the Banner shall meet the desideratum remains to be seen. We hope it may.

We ask especial attention to the following article, which we take from the Biblical Recorder of a recent date. When the editor says he is "warmly in favor of the California mission," we believe he speaks the sentiment of the South generally. At least, we have yet to hear the first expression of opposition. We have heard fears expressed that the needed funds could not be raised, but this, we trust, is a groundless fear. And what the editor says of North Carolina, "that she is doing nothing to promote home missions, except those within her own limits," is true also of some other States. It is due, however, to say, that though the North State has not sent a large amount of funds to Marion, yet, he believes brother J. S. Reynoldson made some few collections there for the California mission.

We thank our brother that he has kindly invited attention to the wants of our Board, and hope other editors will do likewise.

Rev. J. L. Shuck.

By a letter which has just come to hand from this esteemed brother, we learn that he is very soon to embark as missionary of the Domestic Mission Board at Marion, Alabama, to the Chinese in California. He has been traveling and laboring for some time past to raise funds sufficient to establish the mission, but has not yet raised a sufficient sum. He says:

"But notwithstanding I have agreed to give myself to the cause, I have been expected to labor here for a time, for the purpose of gathering funds to meet the expenses of establishing the mission. I have traveled extensively, lecturing, and preaching, and taking up collections. We still need a considerable sum, and I take this method of bringing the matter to your friendly notice. May I ask you, and those around you, to make up and remit me something for the mission among the Chinese in California. I give myself to this mission—will you give a small sum of money, even five dollars, for the same object?"

"The time of my embarkation at New Orleans is at hand. Kindly let me hear from you at your earliest convenience, care Rev. Mr. Kendrick, Charleston, South Carolina. I need not assure you how thankful I shall feel on behalf of the cause, to receive even a small remittance from you for this mission."

We are warmly in favor of the southern Board's establishing a mission in California. The idea struck us as a very practicable one, when suggested last May, at the Baltimore convention, and we have looked forward to its establishment ever since with interest and anxiety.

We know of no one who, under all the circumstances, is so well fitted to begin and carry on this mission as our esteemed brother Shuck. He has had long experience in missionary labor, has acquired extensive acquaintance with the Chinese language, and has attained an age which well suits the position he is called to occupy, to say nothing of his superior knowledge of the character and customs of that singular people.

The Chinese have, in the providence of God, been brought to our own shores for wise and gracious purposes. They are rapidly increasing the population of one of our States, and becoming citizens of this great republic. Shall

we not strive by the influence of the gospel, to gain them more completely, in making them "fellow-citizens with the saints and of the household of faith," or shall we allow them, for want of proper instruction, to rear in our happy and Christian country idolatrous temples, and bow down in worship to "stock and stones."

We ask our brethren to listen to the simple but earnest appeal of our brother, who is about to enter upon the duties of this important mission—"I give myself to this mission; will you give a small sum of money, even five dollars, for the same object?"

Shall not this request be responded to by many of the friends of missions in North Carolina? Let it be borne in mind that, as a denomination, we are doing nothing to promote home missions, except those within the limits of our own State.

We have no Missionaries laboring in any of the frontier States or Territories! Nor are we supplying the Board at Marion with funds for such a purpose. Much yet remains, it is true, to be done in supplying the destitution in our own State, and in building up here the waste places of Zion, but shall our zeal and love for home missions be confined exclusively to North Carolina?

Nearly or quite all of our sister States bordering on the Atlantic, are manifesting a deep sympathy in the preaching of a "pure gospel" in the west. Their benevolent contributions are annually passing to the mountains, and valleys, and prairies, of that vast territory, nor do some of them stop in their course until they reach the shores of the Pacific.

And shall not we bear a part in this holy and blessed work—a work identified with the prosperity, the happiness and greatness of our common country, and what is far more, with the glory of our divine Redeemer, and the eternal salvation of his people?

But we did not intend enlarging, but wished simply to call attention to the wants of dear brother Shuck, and the mission which he is about to open among the Chinese in California. Will not our brethren make a new year's offering to this important object? We are sure they will never have occasion to regret it. Let us listen to the divine counsel, "Cast thy bread upon the waters, for thou shalt gather it after many days."

## From Our Missionaries.

### ALABAMA.

The following extract is from a letter of Rev. Wm. C. Mynatt, who has been a zealous missionary, under the patronage of the Domestic Mission Board, for several years. We hope Christians will unite with him in the prayer, that the Lord would send more laborers into his harvest:

CEDAR BLUFF, Cherokee Co., Ala.,  
December 28th, 1853.

Dear brother Walker:—Enclosed you have my report of labor for the present quarter. I have not done as much public labor this quarter as anticipated in the commencement, in consequence of having the mumps—which confined me at home for three or four weeks—and at a time when, perhaps, I might have been most useful in my field of labor. However, to this I hope I cheerfully submitted.

There is a good state of feeling in the congregations, to which I have been laboring during the past year; although there has not been as great ingathering to the churches as desired. Peace and love abounds among the brethren, generally, which strengthens my faith, that the seed sown will yet bring forth fruit to the glory of God. I have had to labor almost entirely by myself, which deprived me of holding a protracted meeting as desired and intended. There are but few ministers in my field of labor. Will not our brethren in the South pray the Lord to send laborers in this very destitute portion of the State. Brethren I believe you will join with us. Pray to this end.

### LOUISIANA.

We invite particular attention to the information below, which was forwarded by brother James H. Love of New Orleans. It has been difficult to find men who were willing to settle in New Orleans. The Board have made frequent appointments, but the brethren appointed declined. We trust brother Duncan's health may permit him to continue long at his post, since he possesses, in a high degree, those mental powers and educational advantages which eminently qualify him for such a work:

NEW ORLEANS, January 10th, 1854.

Dear Brethren:—I am happy to inform you that our little "Baptist" band is now at work in good earnest.

A room has been rented, and the Society is at an expense of from \$500 to \$1000, for the present year. Although our dear brother, Wm. C. Duncan, is in bad health, he has kindly consented to supply the pulpit for six months. I regret to say, in our present feeble condition, with our other incurred expenses, as stated above, we are not able to pay for preaching. As your Board is not allowed to pay for rooms, but for preaching, may I ask of your body to appropriate the sum of \$1000 for the year 1854; or such a portion as you may feel able. It is the desire of the denomination to have as great an interest kept up in this city as possible. Therefore, I hope you will comply with the request with as little delay as lays in your power.

### FLORIDA.

Rev. J. H. Breaker, missionary of the Board at Tampa Bay, has also been hindered in his work by the scourge which swept so fearfully through the Southern country last summer. If brethren, who have mercifully been allowed to live unmolested in the healthier portions of our

land, could but estimate the difficulties and trials of our missionaries, they would, doubtless, more cheerfully contribute. Our brother observes:

The prevalence of yellow fever, mentioned in my last, has materially retarded the business and prosperity of our town. This, however, has now entirely disappeared, and many panic-stricken families are returning from the country.

My congregations are much the same, occasionally some indications for good. May the Lord aid us in this important work.

MISSOURI.

North St. Louis.—Rev. E. J. Owen, the worthy pastor of the Baptist church in that locality, in his last report, remarks:

"You will perceive that during the quarter ending December 31st, 1853, we have received *nine*, seven of them by baptism. Although bigotry in its various forms continually assails us, yet our trust is in God, who saves the upright in heart. He only is our rock and salvation: he is our defence: we shall not be greatly moved. May he continue to smile graciously on all our labor in his glorious cause.

We need a church (meeting house) very much. I wish you could devise some successful plan to raise the necessary funds. We want a few thousand dollars. Are there not within the circle of your acquaintance *twelve* persons who would lend us without interest, for a specified number of years, say five hundred dollars each? What a benefit would thus be conferred on the cause of Christ at St. Louis. And this might be made the foundation for a regular building fund, which would eventually be of incalculable value to the South and Southwest. I hope you will think of this matter."

[We invite especial attention to the above. It is of the first importance that both the churches organized, during Dr. Jeter's pastorate in St. Louis, should have houses of worship. The third Baptist church has obtained some funds and pledges towards that object, but untoward hindrances have retarded the work. The last accounts we had from these were quite favorable. Signs of prosperity are now dawning on that (to us) dear little flock.

We commend brother Owen's appeal to the Baptists of Missouri. Though they have not heard of the additions to his church, yet she has been constantly increasing from the beginning. The brethren and sisters composing that flock have not much pecuniary means, but they have something far better, a peaceful spirit, and a mind to work. There are no factious, obstreperous leaders among them, and we pray there never may be any such. Their pastor—for his years—will compare quite favorably with any preacher of any denomination in St. Louis, and, in our opinion, the Baptists of Missouri would do well to encourage him in his work.—Ed.]

WASHINGTON CITY.

Rev. Sanctus Brown, who has just commenced his labors with the second colored church, in a letter to the Secretary on business, adds the following information:

"The house where we worship is so badly situated that we cannot have a Sabbath school, but we are doing all in our power to get a better place. And as I am not willing to see the Sabbath mornings entirely lost, I have just opened a Bible class for old persons, and such of the children as may be able to go up a very dangerous pair of steps. The first time I opened the Bible class (15th inst.) there were 18 scholars, and I am sure of 30 or more in a very short time. Our congregations have increased from 25 to 100 in the last six weeks, and would be more than twice that number if our place of worship would compare with the houses which other Christians of color have in this city; there being seven brick meeting houses offering every inducement to the colored community. But thanks be to God, we have been down into the baptismal waters every communion for four months, and there are others seeking for pardon through the blood of the Lamb."

[We hope our brother will not be discouraged, but persevere in the good work. The time is coming when Christians will not have to seek communion with the Saviour by going a long flight of steps, but when they will drink with him the fruit of the vine, *new*, in his Father's kingdom.—Ed.]

TENNESSEE.

Rev. Matthew Hillsman, of Knoxville, reports ten additions by baptism for the quarter ending with the close of the year 1853. We are glad that our brother has been encouraged in his labors. Tennessee has for many years been a hard field in part, on account of the anti-mission sentiment which prevailed, but which is fast subsiding. Our brother remarks:

"KNOXVILLE, TEN. Jan. 10, 1854.

Brother Walker: I herewith enclose you my report for the quarter ending 10th January, being my second quarter. We have had much during this quarter to encourage us and inspire us with new vigor in the work of the Lord in this place. We hope the day is not very far in the future when it can be said that the Baptist cause is established in Knoxville, where there have been so many failures. Though we are still weak, yet our church has great moral strength, and is felt and respected by all."

Dr. Chalmers on Courtesy.

I also observe that the power of diffusing happiness is not the exclusive inheritance of the rich. All are capable of it. The poorest of men can cheer me by his affection, or distress me by his hatred or contempt. Every man is dependent on another. A piece of neglect even from the lowest and most contemptible of men, ruffles the serenity of my happiness; and a civil attention even from the humblest of our kind, carries a most gracious and exhilarating influence along with it. Let me never hear, then, that the poor have nothing in their power. They have it in their power to give or withhold the smiles of affection and sincerity of a tender attachment. Let not these humble offerings of poverty be disregarded. The man of sentiment knows how to value them; he prizes them as the best deeds of beneficence. They lighten the weary anxieties of this world, and carry him on with a cheerful heart to the end of his journey.

## Roman Catholicism in America.

AN ESSAY BY A STUDENT OF HOWARD COLLEGE.

The prosperity of our country in the arts, in commerce, literature, and a general advancement in all things which add strength and dignity to a nation, has strikingly characterized this Union ever since it existed. It has advanced in power till its flag waves on every sea, and its commerce extends to every land. No foreign nation would dare tamper with nor encroach upon its sacred rights. But while this country enjoys such unparalleled success among the nations of the earth, may we not fear that storms are gathering in the distance, which may yet burst forth with destructive fury, and annihilate her dearest interests? We allude to the rapid progress of Catholicism, and the danger with which it threatens our political and literary institutions.

The Roman church is fast regaining much of her former eminence and influence. She may seem to be languishing in the East, if compared with her condition there in other days, yet in England, the strong hold of Protestantism, she is making rapid advances to power; and in the mountains of Scotland, where once the Reformers had a limited sway, are now to be seen Romish chapels and monasteries, which are well supplied with superstitious votaries. But nowhere does she make such fearful strides for the ascendancy as in America, where freedom's peaceful arms are open to receive and grant her protection.

Only a few years since Catholics were confined chiefly to the Northern and Eastern States; but even there they were comparatively few, and widely scattered, having at the time only one archbishop, a few assistant bishops, and about one hundred priests. Now, however, throughout the length and breadth of the land we may count the worshippers of the Holy Virgin by thousands, who receive instruction in the rites and ceremonies of the Catholic faith by more than fifteen hundred priests, together with some thirty archbishops and bishops.

Their numbers are multiplying with amazing rapidity. Soon the fertile West and the broad rich valley of the Mississippi will be crowded with the teeming millions of souls from various parts of the earth, bringing along with them as many different notions of government as prevailed in their native land or the particular localities whence they came, but all agreed in one particular, and clinging with unyielding tenacity—through ignorance of course—to the delusion that Catholicism is the only true religion.

But why should we thus dread Catholicism, and regard it as tending to extirpate all our political and literary advantages? To answer this question, let us glance at its destructive effects—its blighting hindrance to the prosperity of nations. Let our minds recur for a moment to Spain—luxuriant, beautiful Spain—with her vine-clad hills and genial climate—the garden spot of Europe. Once she was a tower of strength among the nations, but now the decrepitude of a premature dotage, and a degraded state? What has drawn the palm of power over all that was generous, lovely and refined in that land of song? The answer may be given in one word—*popery*.

The same is true of Italy, the very seat of Catholicism. That fair country, once so lovely and delightful, has been desecrated by the ruthless hand of popery. Catholicism was never known to elevate and refine any people, or to permit those communities who were refined to continue long in that condition. In countries where its sway is supreme, it keeps the masses in ignorance, and prohibits the reading of the Bible to all except the officers and dignitaries of the church, and even they do not always find an opportunity. Calvin, for example, was nineteen years of age before he saw a Bible, and Luther was twenty; still, previous to that time, they had both been good Catholics, and the former had even been appointed curate over Pontefrancia. It is, indeed, impossible to express our ideas of the nature of Catholicism, as it has been exhibited in foreign lands, except in terms which must startle those unacquainted with its manifestations. Its effects on its adherents are blighting and destructive, mentally, morally and physically. A warm advocate for Christianity, it strangely prohibits the reading of the Bible by the common people. Professedly a light to the world, and an infallible guide to man, yet it prescribes the freedom of the press, and all things that would foster education, or permit a gleam of light to break in on man's blinded vision. It claims to be pure and holy, and the only true church of God; yet, by practice, it is known to be the murderer of millions of the human race. Not content with ordinary power, the Catholic church has moved to her aid the chains and dungeons, the racks and floggings of the inquisition. Her insatiable malice found not sufficient revenge in taking many human lives; but when the martyrs had been buried for ages, she dragged, with fiendish fury, their sleeping skeletons from the tombs, committed them to the flames, and scattered their ashes to the wandering winds. This is no fancy sketch: it is a real though faint outline of the doings of popery. Eternity alone can unfold the fearful ravages which it has inflicted on mankind.

We would fain hope that the policy of Catholicism might be different in this country from what it has been in other lands, were it not that conclusive facts establish the contrary opinion. In the first place, the Romish church claims for herself infallibility, and how can that which is infallible be subject to alteration? Again, all her principal officers on this side of the Atlantic are foreigners, and possessing no love for our republican form of government. Educated where popery exists in its rankest growth, they have not only sworn allegiance to the pope, but they persecute schismatics and heretics, and strive to maintain their monkish orders by all means, and against all opposers. The time to act in accordance with their oath of office has not yet arrived; they are waiting for a more favorable crisis, which even now seems visible in the distance. The aid received by Catholics in America, from foreign societies, evinces the identity of Roman Catholic principles. The Lepold Society in Austria, and a similar one at Lyons in France, annually transmit large sums of money to this country, to assist in establishing Catholicism. But why need we advert to these facts, when we have evidence still more conclusive in their own assertions.

The Shepherd of the Valley, one of their leading papers, says, "When Catholics obtain a majority at the polls, religious freedom will be at an end in this country." And we have had it officially announced by the present pope, and sanctioned by the clergy and bishops among us, that "liberty of conscience, liberty of opinion, the liberty of the press, and the separation of Church and State, are four of the sorest evils with which a nation can be cursed." These facts, surely, are sufficient to convince any reflecting mind that Catholicism is the same, as to its nature and development, in this country that it is in other lands, and, if it ever obtain supremacy, will be as destructive by its effects.

We do not believe that the majority of Catholics here have any such evil intentions, but they acknowledge the Pope's supremacy, follow his mandates, and thus ignorantly, doubtless, are aiding to overthrow their own political freedom: for whenever the Pope finds his cause to be sufficiently strong, and a favorable opportunity presents itself, he will most assuredly consummate his atrocious designs. Then will he raise the very foundations of our republic, and by his onward course the ear of knowledge, wide upon the country the flood gates of ignorance and superstition. Nor will he stop with this, but introduce the fearful inquisition itself, to stifle the reason and sway the consciences of men. No longer will this country afford a refuge to the poor and afflicted of other climes; but the dark pill of anarchy and despotism, having supplanted American independence, will reign predominant throughout its length and breadth.

Now occurs the question, how may the advocates of religious, political and literary freedom avert such threatening calamities? None, surely, would wish to withhold from foreigners the right of immigration to our shores. Providence would frown with indignation on a people who having been themselves rescued from the destroyer's grasp by his merciful hand, and blessed with countless advantages over other nations, should now deny protection to a like afflicted and persecuted race.

We cannot impede the progress of Catholicism by legislation. To attempt it, would be to violate the most sacred principles of our national constitution, those perhaps to which we are mostly indebted for our present prosperity. Freedom of conscience is an American birthright, and whatever militates against its exercise, is spurned by all true lovers of American liberty. An attempt to suppress the Catholic religion by legislation, would be to multiply its friends in ten-fold ratio. They could not be forced to anything which their priests have forbidden. They could not be made to receive the Bible, and teach it in their schools. It would be unjust to prevent them from voting, and impossible to hinder their priests from advising them how to vote. In short, all endeavors to guard against Catholic ascendancy and influence by legislation, would not only be ineffectual but injurious.

Another resort, common to the oppressors of Catholicism, is persecution. This is fraught with many evils. It creates its victims, and widens the breach between them and their adversaries. It enlists in their favor the sympathies of others, who would at once view them in the light of an oppressed sect. It causes them to imbibe a hatred for our institutions, and effectually closes every avenue through which they might otherwise be reached and reclaimed. And let it not be said that American Protestants have never persecuted the Catholics. A Romish convent, now in ruins, bears testimony to the shameful inconsistency of those whose fathers had so lately fled from persecution, and sought an asylum in this land of religious and civil liberty. The burning of that convent did not inflict any permanent injury on the Catholics; it is true, but it kindled anew their contempt for Protestants, and greatly fired their zeal for the spread of their peculiar tenets. Both experience and reason teach that the most certain means of advancing popery to a strong and dangerous position, would be to oppress and persecute its adherents.

There remains but one certain, consistent, or expedient means of extirpating Romanism, and preserving our country from its domineering, tyrannical sway. This is education. This bright luminary must scatter its sparkling rays throughout the entire land, ere the darkness of popery vanish. We do not propose to determine at this time the most efficient means of disseminating education, but merely to show that it is the conservative principle of our best and dearest interests. It is true that Catholics are daily augmenting the number of their schools and colleges, yet by these institutions they seek only to diffuse papal tenets. They deeply engrave on the young and susceptible mind the dogmas of the Romish church. Hence the urgent necessity of a counteracting education—one that will free the mind from the thralldom, and give it independence.

It behooves Protestants, not as sectarians, but as philanthropists, to extend sound education far beyond its present limits—to establish academies and erect halls of science in every part of the whole country, and thus afford facilities for obtaining useful knowledge to the unnumbered multitudes of American youth now growing up in ignorance.

Let Protestant, with a Christian spirit, expose, by the light of reason, the false principles of Catholicism. Let them quickly employ the proper means before popery becomes too powerful; for it is the influence of letters alone, which can educe and give strength to the mighty elements of power that yet sleep in their infancy in many American minds. To do this in the most effectual manner, it is necessary that education be diffused among the masses. It should be within the reach of the humble cottager, as well as that of the inmates of the sumptuous palace. The stream of knowledge must be allowed to flow on, widening and deepening, till all can drink of its sweet and delicious waters, to enable each one to distinguish between truth and error.

Then let the minds of the rising generation be educated; extensively developed; expanded and strengthened. Let them, by vigorous mental discipline, become bold, independent, original thinkers. Let the youth of the present age be made acquainted with every field of learning; ascend the rugged steep of mathematical science, till they

shall have reached the very summit; revel in the rich luxuries of Greek and Latin lore—thoroughly understand the exact sciences, and be able to explore the mysteries of nature. Let them sally forth into the wide and rich domain of belles-lettres: be masters of sound ethics; versed in the philosophy of the human mind, and grounded in the pure principles of the Christian religion. Let the reasoning faculties be excited, and every possible means employed to insure their development and practical use.

Then will Catholicism be stayed in its onward march, nor need we longer dread this destructive error, however inviting and attractive its forms or imposing its ceremonies. Intelligence will unmask its heathenish deformities, and the hideous monster hide himself from the light of knowledge and revelation. Then, too, will the deluded millions of Roman Catholics emerge out of the dark sea of ignorance in which they have been so long immersed, and enjoy that bright and unclouded light, to be shed upon them by the genial beams of an enlightened Christianity.

## General Association of Virginia.

This body employs 40 missionaries, who, in addition to other ministerial labor, during the last nine months, baptized 610 converts. Its annual meeting will be held on the 1st day of June, in the city of Richmond. Rev. T. G. Jones, of Norfolk, is to preach the annual sermon.

## Preaching in Earnest.

When Loyola commenced his sermon, a breathless silence reigned throughout the church: as he went on there was perceptible pressure towards the pulpit; sighs soon became audible on every side; then these sighs swelled into sobs, and sobs into groans. Some fell on the pavement as if lifeless. Once and again an obdurate offender—hitherto obdurate—pushed forward, threw himself at the feet of the preacher as he left the pulpit, and with convulsive struggles, made a loud confession of his crimes. Men from every class of society, and not exclusive of dignified ecclesiastics, were numbered among the conquests of preaching in earnest.—Taylor's *Loyola*.

## A Good Example.

The gift which is made to the pastor, although it may be an object of trifling value, possesses a peculiarly grateful odor, as evincing the kindly state of feeling towards him in his parishioners. A pleasant example is furnished in the following note, which a pastor in Newark received from a member of his church a day or two before last Thanksgiving:

"Dear Sir:—Not having a turkey for my minister's Thanksgiving dinner, I send him two *eagles* instead. Yours truly,"—Presbyterian.

## The Munster Affair.

The attempt has frequently been made by third rate historians, and those who wish to have it so, to identify the German Anabaptists, and the Baptists of the present day, with the fanatics who caused the insurrection of 1535 in the town of Munster. And although the charge has been a hundred times exploded, so uncanal is inveterate prejudice, that Baptists must re-explode it as occasion requires.

The following extract from Robinson's History, as given by Benedict, will place the odium of that transaction where it properly belongs:

"In the year A. D., 1532, one Bernard Rotman, a Lutheran preacher, then called evangelical preacher, began to preach against the papistic doctrine at Munster, in St. Maurice church: but when the priests of Munster were apprised of this, they gave him money, so that he would desist preaching against them. But a few months afterward, when he repented, he turned back, and had such a concurrence who followed him that he erected his pulpit before the door, because some of the most eminent of Munster stood before him, and he also was anxious that the other churches should be opened for him, in order to spread his doctrine more widely, and if that was not done, it should then be done with violence, &c. In the mean time came John Von Leyden to Munster, the 14th February, 1533. He was a singular and conceited person, who, although he maintained that baptism should follow faith, was not agreed with the Baptists in scarce any other article, and soon brought the matter so far, by much disputing, &c., that not only Bernard Rotman, who first opposed him, but also his colleagues, H. Strapade, and others, began to preach against infant baptism; when John Von Leyden learned, and especially from B. Rotman, that one might propagate and protect his religion by the sword and other weapons.

"In the mean time the magistracy, when they saw the evils that would necessarily follow, commanded those to leave the city who were apparently the cause of all this; who, indeed, left the city, but who came into it again through the instigation of B. Rotman. Finally the thing was carried so far, that the afore-mentioned and other Lutheran preachers (perversely called evangelical) agreed with John Von Leyden in the doctrine of baptism, and thus they united and determined to restore religion radically, and that one had a right, as it cannot be done quietly, to use the power of weapons, and that in Munster the beginning should be made.

"Here John Von Leyden was made a leader, and through B. Rotman's writings many inexperienced, ignorant and base persons joined in with him to promote the afore-mentioned resolution or reformation, (which was made known to them from the beginning,) with the promises that they should receive ten-fold at Munster for their goods which they should leave behind. They soon began with the authority of the bishop; they began to raise fortifications; they did not only seek to defend themselves, but made efforts to exterminate the Roman Catholics; but the issue of the thing was quite different from what they had anticipated, because they were defeated, and the Bishop and those out of the town gained the victory. Rotman himself, and his colleagues, who were in similar conditions, despaired of his life, and went among the enemy to be slain by them, so that he would not be apprehended alive as John Von Leyden, and die an ignominious death.

"This was the tragic scene at Munster; the rise, progress and end of which cannot be imputed to the Baptists, but to the Lutherans, who had recently risen up, and especially Rotman and his adherents. For the afore-mentioned Lutherans would have boasted much had the attempt at reformation succeeded, and would not have been ashamed; they would not have ascribed it to the Baptists. The following verse was composed in reference to it:

Had fortune crowned the glorious enterprise,  
Scorned Anabaptists ne'er had won the prize  
Of glory: Luther's mates had gained the meed  
Or Luther's self the praise of Rotman's deed

## Acknowledgments.

FROM JANUARY 13 TO FEBRUARY 21, 1854.	
From female members of Waynesville church, Ga.	2 00
James G. D. Wilkison, Treas. of Edisto Association, S. C.	17 00
Rev. J. S. Reynoldson, ag't, by H. K. Ellison, Va.	189 50
Rev. Bradley Kimbrough, agent for Tennessee.	670 00
White River Convention, Batesville, Arkansas, by draft to John W. Miller.	25 00
Rev. J. S. Reynoldson, agent, by Wm. P. Ragland, Va.	350 00
Rev. D. Shaver, former agent, for Domestic Miss. \$95 50, for California Miss. \$10.	105 50
Rev. Jesse A. Collins, agent.	50 00
Rev. A. A. Sanders, Tenn., individual donation.	50 00
Rev. J. O. Screven, agent.	195 00
J. W. Teague, Treas. of Bethesda church, Shelby county, Alabama.	20 00
Mrs. Susan McGill.	25 00
Baptist church, Pendleton, South Carolina, by T. J. Earle.	15 00
Rev. A. Morrall, Darien, Ga., collected.	5 50
General Association of Va., by draft in favor of Rev. R. Ford.	62 50
General Association of Va., by draft in favor of Jno. Winter.	87 50
Baptist State Convention, Miss., by draft in favor of Rev. H. E. Humpstead.	62 50
Treasurer Baptist Association, Ala., by draft in favor of Rev. J. Rivers.	43 85
Big Bear Creek Association, Ala., by draft in favor of Rev. Wm. Matthews.	75
Baptist State Convention, Texas, by draft to Rev. David Fisher.	50 00
H. Coleman, Treas. of the Union Baptist Association, Miss.	41 00
Rev. Wm. T. Brandle, subscription to the New Orleans building fund.	100 00
Rev. Joseph Walker, from different individuals in Virginia.	3 00

## BOARD OF FOREIGN MISSIONS.

RICHMOND, APR. 1, 1854.

## Annual Meeting of the Board.

At the request of our brethren in Georgia, it has been determined by the Board to hold its next annual meeting at Washington, Ga., on Friday before the fourth Lord's day in April, in connection with the Georgia Baptist Convention. There is a necessity for largely increased exertions and interest in this cause. They can only be increased by extending information. None can considerably survey the white harvest, the open doors and effectual, which are set before our missionaries, without feeling the importance of enlarging our operations. It is hoped that friends of the cause in the adjacent States will make it convenient to be present, and join in the proceedings of the approaching annual meeting.

## Rev. J. H. Lacy's Return.

The failure of brother Lacy's eyesight rendered it necessary for him, a few months ago, to relinquish his labors and go to Monrovia, in hopes that he might be restored by rest and change of circumstances. The case, however, proved obstinate, and it became necessary for him to return to this country. We have just heard of his safe arrival at New York, in the Isla de Cuba, March 8. His wife, who accompanies him, is in good health.

## Intelligence from Rev. T. J. Bowen.

The latest news from brother Bowen is dated Ijaye, Dec. 17, 1853. He says: "I feel now that my health is fully restored. My wife also appears to have passed safely through her acclimation." Referring to brother Lacy, he says: "Brother Lacy is gone somewhere, I don't know where; as his eyes were too bad to write to me. I suppose he will never return, and I feel sad at being left alone in Yoruba. How and when shall I get to Ishakki?"

## Death of Mrs. Dennard.

We have the mournful intelligence to communicate, of the death of one of our beloved missionaries to Africa, Mrs. Dennard, wife of Rev. J. S. Dennard. We are unable to give any particulars as yet, our only information being derived from the following endorsement on the back of brother Bowen's letter, mentioned above: "Mrs. Dennard died at Lagos, January 3rd, 1854. C. A. G." This, we presume, was written by Rev. Charles A. Golmer, who is stationed at Lagos, under the patronage of the English "Church Missionary Society."

This is a blow which strikes sadness to our hearts; but sadder still will be its influence on the loved circle of friends to which, constrained by the love of Christ, she bade adieu for heathen shores; and saddest of all upon our dear brother, who is thus left alone in a land of strangers. Yet he is not alone, for Jesus has said "I am with you always." God grant that this afflictive stroke may be sanctified, and that her brief course of labors for the good of Africa may be so blessed, that she being dead, may yet speak.

These calamities are apt to discourage the friends of missions. But it is a blessed thought, that the cause is safe in the hands of the God of missions. "It is as near to heaven from Africa as from America," was the remark of one, in contemplating the probability of death in that foreign land. The freed spirit of our sister needed no guide to direct the way through the regions of space to the throne of God. She was not, for Jesus took her. "The lamp of his love was her guide through the gloom."

## Our Mission.

## CHINA.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, Nov. 13, 1853.

Brother Taylor: I am happy to inform you that despite the war raging around us, we are comfortably housed, and are quietly pursuing our studies. When I first arrived, I gave my whole attention to the *tu-pah* or dialect of this place, in order to be able to converse, to some extent at least, before I commenced the study of the written language. This course seemed to be the most natural, as

children always learn to talk before they read. I have now commenced the written language, and hope to be tolerably familiar with it in five or six years. In two years from the time I landed, I trust I shall be able to preach to the Chinese, though I shall probably "try" before that time.

From all that I can learn, from those who have preceded me in China, the best way to get along with the language, is to "make haste slowly," but surely, and not to be too smart the first year or two, as I may live here long enough to learn my ignorance. The weather is now cool and bracing, which makes me feel like myself again. I have endeavored to be very careful during the summer with regard to my health, and now feel as well as I ever did. I and my companion were both so sea sick during the whole voyage out, that I never care to cross the ocean again, unless some enterprising Yankee starts a line of balloons from here to California. I am perfectly content to live and die in China, and pray that I may never be compelled to leave. Why should I wish to leave, when I can obtain every needful comfort, and find more work in the Lord's vineyard than I can possibly do? This calls to mind the need of laborers here, and the remark sometimes made, that the missionaries are probably at times provided with food, forced to go home, in order to awaken others and drive them to come out. This is likely true. But it is not very con-  
 velling to think that any one of us here may possibly be thus afflicted, in order to arouse some Jonahs to their duty. Please say to all such, I hope they will spare us, by cheerfully obeying the dictates of conscience, and the providential call upon them to come to this land, where God seems to be opening the way, and preparing the minds of the people for the general spread of his truth. The fact is, brethren, the field is opening so fast here, that we have not time to be coming home after you. I will also add, that if the whole Chinese Empire is opened to the labors of the missionaries, as we think it soon will be, we shall then have our hands too full to be constantly writing to urge you to do your duty. So it would be much better to come along without any further ceremony. What say you, young brethren in the ministry? Whose particular duty it is to come, we know not; but you know it is the duty of some of you. Let each one then, with an honest heart, prayerfully ask, "Is it my duty?" Do not be afraid to make this prayer, lest the lot should fall upon you; for, be assured, God will sustain you in the path of duty just as readily in China as anywhere else. Out of this path you are safe nowhere, not even in beloved and happy America.

## AFRICA.

## Diary of Rev. T. J. Bowen.

Nov. 20, 1853. Was able this morning to get up and hold family prayer, in the Yoruba tongue. A good many of the heathen were present, and joined in the service by kneeling.

21st. Quite unwell. Received a visit from I. . . is usually called Arch; that is, generalissimo of the . . . troops.

24th. Walked out a few yards from the house; met an intelligent, candid looking man, who said he desired to hear the gospel.

26th. From day to day numbers of people visit us from curiosity. Some are respectable; others mere idlers, who will steal anything they can find. Our only room, except for storage, is about eleven feet long, less than six feet wide, and about six and a half feet high. We are obliged to sit and eat in a piazza, the eaves of which are not four feet high. Hence our visitors are sometimes amaying, not only by crowding us, but by obstructing the free ingress of fresh air.

26th. Sunday. On Sundays, more than the usual number attend our missionary prayers. I read and talk to them. Went out to preach in the streets; but felt so weak that I was on the point of returning without doing so.

29th. Began to dig dirt to build my clay house. At first we must cover it with thatch; but the danger of fires in the city is so great, that we must make tiles as soon as possible. Every now and then—as to day—the kind people bring us presents of bananas, yams, milk, eggs, &c.

30th. The mail came from Lagos to Mr. Mann, the English missionary here. Was disappointed in receiving neither letters nor papers from home. To day the king of Yoruba sent me a friendly message, and a sheep. He is pleased with our attempt to instruct his people, and wants some of us to settle in Awyais, the capital of which is half a day's journey N. E. from this place.

Dec. 2. Before my late attack of fever I was afflicted with dysentery, which disappeared when I took the fever. It has now returned, and I feel sure that I am too weak to survive a severe attack.

4th. Sunday. An elderly Fulanni (Fellata) man came and asked me if I would preach to day. I spoke to him and a number of others, with more than usual ease and fluency.

5th. The two highest chiefs in the town, next to Arch, the prince, sent me a joint message, that I should never want anything or any assistance in Ijaye, so long as they were able to help me. People occasionally apply for medical advice—chiefly in chronic diseases of the liver, old cases of rheumatism, &c. To day a man desired me to cure his sister, who, he says, is bewitched.

6th. Health much improved. Preached a good deal to visitors; many of these are from cities in the interior.

7th. Went to the market about a mile distant. Saw two heads of women, executed for adultery, nailed to a tree in the market place. A carpenter, who can do any work well enough, came from Lagos to seek employment. Though no funds have yet arrived, I employed him, hoping to receive money soon. I have been told repeatedly, here lately, of a tree called *ishori*, which is so poisonous that no bushes or grass grows near it, and insects which approach it fall dead. The bark is used for superstitious purposes, and sells for a high price, because few men will attempt to procure it. The method of proceeding is to take a cutlass and run rapidly past the tree, scalping off some of the bark at one blow without stopping. If any of the bark is thus cut down, another man runs after and picks it

up. Even with this precaution men sometimes drop down dead near the tree. The *ishori* grows, mostly, in the heavy forests toward Benin; and is not abundant, though often met with. I suspect the stories concerning this tree must be exaggerated, yet there can be no doubt that they are founded in truth.

9th. The heathens in this country, to compel the payment of debts, go to the house of the debtor and stick themselves with knives, or commit some other extravagant act, at the same time threatening to commit suicide. If a creditor, or an injured person, should actually kill himself, which is sometimes done, the person who caused this suicide would be punished as a murderer. Hence people are greatly alarmed when an angry man goes to their house and threatens to kill himself. In Abbeokuta I employed a young man to assist me in the study of Yoruba. A few days ago he went to a house where they owed him and put a rope round his neck, making an ugly face and a strangling noise; which so terrified the family that they raised a great outcry, and many people ran in from the streets to see what was the matter. To day I heard the particulars of this heathenish trick, and have felt constrained to disengage the man from my service. It would greatly injure . . . if those who profess to be Christians should be . . . to do such things with impunity.

10th. Rode some distance and preached in a new place, at one of the principal gates of the city. It pleased me much, that the most intelligent people are my most attentive listeners. This evening a fine looking old man stood near, and appeared to swallow every word I said. When I had told of sin and its eternal consequences, and came to speak of the atonement and pardon, the old man's face frequently showed that he regarded the message as good news. There is a man here named Tella, the son of an Ilorrin general who is now dead. This man seems to have no doubt that every word of the gospel is true. He would go out with me this evening, though I told him I was going far. On our return he said, that if I would go and preach in Ilorrin, many people would "believe in Jesus." These were his exact words.

11th. Sunday. To day received a visit from a venerable and quite intelligent old man, who has been here once or twice before. He enquired after my health, and exhorted me to persevere, because of the work I had to do "in reforming the land." What an appropriate exhortation, this, to weak mortals whose hearts are but too prone to look back upon the ease and health of our native land. I cannot express what I feel, when I find from day to day, as it were, the germs of vigorous Christian character among the people to whom I preach. Tell me not of their sins, their ignorance, or their barbarism. They are more virtuous, more intelligent, and more civilized than many suppose. I feel myself authorized, by substantial facts, to believe that our labors shall, ultimately, be eminently successful. Only we ourselves must, must, must do our duty, without hesitation and without flinching. In the . . . of my old friend, we must persevere for the . . . . If we die prematurely, still our graves and . . . may serve to call forth better men, who will carry on with power the glorious work which we have commenced in weakness.

12th. Visitors from Oke-efo. That town and Iganna wish to have missionaries. Went in the evening to the small market, three or four hundred yards from our house, to preach. It was so full of busy people, that I turned aside to look for a more quiet place. An old man sitting under a tree saluted me, calling me the servant of God. This was soon after repeated by a woman. I said to them, I desire that you should all become the servants of God. A crowd soon collected, to whom I proclaimed salvation through the sacrifice of Christ. A young man asked if it had not been a long time since the whites had received the gospel. I replied "Yes, but the devil has hindered us from coming to you before." I instance the slaves on the coast, who even now would put us to death if they could. A woman spoke with animation for some minutes, approving our design to improve the morals of their country, but alleging that their fathers, from time immemorial, had worshipped *orisha* (o-ri-sha, idols). To this I answered that my forefathers also were idolaters, but when they heard the gospel they threw their idols away and embraced Jesus Christ as their Saviour. The objectors being silenced, I spoke again of salvation and the love of God. Finding them generally interested, I saluted them and went home. Such are the scenes daily repeated, with many little incidents too minute to describe, but well calculated to stir the heart of a missionary. It would occupy too much time even to mention my daily discourses and labors. The above may serve as specimens.

To-day the thermometer rose to ninety-three degrees, the hottest weather we have seen. The mercury in the tubes of the hygrometer was twelve degrees apart. The average of the barometer is 29.32 degrees. I did not purchase a mountain barometer in London, but a cheap one of the kind called "Universal," because I expected to receive valuable instruments from home. If they come, I will use them to the best of my ability. According to observations with my present instrument, I make Ijaye to be 957 feet above the level of the sea. The ascent is so gradual as to be scarcely perceptible. I have not yet used the sextant procured through the liberality of Prof. Crawford, of Penfield, my tables being for next year. I wish to find the longitude of Ijaye by different methods. This will be something gained, for as yet we do not know the position of any place except on the coast. I find that the use of the instruments now on hand requires more punctuality than time, and even the additional observations which I propose, will not and shall not encroach on my duties to God, the churches, and the heathen. At present, my attention is almost concentrated on the Yoruba tongue. I wish to prepare a critical grammar and vocabulary, which will employ me for several years. These works will require more plodding toil than many persons would like to undergo, and hence I feel that I ought to prepare them if I can. Bishop Vidal, who is probably the best African linguist living, declares that the Yoruba has no affinity with any other known African tongue. I have found, however, that it has an affinity with the Fellata and Nuß, and the natives say with the Kakaunda also.

13th. The people of Yoruba do not hear the gospel with indifference, but generally favor or oppose it with a degree of candor and heartiness which denotes considerable energy of character. Some of the people to-day cursed my labors, and called them slaves of the white man. They received warm language in return. My friend Tella has been so annoyed by his kindred, that he expresses a determination to remove and live in some other house. A woman who goes to the English chapel has been repeatedly beaten, and the last time so severely, that she was made sick. Some of the recaptured slaves from Sierra Leone are bitter and lying opponents, the cause of which is, that their bad character does not allow missionaries to respect them as they do other people from the colony. This excites their envy and hatred.

16th. Stray sheep, &c., are taken by the finders to Arch's house and impounded. Some days ago the sheep which the King sent me ran away, but I obtained him from the pound this morning. The city is well governed in other respects as in this.

I have learned a little more about the interior. Ilorrin is five days about E. N. E. from Ijaye. Ibadde (on this side the Niger) is five days from Ilorrin. The river Oshun, (Oa-shun), between this and Ilorrin, is larger than the Ogun, (O'gun), that is, more than 100 yards wide, free from rocks, and probably navigable to the sea E. of Lagos. The river Assa, 50 yards wide, flows by Ilorrin to the Niger. On the way to Ibadde, travelers cross the Ossin, a tributary of the Assa, 40 yards wide; the Oyi, about the same size, and the Orroh a little larger. The last two fall into the Niger. The Yoruba line is at Sareh, a town of 20,000 inhabitants, two days beyond Ilorrin. The remaining three days journey to the Niger are through the kingdom of Nuß, which extends far beyond that river. The Batureh, or white people of the interior, are, beyond all doubt, Moors and Arabs. Several of them reside in Ilorrin. Sheeta, the King of Ilorrin, is said to want missionaries, in which he is like many other rulers in Yoruba.

17th. Yesterday I began to build a house 12 feet wide, and 40 feet long, with three rooms. This will be occupied by native schoolmasters, &c., after I build a better one for the missionaries, which cannot be before next December. I must surround the yard by a clay wall, sufficiently high to keep out intruders. Arch sent four men, who know how to build the walls of houses, to help me. These repeated attentions from the chief being known, may have some effect in moderating the opposition of those who hate us. The walls of my house are already more than two feet high all around. I hope to complete them next week, and to get into it in a little less than two months.

## Letter from Rev. T. J. Bowen.

IJAYE, Nov. 10th, 1853.

Dear Brother Taylor: I am obliged to dictate this communication to an amanuensis, as I am just passing out of the severest spell of fever I have ever had in Africa. During the short period of my stay at home I was several times sick, and never well. My nervous system was so completely shattered that I was always unhappy, and I fear often rendered myself disagreeable by appearing fretful and ill-tempered. To have restored my health I should have retired to some quiet place, where I could have been but few persons, and I should have remained in America several months longer than I did. Still I do not regret the labor that I performed while at home: I knew what the consequence was, and would be, while doing it. Above all, I do not regret returning to Africa prematurely. I feared much sickness as the consequence, but if I had retired to the most quiet and pleasant place in the United States I should have found no peace and no health there, while my feelings were so intensely fixed on establishing the Yoruba mission. One of my hardest and most unsuccessful toils has been to gain such a command of my feelings as to make them rest comfortably under the necessity of adverse circumstances. And yet I should hate myself if I could rest and fatten, while my portion of the Lord's vineyard was left a prey to thorns and briars.

Since my arrival in Africa I have had four attacks of sickness: once in Lagos, twice in Abbeokuta, once here. The immediate cause has been excess of labor; but I felt constrained to perform it, for there was no other means, by which my own effects, and the effects of the mission, could be unpacked, assorted, repacked and transported from Lagos to Ijaye. Now they are all here, and safely stored; but I could heartily wish them somewhere else, if that could have saved me from the indescribable bodily anguish which I have felt since last Friday. I now feel firmly resolved never to endanger my life again by such labors. The work preparatory to building is going on, but, of necessity, must proceed slowly, till I can receive assistance. Before I was taken sick, I began to keep account of religious conversations held with the people, but found them too varied and numerous to be noted. There is no want of attentive listeners. I wish to build a large bush arbor to preach under during the dry season. Nothing new has occurred either adverse or prosperous since my last letter. I am very anxious to get to my future station, Ishakki, where I can feel as if I were settled.

## History of a Monthly Concert.

February 16, 1854.

MY DEAR JOURNAL:—I have thought it might be of service to communicate to you the history of a monthly concert which has been regarded as quite a successful one. I say its history, for though the concert had been observed before, yet at the time the new pastor took charge of the church, somewhat more than twelve years ago, it could hardly be said to be in existence. At first his method of conducting it did not differ materially from the general practice. He himself communicated the intelligence, which was interspersed with singing, and with prayers by the brethren. This was continued for several years, and it was evident, both from the increase in the attendance and from the growing contributions, that there was a deepening interest in the world's conversion. Still the meeting was not what it should be; it was too much the pastor's meeting, too little that of the brethren. If they made remarks, which they sometimes did, they were not quite at home in the subject, and in their prayers too it was in some cases apparent that the theme was not altogether a

familiar one. Could not this be remedied? The pastor came to the conclusion to make the attempt. For this purpose, after conversing with them individually, he assigned a portion of the missionary field to several members of the church, for them to report the most interesting facts from, in their own language. This last point was made an essential one; the report was to be their own. It was no matter how brief it was. If they had but a single fact to communicate, very well; there were enough others to supply their lack. If in the contemplation of this fact their hearts had become warmed, and they had a word of exhortation to add, it was welcome.

That the change might not be too great, the pastor retained for a while a part of the field to report from as usual, but an addition was made from time to time to the number of the reporters, till there were about twelve in all, and the whole field was divided amongst them. True, there would often be nothing for some of them to report, for months together: not unfrequently individuals would fail to seize hold of the right points; some would at times be tediously minute, for each one's portion of the field soon came to have a world of interest to him; occasionally it would be necessary to cut one short in his report, as, though his facts were well selected, other missions must also be heard from; but in general the reports were satisfactorily made, and what was defective was easily remedied by means of the private suggestions of the pastor. His part of the meeting now was to superintend it, to point out the localities on the maps, to fill out the reports when anything material had been omitted; and, as there seemed to be an occasion for it, to use the intelligence for quickening the followers of Christ, and to apply its lessons to those who were without hope, of which class there were always many present. Very often, however, there was no such occasion, for they who were making the reports, would break off at some interesting point, with a fervid appeal to the audience to engage more earnestly in so blessed a cause, or to surrender themselves to that gospel which was effecting such wonders among the heathen.

But you will want to know more particularly the results of this manner of conducting the concert. Let me say then, that the concert came to be regarded as the most interesting meeting that was held, and it was the fullest attended. The members of the church who could be out, were generally there. The amount contributed was largely increased. As a matter of course, every reporter had his Herald,—to say nothing of the circulation of the Journal, after the Journal was commenced,—and they were read. It was extremely interesting to notice the influence on the reporters. In respect to some of them, it was as if they had just found out the object of life. They talked about the conversion of the world, they prayed for it, they began to love to give to hasten it. So it was with others; for what deeply interests a considerable portion of a community, cannot be confined to them. Not less marked was the effect on the youth of the congregation, who came in large numbers to the concert. As they became Christians, it was the first thought of many of them, that they should love to devote themselves personally to the work of Christ among the heathen.

But the great benefit of this method of conducting the concert was, that by means of it the cause of missions gained a strong hold of the church. Often, when there is an interesting concert, it all rests on the pastor, and if he leaves, it falls flat; but in this instance when the pastor left, the concert was continued. The church had mainly sustained it, and the church went on doing the same, and this for several years, till its place was supplied: not perhaps without some abatement of interest, but without much if any falling off in contributions, though they were left in this as well as in their evening meetings, almost entirely to themselves.

Now what was done in this case, it seems to me, may be done in any other. There is no church but may have an interesting and a profitable concert. It will require some effort, indeed, but it will be effort well expended, effort that pays. To have such a concert is doing something effectual for the conversion of the world. It makes interesting Christians. It raises up helpers for the pastor. The men whose hearts are set on having Christ's kingdom established throughout the earth, are the men who long to have religion flourish at home. They can be relied upon for any emergency.—*Journal of Missions.*

### Miscellaneous Items.

**EDUCATION IN TURKEY.**—There are in Constantinople 395 free schools, attended by 22,700 children.

**LIBERTY MISSIONS.**—The following statistics of these interesting missions are taken from the Missionary Advocate:

**METHODIST MISSION.**—Missionaries 13; assistants and teachers 43. Total 67. Annual expenditure about \$22,000.

**EPISCOPAL MISSION.**—Missionaries 9; assistants and teachers 25. Total 33. Annual expenditure about \$15,000.

**SOUTHERN BAPTIST MISSION.**—Missionaries 9; assistants and teachers 29. Total 38. Annual expenditures about \$7,500.

**PREBYTERIAN MISSION.**—Missionaries 2; teachers and assistants 10. Total 12. Annual expenditures about \$1,500.

**ROMAN CATHOLICS IN ENGLAND.**—It is stated in the London Times that, "in the whole seventeen millions of the English population, there are less than 200,000 of these noisy religionists."

**MICRONESIA.**—The missionaries sent thither by the Christians of the Sandwich Islands are much encouraged in their work. Mr. Snow who is stationed on Strong's Island, says, "the 1st Sabbath in January I thought the best we had had; many of the people seemed to be much interested in what I had to say of Christ. The King came back, after the others had gone, to enquire more about Jesus Christ. Every Sabbath's labor seems to leave its mark of advancement, so as to encourage and strengthen our faith."

**LUTHERANS.**—In the United States the Lutherans have 6 colleges, 7 Theological seminaries, 11 periodicals, 31 synods, near 1,000 ministers, 2,000 congregations, and 200,000 communicants.

**THE OLD SANCTUARY.**—A deeply interesting meeting has been recently held in the Tabernacle, Salem, Mass., where on the 6th February, 1812, the first American missionaries, Messrs. Johnson, Newell, Hall, Nott and Rice, were publicly set apart for their work. Increased interest was imparted to this commemorative celebration, by the fact that it was "the last missionary

meeting in that venerable house of God, which will soon give place to a new and beautiful edifice better adapted to the wants of the large congregation now worshipping within its walls."

**ATHEISM.**—Dr. King, the devoted missionary, who has so long and faithfully labored in this city, is encouraged in his work, by the fact that the Spirit seems moving the minds of the people to enquiry in respect to the way of life. An increasing and very attentive congregation attend upon his ministry. "One of the most respectable lawyers of the city has expressed his intention of coming to the Sabbath service with his family, saying to Dr. King that he believes he teaches the truth, and that he intends to have his son trained up in the religion of the Bible."

**IDOL WORSHIP IN NEW YORK.**—A gentleman in New York city, while visiting in Cherry street for an industrial school, went into a room where a little company of Chinese were offering sacrifice to an idol. A Chinaman was kneeling in front of the idol, burning some sweet smelling substance in a little cup floating in water. The gentleman apologized for the intrusion, but they did not seem troubled by it.

**THE "HALLELUJAH."**—Mr. Lowell Mason is preparing a new book of church music, to be called the "Hallelujah."

### COME TO THE CONCERT.

Come forth to the concert, the concert of prayer,  
A greater than human is pledged to be there;  
O'er peoples and kingdoms Messiah shall reign,  
The power and dominion the saints shall obtain.

The nations are waking, and call for your aid,  
Perform for their rescue the vow you have made;  
A world-wide petition goes up to the King,  
Your prayer with your presence O fail not to bring.

Sweet peace shall descend from the regions above,  
And earth shall be clad in the mantle of love.  
Come then to the concert and mingle your prayer,  
With the voice of assemblies now gathering there.

The harvest is whitening, the reapers are few,  
To pray for more laborers is binding on you;  
Come, come to the concert, and plead for them there,  
And look for earth's ransom in answer to prayer.

The Saviour is waiting, the promise is nigh,  
His blessing will come in full showers from on high;  
And thou shalt unite in the final acclaim,  
In the anthem of Moses, and song of the Lamb.

Then come to the concert, our concert of prayer,  
One greater than human is pledged to be there;  
A world-wide petition goes up to the King,  
Your prayer and your offering O fail not to bring.

### Youths' Department.

For the Home and Foreign Journal.

#### The Devil's Birthday.

The Chinese say the last day of their seventh month is the devil's birthday; and on that evening they worship him to gain his favor, that in a future world their punishment may be averted. Not long since the time came round, and about nightfall I went to my study window and looked out upon the little court below. The neighbors were all busy in the court. Before each door was placed a waiter, containing a bunch of burning incense-sticks in the middle, and a candle each side. The street was literally covered with incense-sticks, placed in the pavement, with the upper end burning, presenting the appearance of thousands of brilliant stars strewn over the ground. Seeing me at the window, several spoke to me, as usual. I returned their salutation, asked them of their health, &c. Too-paw, one of my pupils, was busiest of all, sticking the incense between the bricks of the pavement, and taking a general oversight of the whole. It was all fun and frolic for her, and she skipped about like a little girl in America would, fixing for a May-day party, or any other holiday. After looking at them a while, I asked Too-paw what it all meant. Her mother (the infanteido) answered, "We are worshipping Jesus." "No," I said, "you are not worshipping Jesus, he demands nothing of that sort at your hands." "We are worshipping heaven and earth," said a man standing near. "We are worshipping idols," said another. Surely, thought I, "ye know not what ye worship." But it was not ignorance; they wanted to deceive me. I asked, "These idols you worship, do they know and recognize your worship?" "O yes, they know it; we are praying for their favor." I then remarked to Too-paw, "One day seeing an idol in a temple, I politely asked him 'how do you do?' to which he made no reply." "Idols do not talk," said the "new wife," who was sitting near. "Neither do they know or think; they have no spirit," said I. "That's true," said one; "Yes they have," said another. Too-paw's mother, at the suggestion of one of the men, asked, "If you should see Jesus and ask him 'how do you do?' could he answer you?" "He certainly could." "How do you know; did you ever try it?" "No, I never tried it, I never saw Jesus; he is long since dead, arisen, and ascended to heaven." "It is very inconvenient to have to go to heaven every time you want to ask him a question," snappishly retorted the "new husband." "There is no need of that," said I, "He has left us his words written in a book, enough to answer every practical purpose, and show us the way of salvation." "We here don't believe in your Jesus," he again said abruptly, and turned away.

By this time, the women had, one by one, gone each to her own door, put her mat down on the street stones, and gone through with various kneelings, bowings, and prostrations before the candles and incense; and had burnt their silvered paper. Too-paw and her mother went through with the whole. I remarked that none of the men participated. "No," said one of the women, "they don't often do such things, they are not very religious."

I turned away from the scene with a sick heart, and which of you, dear children, in bright, happy America would not! There, worshipping idols before my eyes, was a little girl who had been almost a year in my school, whom I had taught not only every Sabbath, but every day, the truths of the Bible, the way of eternal life. Yet do not condemn her too hastily. First ask yourselves how it would be with you under her circumstances. Suppose your parents, your playmates and friends were all heathen, and only one stranger should tell you of another religion, might you not worship idols too? Others of my pupils may worship idols, though I have never seen them doing

so. All the teaching I can give them, however faithfully done, cannot change their hearts. But I have a friend who can—a friend to whom I have access, and before whom I daily send up the petition, "O change their hearts." And now, dear young friends, you can help me, and there is nothing among all your treasures I would value so much, as that which is within reach of you—all prayers for my poor heathen children!

M. F. C.

Shanghai, November 15th, 1853.

### A Recent Scene in China.

When the British man-of-war steamer, the "Hermes," lately sailed down the Yellow River, having on board the governor of Hong Kong, who was returning from his visit to the insurgent chiefs, the river was in some places covered with idols, floating on the surface, and occasionally knocking against the sides of the ship. This is the scene represented in our engraving. The rebel party in China is wholly opposed to idolatry, and it was by their means that the idols had been cast into the stream. There is some reason to hope that the end of the civil war, which is now raging in China, will be the opening of that country to Christian missionaries, to a far greater extent than ever, and the general overthrow of idolatry.

Surely these things confirm our hope of the speedy fulfillment of the promise recorded in the second chapter of Isaiah—"The idols he shall utterly abolish!"—*Juv. Ins.*

### The Fingoes.

I will tell you of the Fingoe tribe, one of the numerous races of South Africa. As they are rather a curious people, perhaps our young readers will feel interested in hearing a little about them.

The houses they inhabit resemble immense bee-hives; some of the largest of them are twenty-seven feet in diameter. They are divided inside by matting. The late Mr. Freeman says in his "Tour," that a window tax could not well be imposed there, for of windows there are none. The doors seem intended for a race of dwarfs rather than of giants, as they seldom exceed three or four feet in height. There is the same difference between the converted and unconverted among them as among other people: the huts, dress and appearance of the latter are always inferior to those who come under the influence of Christian instruction. The floor is hard and clean. The Fingoes are remnants of various tribes which were routed and destroyed by some great African marauders named Chaka and Durgaan. They obtained permission from Hintza, a Kafir chief, to reside in his territory, and here they found employment as herdsmen. They acquired considerable property, but as they suffered much from the Kafirs, they at length left Kafirland, and went to reside in the English colonies.

Here they were found out by missionaries, who were made useful to them, and many of them have turned from their idols to worship the one true God. There are twenty-five or thirty in one church under the care of the Rev. A. Robson, and they are very consistent, good Christians. Some who were grasping and selfish, now contribute liberally to the cause of religion, and some have died happily, believing in Jesus. One who had been a very exemplary Christian, was asked when he came to die whether he feared death. He answered, "No, I know in whom I have believed. My Redeemer liveth." And on another occasion he said to the missionary who attended him, "It was but a most dangerous thing to put off repentance to a death bed. I have often when in great pain found it most difficult to keep my thoughts collected and fixed on the Saviour." As death drew nearer, he was heard to pray, "Lord, delay not thy coming. Lord Jesus, come quickly." Early on the following morning he gently resigned his spirit into the hands of Jesus.

Thus we see, dear children, what religion can do for poor ignorant Africans.—*Juv. Miss. Her.*

### Little Austin's Wish.

Little Austin had been with his mamma to a Juvenile Missionary meeting; their walk home was through pleasant fields and grassy lanes. Soft fleecy clouds were floating in the blue sky, and the air was fragrant with the summer breath of flowers. All around them was calm and still, and Austin and his mamma were still too. Austin's face was very thoughtful, at length he said,—

"Mamma, I wish I were a man."  
"And why do you wish that?" said his mamma smiling;  
"does my little boy want to get away from his mother's control, and take care of himself, and have his own way?"  
"No, no, mamma!" said Austin earnestly, looking up and pressing her hand: "I love you, and shall always love you, and like to be near you. But I was thinking of what Mr. A— said at the missionary meeting, about all the sorrow and sin there is in the world, and the thousands of people who have no Bibles and no teachers, and who do not know that Jesus Christ came into the world to save sinners. Oh! mamma, the world is so beautiful! I wish all the people in it loved God, and I wish I could do some good in it; you know Mr. A— said there was so much to be done."

"Well, Austin, you are growing older every day, and if you live long enough you will be a man, and you cannot wish for a greater honor than to do good in the world. But it will be many years before you are grown up; you need not wait till then, you may begin now to do good. If you want to be a useful man, you may prepare for it by being a useful child."

"I should like that, mamma, but what I can do is so little, that it hardly seems worth doing at all."

"God does not despise little things, Austin. Think, now, can you do anything?"  
Austin thought: at length he brightened up and said,  
"Yes, mamma, I think I can do something. You know, mamma, you give me a penny every week for my own; perhaps I could do some good with it; I am sure I can very well spare it, for you give me everything that I really want."

"Yes, I think you can spare your penny; but how do you mean to do good with it?"

"Sometimes I can give it to the missionary society, and then it will help to send the knowledge of Jesus to the heathen far away; and sometimes, mamma, I can buy tracts and little books with it, and give them to the people that we meet when we walk out."

"Well, I think both these plans will do very nicely."

"And, mamma, I have thought of something else, if you will let me do it."

"What is it, my boy?"  
"Why, mamma, every Sunday when I go to school I see a number of children playing in the fields. May I speak to them, and ask them to come to the school with me? I am sure the teachers would be glad to see them."

"You would be too late at school, Austin, if you stayed to talk to these children."

"But I could set off earlier, you know, mamma."

"So you could," said his mamma, glad to find that her boy could overcome the little difficulty she had placed in his way; "it would, indeed, be a blessed thing to persuade those children to go to a Sunday school. I will give you leave to try."

"Thank you, mamma. I will begin next Sunday."

They had now reached home, and his mamma kissed her boy, saying, "Well, my Austin, we will talk about this again, and may God bless you in trying to do anything for him."

Little readers, have you ever, like Austin, wished that you were grown up? And have you wished it for the same reason, that you might do good?

Remember that his mamma said, and try to do some good now. All of you can do something. Do you want to know how Austin's plans succeeded? Perhaps I may tell you another time, and before then I hope you will each try to find out what you can do, and will begin to do it.  
S. L. E.

### A Heathen Loving the Bible.

At a missionary meeting in Mangaia, after the whole Bible had been received in their own language, an aged disciple, in rising to address the people from Job, v. 17—19, said, "I have often spoken to you from a text out of other parts of the Bible which we had; but this is the first time we have seen the book of Job in our own language. It is a new book to us. When I received my Bible, I never slept until I had finished this new book of Job. I read it all. Oh, what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary by day and by night, and enquire into the meaning of the new parts which we have not read. Let us be at his door when he rises: let us stir him when we meet him, that he may tell us of these new books." And lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said, "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moths shall never eat it, the miller shall never rot it! My light! My joy!"  
*Juv. Miss. Her.*

### Donations.

FROM FEBRUARY 17 TO MARCH 12, 1851.

MARYLAND.	
Cash, F., from Baltimore,	10 00
VIRGINIA.	
Cash, Parkersburg church, monthly concert,	33 50
Cash, Parkersburg church Sunday school, by C. R. Hopkins, Tr.,	15 00
Cash, from Miss Clara Garland, collected from the ladies of Elk creek church, for Mrs. Cabness, China, per Rev. M. T. Sumner,	20 00
Donation from Rev. H. H. Tucker, of Alexandria,	50 00
Cash collected by Rev. Mr. Keys, as follows: Little Sandy ch. \$5, J. Waldo \$1, D. Rodrick 50 cents, Geo. Heck 50 cents, J. K. Mallonee \$1, cash 50 cents, Mrs. Latham \$1, collection at Union Association \$16 71,	25 21
NORTH CAROLINA.	
Cash, from Fayetteville, intended as a New Year offering,	10 00
Cash, A. M. and S. C. Jackson, for Mr. Yates,	50
GEORGIA.	
Rehoboth Baptist Association, for support of Rev. J. S. Darnall, of Central African mission, per Ichabod Davis, Tr.,	417 50
ALABAMA.	
Cash, W. H. Musgrove,	1 00
MISSOURI.	
Cash from Second Baptist Church, St. Louis, per D. J. Hancock, Tr.,	102 00
TENNESSEE.	
Cash from S. L. Sumner, Sparta, as follows: John, James, and Robert Warren, 65 cents, colored congregation, Manchester, 45 cents, colored congregation, Sparta, \$1 65, concert prayer, Sparta, 25 cents,	3 00
FLORIDA.	
Cash from Mrs. Martha Gibson, for Rev. T. J. Bowen, missionary to Central Africa,	10 00
ARCH'D THOMAS, Treasurer.	

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Communications enclosing donations, or relating to the financial department may be addressed to  
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Letters for the missionaries in China must be directed, post paid, in the care of  
J. T. SMITH, 101, Wall Street,  
New York.

Letters to the missionaries in China may be sent by overland from any post office in the United States, the postage being pre-paid. To Shanghai or Canton, for each letter not exceeding in weight half an ounce, the postage will be forty-five cents. Every letter should be superscribed, "via Southampton," to prevent loss by mail. Letters for Africa, written on light paper may be sent, post paid, enclosed to the Cor. Sec. of the Board.

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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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