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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, DECEMBER 1854.

At Home.

After an absence of three months, it is a relief to be once more in the Domestic Mission room. On every side, it is work, work; but what of that? Idleness was never intended to be the lot of man.

Kentucky General Association.

We desired much to visit this large and respectable body during its recent convention at Louisville, but found it impracticable so to do. We hope to have better luck next year.

Tennessee Association.

It was our intention to be present among the Tennessee Baptists at Winchester a few weeks since, but were prevented. As we have been making liberal appropriations for that State, we hope they will remember Domestic Missions—that is, the Board at Marion, when making a distribution of their benevolence.

New Appointments.

Fourteen new appointments have been made since the 1st of September—three for Texas, two for Georgia, one for Missouri, one for Florida, one for Alabama, one for Tennessee, two for Arkansas, one for North Carolina, one for Mississippi, and one for Virginia.

Indian Mission.

The Goshen Association at its recent session appointed Bro. Moffat a missionary to the Indians.

Minutes.

We have received minutes of conventions and associations from various quarters, for which we tender thanks.

Notes of Travel—concluded.

It was our settled purpose to visit Kentucky and Tennessee before returning to Alabama, but when we got as far as Philadelphia, indisposition arrested our progress for a week, and in view of physical disability, as soon as able to move, we deemed it best to retrace our steps for home. So we swept on rapidly day and night, except when compelled to lie over from inability to make railroad connections, till we reached Marion. No incidents, by the way, need be related in detail. As we reached Augusta, Ga., we found that the city was from home. Very few doors or window shutters were open, and when now and then a door did stand ajar, no one was to be seen about but some faithful colored servant. What occasioned such a sudden and general stampede of the citizens? Ah! the yellow fever, that king of terrors, was brandishing the blade of death over the city. We shall not particularize, or attempt to delineate the visible dismay which gloomily perched on the features of anxious passengers. Two hours of detention in Augusta could not be avoided, and during those two hours at the depot, men and women walked lightly and breathed softly, as if they feared to awake a slumbering giant. What a mountain was rolled off panting bosoms, when the shrill whistle gave notice for departure.

SELMA.

This place we reached about midnight on the 6th of October, and went immediately to bed at the City hotel, with the view of resting during the Sabbath. At 8 o'clock we were called up, and prepared to attend worship at the

BAPTIST CHURCH.

As we entered, the worthy pastor, Rev. A. G. McCraw, was already in the pulpit, and the choir were singing a voluntary. A large and intelligent looking congregation was in attendance, and we felt peculiarly fortunate in being permitted to enjoy, as a hearer, the feast of Sabbath morning worship. The words of the text, "Fear not them that kill the body," &c., were announced,

as they ought always to be, in a grave, emphatic tone. A very few remarks, exhibiting fear as a general principle, as applicable to the whole animated creation on earth, was a brief exordium. The preacher then dwelt on the *wrong uses* of fear; next, on its *beneficial consequences*, when judiciously used; and concluded by the very proper inference, that if fear is a *sentinel* in the human soul to warn against danger even in this world, it should serve as a still more powerful monitor to warn sinners against the doom of transgression in a future state. We were much edified, and, we trust, profited, by that excellent sermon. We congratulate the Baptists of Selma in view of their religious prosperity. All connected with the church presents an aspect of progress. The congregation is large, the singing good, the seats comfortable, the floors carpeted—even that of the basement for the colored people—the Sunday school well attended, and, we should think, the prayer meetings also. In a word, we should "reckon" it to be one of the best churches in Alabama.

From Our Missionaries.

VIRGINIA.

RICHMOND, Sept. 8th, 1854.

My Dear Brother:—I have nothing of interest to communicate in connection with my report for the present quarter, save the constituting of our church, which took place on the 4th Sunday in July last. The exercises were deeply interesting and solemn. We constituted with 103 members. Since that time we have received by letter 9. We now number 112. May the Lord increase our piety, and add to our numbers such as shall be saved.

Yours, in Christ,
REUBEN FORD.

We had the pleasure, a few weeks since, of worshipping with the new church of which our Bro. Ford is the worthy pastor. We found many old friends in his flock, and church affairs moving on harmoniously and efficiently. No new interest has advanced more rapidly.—Ed.

Brother John Winter, of Wheeling, appends to his report ending Sept. 30th, some explanatory remarks. He thinks the cause at home "is looking up." A better state of feeling exists, and there is more love for prayer. The meeting house has lately been cleaned and put in order for the winter, and good times are expected.

SOUTH CAROLINA.

Our missionary at Pendleton has recently baptized two of the pupils of his Sabbath school. Under date of October 2d, he writes in relation to some sad events as follows:

We had a melancholy death in town last night, a lady, Miss Sarah Smith, a member of the Georgetown Baptist church. Since the yellow fever panic in Augusta, I have received nothing through the mail beyond that place, and from what I see from the P. M. at that place, I fear this letter will be delayed. (Yesterday, 1st Sabbath of present quarter, we received one member for baptism.) I was engaged in the S. S. Bible class and preaching just six hours. I preached three sermons. You did not retain \$5 of my salary last quarter, as my contribution to the Board. I believe I have said all I need to say.

In haste, yours in Christ,
T. P. EARLE.

MISSISSIPPI.

Accompanying his report, Bro. William Phillips informs the Board that he has recently aided in three protracted meetings, during which some 26 persons were baptized into the fellowship of the several churches, and 8 received by letter.

Brother Matthews writes, that the last quarter has been the most interesting of any previous one on his field. Additions were had at every one of his preaching stations, with, perhaps, a single exception.—He had baptized 12, and witnessed in all 26 conversions.

Bro. Hempstead, of Beloxi, has baptized 5 during the quarter; says considerable seriousness has prevailed in his congregations, and that a few persons have passed from death unto life, but are not yet willing to come out and profess religion openly—that

their hesitation is to be ascribed to the prevalence of open communion sentiments.

GEORGIA.

The following letter we give entire:
REV. JOSEPH WALKER:
My Dear Brother—This closes my fourth quarter in this field. I have baptized during this quarter 69 persons, all colored. Our church is not yet completed. In fact, we have not used it since July. I was in great anticipation of getting into it before the close of this quarter, but was prevented in our work by the appearance of the yellow fever in our midst. We have been compelled to let the work cease till the fever is over. I have lost some of my congregation by the fever, but none of the members of my church have been taken away thus far. But we know not what a day may bring forth. Many in our community have been called from time to eternity, and many are now lying on beds of pain and disease. Oh that God, our heavenly Father, in wrath would remember mercy. And while his judgments are abroad in the land, may the people learn wisdom.

Yours, as ever,
A. S. MORRALL.

DARIEN, Sept. 26th, 1854.

LOUISIANA.

In New Orleans, Rev. W. C. Duncan has regularly supplied the 1st Baptist church, with as much success as could have been expected during the sickly season.

The yellow fever has raged with great violence, but our brother did not abandon his post. The latest intelligence informs us that the new meeting house is under roof, and that a new church, recently organized, will worship in its basement in a month or six weeks hence.

Bro. Bray, missionary at Sabine Parish, baptized during the last quarter 54, and 11 were baptized on his field by others, making 65 in all. He writes thus cheerfully concerning his success and prospects:

"I am happy to say this quarter has been one of great interest. I have had five protracted meetings, all of which have been well attended. I have seen a manifested evidence of the working of the Spirit of God in our midst, and the Macedonian cry is still 'come over to our help'; but it is impossible for me to extend my field of labor any more, as every hour of my time is taken up. I have spent but seven days at home this quarter, and they were occupied in preparing for my field of labor."

ARKANSAS.

Bro. Reuben Jones, pastor of the Baptist church at Helena, among much interesting information, sends us the following results of meetings held:

The meetings, after the close of the Association, were continued by brethren Cox, King, Watson and myself, for six days and nights, and resulted in 23 conversions. Of this number, 16 were baptized into the New Hope church, (the place of the meetings,) 4 into the Helena church, and one or more into the Liberty church. Others will join soon. I think those received by this church will make valuable members, as well as those received by the other churches."

Bro. Vesay, of Dardanelle, writes that he is endeavoring to establish a nucleus in that place—says the character of the Baptists must be redeemed, and asks the prayers of the Board that his labors may prove successful.

Bro. George W. Bennard sends us good news from Batesville. He has added to his own little church, *Pilgrims' Rest*, by baptism, during the quarter ending September 30th, twenty-one, and writes as follows concerning other places:

In addition to the number of baptisms reported in my own field of labor, I have attended three protracted meetings, where I had the pleasure of witnessing or hearing of the conversion of twenty-three persons, the most of whom have been baptized and added to the several churches. No revival in the church in Batesville, as yet. The White River Convention is to meet here in October, at which time we hope to accomplish some good.

The Rocky Bayou Association, at its last session, agreed to raise about ninety dollars for benevolent purposes—sixty-five of it for the purpose of assisting a young indigent brother, (member of Batesville church, who professes to have a call to the ministry,) in procuring an education. Upon the whole, the missionary spirit is gaining ground in this part of the State."

MISSOURI.

Bro. Tossdale, of St. Louis, sends us the

agreeable intelligence, that a lot has been secured for the 3d Baptist church. He writes as follows:

My Dear Brother—I accompany my report with a few remarks. In my last, I stated that we were engaged in making arrangements for building our meeting house. Did I state the fact, that we had secured a lot on Clark Avenue, opposite Centre street, a fine location? Brethren McPherson, Davis, Gale and Brotherton, united and bought 50 feet of the 75 we now own at a cost of \$4,000, and made a present of it to the church. The church bought 25 feet adjoining brother West, for \$2250, making the entire lot, with a front of 75 feet, and a depth of 146½ feet, cost \$6250, for the payment of which provision has been made."

Brother Owens, of the Zion church, writes.

My Dear Brother—During the last quarter, our meetings have been tolerably well attended, considering the intensity of heat which we have endured, and considering that very much sickness has prevailed among our church and congregation.

This also, as we suppose, accounts for the diminished number in our Sunday school. Some teachers, as well as children, have been unwell, and some absent from the city. But now that the heat is abating, we hope to see everything going on as prosperously as heretofore, and far more so. We look to him who has said, "not by might, nor by power, but by my spirit, saith the Lord of Hosts." During this fall, we intend, if possible, visiting one and all the "non-professing" families in this part of the city, to invite them personally to attend the gospel feast, and to urge them to send their children to the Sunday school."

ALABAMA.

Brother Minatt sends us the following good news from Cedar Bluff:

CEAR BLUFF, Ala.,
Sept. 22d, 1854.

Dear Brother Walker—I send you my report of labor done year ending 30th inst. I have the pleasure of saying, the Lord has done great things for us, and we are glad. I have had six protracted meetings in Cherokee and Dekalb counties. The entire number of conversions, I am not able to give. I gave in my report the number I have baptized and received by letter, which you will see, (58 in all.)—Other brethren have baptized as many or more in the bounds of the Cherokee Association. Many have been added to the Zion of our God for the three last months."

Brother Calvin Crebbs writes from his station: "Since making my last report, I have been more deeply impressed with the importance and necessity of carrying out the intentions of the Board, than ever before. The more I became acquainted with the nature of my work, the more I am convinced it is one which, although attended with many difficulties, is destined to effect much good."

In regard to Sunday schools, I find many obstacles. In a large portion of my field, the children are growing up without any instruction. Even their parents are unable to read or write. Owing to these causes, it is difficult to obtain competent teachers.

Notwithstanding these obstacles, my report shows that I have succeeded in organizing two schools, with fifty pupils and five teachers. The teachers and parents are much interested, and engage with zeal and energy in the work."

Brother Reeve, missionary to the colored people, writes as follows:

"Dear Brother Walker—I enclose to you a formula, filled out according to directions. One has been received by experience. The blacks hear the gospel with great attention, and often with much feeling, and I do hope the Lord will bless the word preached to them."

The week that I was absent from my field of labor, I attended a very interesting protracted meeting, at which 19 were added to the church."

TENNESSEE.

From Caney Fork, Bro. Summar writes thus:

"We are in the midst of a vast destitution, and though my report shows but a small increase this quarter, I trust that good has been done in various ways. I am prosecuting my labors in the assurance that they are not in vain."

TEXAS.

GALVESTON, Oct. 4th, 1854.

REV. JOSEPH WALKER:

My Dear Brother—Within you will perceive my report for two months ending Sept. 30th. I regret I had no printed form on hand. I used the last in the report which I made for the month of July.

During the last two months, we have been

suffering from another of those awful visitations of God, yellow fever. Already more than four hundred have been sent to their grave, and amongst that number, many from my own congregation, and some of my dearest, most precious friends on earth. Our congregation is in mourning, and our church is burdened with grief. For two Sabbaths our house of worship was closed. All her efficient members and pastor too were with her dying or her dead.

I have as yet had no quiet rest. At all times of day and night, I am subject to calls which I cannot resist. At one time, seven nights out of eight, I was up constantly. I feel that I cannot stand it much longer. Our church has been very active, and I trust that some of them have been drawn near to the Cross by this fearful visitation.

When I appear before the congregation, and look round and see the sad vacancies, and the badges of grief, it requires all my efforts to control my feelings, so as to go forward with my sacred duties. All I can do, is to throw my burden on the Lord, and toil on. The work of death still goes on, and God only knows where it shall stop. Pray for me, dear brother, that I may be sustained, or if I do fall, that I may die at my post, proclaiming the love of Jesus with my latest breath. My own family have been sick for the last four weeks. Often am I called to leave a scene of distress at home which wrings my heart, to attend upon the wants of greater anguish abroad.

Your brother,

JAMES HUCKINS.

Last year brother Huckins passed through the fatal season of epidemic safely, laboring all the time amid scenes of deep distress, and the fearful menaces and conquests of the "king of terrors." It seems that the fever has returned with but little less fatality than attended its progress last season. We trust that Christians will pray that our brother, who toils on daily and nightly, with his life continually exposed, may be preserved from "the noisome pestilence."—Ed.

The subjoined letter from Bro. Shuck we give entire, that our readers may have the latest and most definite information from that important field. The \$700 dollars for the Chinese chapel, for which our brother asks, was voted by the Board at their last meeting, and a draft has been sent for the amount. The allusion our brother makes to his salary may need a word of explanation. The Board have sent half the amount of his salary, and requests that the other half might be raised by the church in Sacramento city, to which he was devoting half his time. It may be best, as our brother suggests, that what he gets on the field would better be applied to the chapel, and the salary will be sent by the Board as his quarters transpire. With reference to brother Davidson, for whose appointment Bro. Shuck made application as a missionary to the Americans, the Board have not been able to make the appointment. They fear embarrassment for want of funds. The same cause may apply to Bro. Willis. We hope for the best, and must wait to see what a few weeks will indicate as the path of duty:

SACRAMENTO, 1th Sept., 1854.

Dear Brother Walker—I wrote you a short time ago, informing you that I had purchased, for \$300, a lot in an eligible position, on which to build the Chinese chapel. The lot is 80 by 40 feet. I gave out details to a builder for a chapel 40 by 27 feet, and 18 feet high in the clear, &c., &c., and he brought in his estimate of about two thousand dollars. His figures are about \$500 dollars too high, as I think a neat and commodious house can be erected all complete for \$1,500. I shall not comment until I hear from you on the subject. The Board will have to send me at least \$700, and the remainder I will, the Lord aiding, raise here. A pastor is now confidently expected soon, and I am really glad of the prospect of being released, at an early day. My congregations are large and increasing, and warm friends are multiplying—and I hope good will ultimately ensue. As to money matters, the church is just like about every body in California, "hard up"—the prospect of getting much from them for my labors in anything but bright, for the simple reason that they have nothing to give.—The prospect, however, of getting up a large and effective church is very good, and I hope Mr. Kallcock will prove the righteousness of a man. But it will require a desperate effort to support him and his family. I

will be well for the Board to send my salary, and not depend upon my raising it in this bankrupt country. Anything I can raise here had, perhaps, better go toward the lot and chapel. I commence a course of lectures on China in the Baptist church next Sunday night. Much interest is manifested on the subject. Many Chinese continue to come to the country, and the ill will toward them also increases. And to increase the awkwardness of their position, they are dividing themselves into hostile bands, and with deadly weapons are ready to devour each other. The authorities are consequently down upon them. We licensed Judge Willis to preach two weeks ago. He is a Virginian, and promises to make a fine preacher. He has already had applications. But the great difficulty is, that missionary Boards must assist the first year or two—Judge Willis, I think, will expect some aid from your Board, and I should be glad if you would afford it. I hope you have thought well of Bro. Davidson's application for appointment. A Baptist minister, named Dover, of Georgia, returned from the mines lately to the State, but I did not see him. Two young gentlemen were ordained into the Baptist ministry, Messrs. Hamilton and Piland, at San Jose. A young lawyer of fine abilities has recently commenced preaching at Stockton in connection with Brother Saxton, the Baptist pastor in that city.—The California Baptist State Convention meets in Sacramento City on the 28th of this month. The Baptist paper is well edited, but not well taken by subscription. Myself and family all well. Let us have your prayers. Best regards to all the brethren.

Your fellow laborer,
J. LEWIS SHOOK.

FLORIDA.

Tampa Bay, Florida, Sept. 30, 1854.

REV. JOSEPH WALKER,

Cor. Sec. Dom. Miss. Board,
M'ricn, Ala.

DEAR BROTHER:—Here with I send you my report for the quarter ending this day. In consequence of sickness, and a severe family bereavement, my labors were interrupted, and I can report but eleven weeks. I have been called to part with the partner of my pilgrimage, my own dear wife, who left me on the 2d instant. My heart yet bleeds from the deep wound this sudden event has occasioned.

She was deprived of reason and consciousness at the closing hour, through severe affection of the brain. But I need no dying testimony to assure me of her repose in heaven. Her walk was close with God, and bore a living witness that her soul was sealed with everlasting love. My affliction is great, but my trust is in the everlasting God, who "doeth all things well." Pray for me my brother, "that this affliction (I cannot call it light) may work out for me a far more exceeding and eternal weight of glory."

I have not yet made an appointment for the annual missionary meeting and collection called for by your circular of the 5th June. Sometime during the winter months will be more favorable to success, as our congregations are then larger.

Yours, in the gospel of Christ,
J. H. BREAKER.

We sympathize deeply with our brother. The cup of which he has been called to drink is a bitter one, as many of his brethren have learned from experience. May the Lord sustain him in this his time of need. We trust also that the friends of missions will renew and increase their efforts to send the gospel over the land. If our brethren are willing to toil for Christ in those regions where epidemics are periodical, those living in healthier climes should support them with a large liberality.—[Ed.]

Acknowledgments.

Owing to the absence of the Corresponding Secretary, no acknowledgments have been made for several months past. The sums collected by him during that period have all been acknowledged in the papers of the States in which they were received, and therefore it is not deemed necessary to acknowledge those amounts in the Journal:

From a stranger in Tennessee, \$5; J. B. Vaiden, for N. O., \$10; Oakmulge church, per bro. Foster, \$1 50; Carlton church, Miss., \$5; Rev. J. O. Scriven, Ga., \$606 25; A. Gordon, Goshen Association, Va., \$50; Baptist church, Tuscaloosa, per Rev. Joshua Foster, \$47 30; Beulah Baptist church, by same, for N. O., \$100; J. Knox, \$25; Rev. J. Foster, \$1 45; Mrs. E. Davis, \$20; Estate of Mr. Nash, by Rev. W. Farrar, \$177 50; Shelton Murfee, Tenn., \$17; Rev. J. A. Collins, \$60; of Dr. Thos. J. L. S. Nottingham, of Northampton county, Va., by the hands of L. D. Drummond, executor of the estate of Ann C. Taylor, dec'd, \$501 92; Rev. Z. Henderson, for N. O., \$1; Wm. P. Ragland, for Rev. J. S. Reynolds, \$45 32; C. Pomroy, \$1 also for California, \$1; H. K. Ellyson, from Miss Bowen, \$43 75; by same for Reynolds, \$5; by same for a poor man, \$5; C. T. Wortham, paid to H. K. Ellyson, \$378 95; J. H. Walker, Tenn., paid to Hiltman, \$75; D. Outlaw, Miss., \$10; B. F. Buckner, for Black Swamp Miss. So., S. C., \$52; Dr. T. R. Gains, for St. Helena Baptist church, S. C., \$140; Sallie E. Burwell, Va., \$5; Rev. J. O. Scriven, Ga., \$460; F. M. Latham, Va., \$5; T. T. Beuthorn, for California, \$5; Rev. W. P. Hill, Ga., \$140; Rev. T. F. Lockett, Mo., \$100; W. H. Ranshaw, N. O., \$20; by Rev. James B. Taylor, for different persons, \$21 50; Rev. J. Foster, for Sarah J. Bacon, \$5; Rev. J. B. Taylor, for Bethel church, Va., \$9 50; James Man, 50 cts.; Rev. E.

Teague, for a lady, \$5; Rev. Reubin Lones, Ark., \$10; H. K. Ellyson, received from different persons, \$11; Rev. T. J. Lisle, \$5; of Rev. J. Walker, for Goshen Association, Va., \$1000; by same, for premium on drama, \$11 69; Rev. Wm. P. Hill, agent, Ga., \$450; Mrs. Ann Griffin, S. C., \$10; Rev. J. H. Devotte, agent, Ala., \$50.

H. HORNBUCKLE, Treasurer.

BOARD OF FOREIGN MISSIONS.

RICHMOND, DECEMBER, 1851.

Special Notice.

The Journal will hereafter be mailed, and the books kept at the Mission Rooms, First Baptist Church. Subscribers are therefore requested to send remittances hereafter to the HOME AND FOREIGN JOURNAL, RICHMOND, and not to the undersigned. The paper will continue to be printed at his office, and brethren coming to the city, and not finding it convenient to call at the Mission Rooms, can leave their subscriptions at his office.

H. K. ELLYSON.

Paul, a Foreign Missionary.

Was not Paul a foreign missionary?—His own statement will decide the question: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." He at once left his own country, passed into Arabia, through Syria and Cilicia, and for fourteen years continued to preach Christ to the Gentiles, returning during that time only once to Jerusalem, and then remaining only fourteen days. During this period he hastened from city to city, being resolved to give a rapid dissemination of the gospel. He conferred not with flesh and blood. No toil, or pain, or sacrifice was spared. His own life he counted not dear unto himself, that he might finish his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God.

Why did Paul thus preach the gospel as a foreign missionary? Manifestly by Divine authority. He acted under the commission of his ascended Lord. Not only was he authorized by the express words of that commission, as given to the twelve, but from the Saviour, he himself, received the command: "Depart; for I will send thee hence unto the Gentiles." He regarded the universal propagation of the gospel as accordant also with the predictions of the Old Testament Scriptures. Referring to his own labors, he says: "From Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build up another man's foundation; but, as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand."

How was Paul sustained as a foreign missionary? By the contributions of the churches. He was not unwilling to work with his own hands, under certain circumstances, but mainly relied on his brethren of the churches for the supply of his necessities. He tells the Corinthians: "I robbed other churches, taking wages of them to do you service." "When I was present with you, and wanted, I was chargeable to no man, for that which was lacking to me, the brethren which came from Macedonia supplied." He continually recognized and taught the principle, that they who preach the gospel should live of the gospel. He coveted no man's silver, or gold, or apparel, and yet took wages of the churches, while he was employed in the missionary work. While he toiled in the work of preaching the gospel to the heathen, it was reasonable that all necessary supplies should be furnished by his brethren, and they most gladly recognized the obligation.

What differs the modern from the ancient missionary enterprise? In nothing essentially. It is the duty of the churches of Christ now, as it ever was, to sound out the Word of the Lord—to "preach the gospel to every creature." From the churches the messengers of salvation must go forth and by the churches these messengers must be sustained by pecuniary contributions. The best possible arrangement for combining the energies of the churches in sending out the gospel, should be adopted. Such an arrangement we are aiming to secure in the action of our churches, through the Foreign Mission Board of the Southern Baptist Convention. If any better arrangement, one more simple or effective, can be suggested, readily would we acquiesce in it. But this, at present, seems to be most judicious. In

this, we can all harmonize. By it, we may more readily than any other, and more extensively, carry out the commission of our ascended Lord.

Brothers of the churches, to you, then, we appeal. Let the Board have your sympathy, your prayers, your contributions. The Board is only the agency through which you act in the great work of evangelizing the world. Let some system be adopted, in each church, to secure at some special season the free will offering of every member. Let all this be accompanied with earnest and believing prayer, at regular times set apart for this purpose. Thus, without interfering in any wise with the varied objects of the home field, a vast and blessed spiritual influence may be sent out into those many regions where the Prince of darkness now reigns supreme.

Our Little Paper.

We propose an immediate endeavor to increase the circulation of the Journal, commencing with the January number. What say our readers? Why may we not double our present issue? The subscription price is small, placing it within reach of every church member. We intend to make it what it purports to be, a *Journal of Missions*. If then every subscriber will order himself five copies, or more for gratuitous distribution, much related power for good will be secured. Or, if some brother or sister in each church will obtain the names and money for as many members as possible, a still greater benefit will accrue. LET THIS BE DONE AT ONCE, that we may know before the first of January what issue will be demanded. We wait for a response.

The Importance of Diffusing Missionary Intelligence.

We clip the following from the Journal of Missions. It speaks for itself:

There is a church—no matter where it is—of much more than the average size and strength of the churches that sustain the Board,—in fact, among the largest and wealthiest churches out of our cities, and with a congregation often numbering more than five hundred. In this church no copies of the Dayspring are circulated, no copies of the Journal, and only three of the Herald. Has this restricted circulation of missionary intelligence any connection with the interest felt by that church in the conversion of the world? Whether it has or not, the number who come together to pray for this object is small, and their contributions, considering their ability, will not be pronounced large. These, for the last five years, have been \$614 50, or an average of \$123 a year, of which we do not learn that anything was given to the Children's Fund.

Special Deputation to Africa.

Our special agent, Rev. John Kingdon, who goes out to visit our stations on the coast of Africa, and in Yoruba, left Plymouth, England, on the 25th of September, in the steamer Ethiopia, and ere this, should nothing have interfered, has reached Lagos. It should be our constant prayer to God that he may be preserved from all the perils of his sojourn in Africa, and the perils of the sea. We may hope, under the Divine blessing, that substantial benefits to our cause will accrue from this exploration.

Kentucky General Association.

This body met at Louisville on the 12th ult., and continued in session for several days. The attendance was rather larger than usual. Many prominent brethren of the State were present, and all seem to have come together with the purpose of giving a new impulse to the great objects which are embraced in their constitutional provisions. Nor will they fail in their purpose. We are much mistaken, if our brethren of Kentucky do not in future take a firmer hold of the mission work, both foreign and domestic, as well as the work of general and ministerial education. The business of the Association was conducted with spirit and method, and many important decisions affecting the cause of Christ were reached. Among others, we may mention the cordial and unanimous resolution to enter into a co-operation with the Boards of the Southern Baptist Convention. The members of Kentucky are numerous, intelligent and wealthy. They are able to do much, as instruments in God's hands for pulling down the strong holds of the wicked one. If these churches shall be trained to labor in carrying out the commission of their ascended Lord, they can and will send out the word of life to the benighted of heathen lands.

ted of heathen lands.

It was pleasant to greet so many, with whom, in former days, we had held sweet counsel. A most cordial welcome was given, and we shall long remember the visit, with pleasure.

General Association of Tennessee.

In accordance with the desire of the Board, we have been permitted to attend the meeting of the General Association of Middle Tennessee and North Alabama. It was held with the church of Winchester.—This town is beautifully situated near the base of the Cumberland mountains, itself occupying quite an elevated position, and affording a commanding view of all the surrounding country. On the morning of the 21st ult., the gathering together of the delegates commenced. We were permitted to shake hands with many beloved brethren, and soon to join in a prayer meeting which had been arranged to precede the meeting of the Association. It was a pleasant season. At eleven o'clock, before a crowded house, the introductory discourse was delivered by Rev. J. R. Graves, from the passage, "Ye are the light of the world," &c. It was adapted to excite a well-directed contemplation of the whole subject of Christian responsibility, and to prepare for the services in which we were to engage. For several days, the large delegation were employed in adopting plans for future action in the Lord's service. They seemed to address their eyes to the work as earnest men, not merely resolving to do, but making large and liberal contributions, especially in connection with the cause of ministerial education and the interests of their beloved University. To endow this institution, they propose to raise \$100,000, besides a fund of \$10,000 for the education of young ministers. Among other things, they arranged to secure the sum of two thousand dollars to be paid into the treasury of the Foreign Missionary Board, the present year, with the hope that East Tennessee and West Tennessee, will raise three thousand dollars more. They also adopted measures for the more vigorous prosecution of the Domestic and Foreign Missionary cause. The Lord grant them abundant success in all their endeavors to spread His truth.

Incognita.

An esteemed brother, writing from Alabama, in sending a contribution for the Board, uses the following language as expressive of his views of the importance of giving a suitable training to the younger members of our churches, in the practical work of Christian benevolence.

I take this opportunity to enclose \$10 for the Foreign Board, from one whom you may call "Incognita." It is a part of a larger sum put into my hands by a young lady of one of my churches, to be given to any object I may choose. It is a hopeful fact that the younger members of our churches imbibe the missionary spirit with great readiness. The broad substratum of the Christian pyramid, as it rises to the praise of the great Architect, is of material superior to those above it. I have found young disciples exceedingly plastic—ready, with all candor, to listen to the theory of entire consecration of spirit, talents and property, to God. I trust, "let this mind be in you, which was also in our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor," will be a favorite text with the next generation.

Consecration to Christ.

We extract from a letter received from one of our most efficient ministers, a paragraph which contains sound Scriptural doctrine; but a doctrine unpalatable to many of the professed followers of Him, who gave up all—even his own life—for them. Our correspondent remarks:

We ought, in this Association, to raise a considerable sum for your Board. We have a number of very wealthy brethren; but few of them, however, are in any just sense liberal. They do not even recognize the right doctrine on the subject. I have, in my ministry, laid down this: *That everything beyond what is conscientiously regarded necessary for our families, belongs absolutely and entirely to God, and cannot, without guilt, be used for any other purpose than the honor of God in the diffusion of His saving truth.* I hear no objection from the dear young disciples who have come into the church of late years; but those of many years, do not, without exceptions, accept the position. It would draw from some of them thousands annually, instead of hundreds. But I do not mean we are behind many others in this matter.

I have had the privilege of knowing few, in any quarter, theoretically right on this subject, to say nothing of practice.

The Devoted Denuard.

An excellent brother, who has himself felt the influence of the spirit of missions no ordinary degree, thus refers to an incident connected with the earlier impressions on the question of devotion to the Lord's work in heathen lands, by the devoted Denuard.

It was in the middle of the autumn of 1852 that I first met this consecrated man, now no more a companion of those engaged in the missionary work, but a happy spirit united with angels in praising Him that sitteth upon the throne in heaven.

I had retired from the house in which the West Florida Association was held in session, to a lovely spring of crystal water, which gushed up beneath the hanging branches of some over verdant tree. Having satisfied my thirst, I was going to exchange a few words with a young man who approached, but I perceived a bucket of the cool water for the full animal that had borne him several miles through the dusty and tedious way that morning, and then filled a glass to his lips.

As he was about to turn away, a acquaintance introduced the story of brother Denuard.

I caught his breath eagerly, for I had never before recognized him. He was an exemplary life, but I had not seen him for some time. He had been in the spring's side, and then returned to the congregation in company. At the afternoon session, we agreed to spend evening at the hospitable mansion of P. Brother Denuard seldom took part in the general conversation, but manifested a most interesting thoughtfulness about some of the most important matters. We all supposed that his silence arose from his being among strangers. After tea, a walk was proposed by one of us to the other, and we two sauntered along the road across which fell long shadows of tall pines.

The hour, the air, the meeting, conspired to open our hearts, and until late we were engaged in the question of going to central Africa. My heart knit to the consecrated man, and I asked myself, can this servant of Christ give up his easy life among his friends; leave his aged father, who depends upon him, an only son, expose his delicate frame to an inhospitable climate, in order to preach the gospel to the poor heathens?

It was so! He was endeavoring to settle the question, according to the will of his Master. Long did we converse that night of the duty of ministers to go and preach the gospel to every nation.

After a few pleasant days of delightful intercourse, we parted to meet no more. I heard soon after, that he was accepted of the Foreign Board of the S. B. C., as a missionary to Africa, and would join Bowdler.

Sad feelings filled my heart. While thought none can doubt his fitness for work, yet he must soon die. That which has been nurtured delicately by the love of an undivided heart, cannot bear heat and dews of Africa. He will find grave like Goodale, and the poor father's heart will be torn asunder.

I read the particulars of the sailing with deep interest, and have watched for news from the devoted band of life-sacrificing men. Alas! before one year elapses, the Journal tells us that sister D. has fallen. Many months are not measured ere we hear that brother Denuard has followed his sacred companion, and has finished the work given him to do.

My sad expectations are realized. Ten years are not passed before he has nobly fallen in the van of his Master's hosts. But shall we regret that he gave himself to die for sake of Christ and souls? No; the example will kindle a burning flame in other hearts, and the ranks of the noble army shall be filled up with bold soldiers and strong arms.

Those who fall in the first battle of the campaign are as noble and as entitled to reward as those who follow after, and live in possession of the victory at the close of the war.

While we weep over our dead, and mourn because we meet no more on earth, we will buckle on our armor and go forward with our division, cheered by the thought that

the bright spirit of Dennard is delighting to know our faithfulness, and that when we, too, shall fall, we shall be united with him in watching over others, and shall be allowed at the last day, a fadeless crown of glory.

Then, while we write another name to the number of our slain, let us not fear, faint or falter, but proclaim from our impregnable tower, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

Shall not Dennard's works follow him, impressing upon our minds the necessity of our forsaking all for the sake of giving the glad sound of salvation to all the lost and miserable?

Reader, as your eyes fall upon these last words, what say you to engaging in some way to declare the glory of your Master? Will you respond?

J. H. W.

J. H. L. Waller, L. L. D.

Brother Waller, who attended the recent meeting of the Kentucky General Association, in the anticipation of a pleasant interview with Brother Waller, late editor of the Western Recorder. He had become satisfied with the course of the Board, in those matters regarding which he had written editorial tributes during the last year, and only his personal attendance, and the reputation of the Board at the Association, were the reasons for his coming. Our readers may well imagine how much we were shocked at the tidings of his death, which were received at the very moment when we expected to receive from him a welcome to the city of his habitation. — Before Louisville, we repaired to the Mount Street Church, and found before the door the horse, and numerous vehicles, indicating that some mortal had passed away from the earth. Entering the house, we discovered by the large assembly, their deep and fixed interest in the services, and the impassioned manner of the speaker, that no ordinary man was the object of those funeral solemnities. How great was our surprise to learn, that Brother Waller had been unexpectedly stricken by the hand of death. We felt, then, as now, that the day of life is rapidly passing, and that another call, as from the tomb, is urging that the work assigned us should be vigorously prosecuted, and well done.

Brother Waller was a man of superior mental endowments. In the defence of what he deemed to be right, he was bold and uncompromising. As a controversialist, he was sometimes unduly severe, and the sarcasm and invective with which he assailed his opponent, had produced in many minds, the impression that he was wanting in natural kindness of disposition. But it was not so. As a friend he was generous, and in the social circle, an instructive and agreeable companion. But he has gone, leaving a vacuum in many hearts, which will not easily be filled.

T.

Liberian Missions.

Recent arrivals have brought good news from our missions on the coast of Africa. — The brethren occupying the different stations seem to be much cheered with the prospects before them. Several have been baptized, and the expectation of other speedy additions is cherished. We cannot but urge increased prayer on behalf of this most interesting field.

T.

Funds.

It will be seen that the receipts of the Board, as acknowledged by the Treasurer in our last issue, were exceedingly small, amounting only to \$100.40. We need not inform our brethren of the churches, that at this rate of contribution, the Board will be involved in ruinous embarrassment. As honorable men, they can only proceed in their work so far as the churches shall authorize them by a supply of funds. Instead of enlargement, they will be compelled to retrench—to call in those they have sent, instead of sending out others. Our readers will bear in mind, that the last fiscal year, while it exceeded former years in the amount disbursed, still in receipts, fell behind the actual expenditures by about six thousand dollars.

It is the purpose of the Board, if they may be permitted, to extend their operations in foreign lands. Every year should exhibit progress. Shall it be said that we are incapable of carrying on a steady, ag-

gressive warfare with the powers of darkness, in heathenism? Let the churches respond, No; it must not, shall not be said!

T.

Interesting Fact.

The Journal of Missions states that Jonathan Edwards, the great expounder of theology, whose mind combined the strength of logic with the fervor of imagination as no other has done since the days of Paul—who excelled alike in metaphysical disquisition, in historical research, as his grand History of Redemption shows us,—and in the fervid application of the gospel to the minds of his hearers, went himself among the Indians to the work of a missionary in the retired village of Stockbridge. Finding in his little son an aptness to learn the Indian language,—for the child heard only the Indian tongue outside of his father's house,—he sent him away off into the interior of New York State, a hundred miles from any English settlement, that he might the more readily acquire the language of the Indians, and be fitted to labor as a missionary among them.

He had not ten years of age when he set out from his father's house in company with a missionary, for his long journey through the wilderness—traveling on horseback by day, and a night lying down to sleep in the open air. The father cheerfully made the sacrifice, for with all his literary taste and intellectual greatness, he had no higher ambition for his son than that he should be a missionary to the poor Indians. There is nothing in the whole life of that great man more noble and more touching than this act. The son, it is true, did not labor in the sphere that his father had expected, but when his father and mother had gone to their reward, God remembered that consecration, brought him under the preaching of Finlay, and made him, like his father, a distinguished theologian, and an earnest expounder of the truth.

Saratoga-Street African Baptist Church, Baltimore.

It is known to our readers, that this church has been for some time in existence, under the pastoral care of brother Noah Davis, an excellent colored minister, and formerly a resident of Fredericksburg. It was our privilege recently to meet with this little body of disciples, and to join with them in commemorating the dying love of Christ at His table. They are growing in number and efficiency.

The most interesting fact, however, in connection with the history of this church, is the erection of a large, well located, and convenient edifice, for purposes connected with the improvement of the colored people of Baltimore. This building extends one hundred feet on Saratoga street and 46 feet respectively on Calvert and Davis streets. The project was originated by our esteemed brother, William Crane, formerly of this city, but now of Baltimore. It is, however, not to be regarded as his individual enterprise. The lot was purchased by him, and he simply retains the right to the cellar and first story, which will be occupied for mercantile purposes, while the remainder of the building has been deeded to trustees for the purposes above named. The second story, a large and beautiful room, will be used by the church as their assembly room, the third and fourth stories will be used for school rooms for educational purposes. The trustees, in their appeal for means to complete the house say:

It is hoped that the proposed Chapel and School Rooms may furnish a respectable, central, commodious place for Sunday schools and for religious worship; and with a flight of stairs at each end, may provide accommodations in the upper stories for a male high school at one end, and a female high school at the other—and a prominent and most desirable object in connection with it, is to improve the education of colored pious young men, and women too, for missionary employment in Africa. Experience seems to have fully taught us, that colored educated missionaries must be our main dependence in African evangelization.

We have always believed that the truest friends of the colored race are found at the South, and this endeavor to prepare men for efficient missionary work in Africa, will find sympathy with our brethren generally.

T.

Our subscribers whose subscriptions are less than one dollar, can send the amount to us by mail, in silver or post-office stamps.

Our Missions.

Recent Missionary Intelligence.

SHANGHAI—CHINA.

Brother Cabanis, writing from Shanghai, informs us, that

Such is the uncertain aspect of things at present, it is impossible even to give a guess as to what will be the state of the country two months hence, much less a year. Latest advices from Canton state, that large bands of rebels are in the vicinity of Canton, having taken some small towns, and demanded ransom of others. The wealthy Chinese were fleeing from Canton, expecting every day that that city would yield. At Ningpo, the Portuguese and Chinese have had a fight. At Shanghai the rebels still hold possession, and are selling all the effects of the wealthy in the city to raise funds for the war. The people are very much oppressed, and are selling and pawning all their valuables, goods not excepted, to get rice. The fact is, they see so plainly the utter inability of these images to help them in this their time of need, that many of them are concluding the spirits have forsaken the gods. When this takes place, they assure me the god is then useless. This much I know: previous to the war, it was a difficult matter to get an image that had been worshipped, even though you were willing to pay a high price for it. Now they are for sale at nearly every curiosity shop, along the streets, and can be bought for a trifle.

Gods, as large as men, who but a year ago were adored by thousands, now occupy the place of doorkeepers in the houses of wealthy foreign merchants.

I cannot place, he says:

Some of the Chinese say they have given up idolatry, and profess a wish to embrace the Yawee doctrine, as they term it; but we have no evidence that they are converted. This, however, places them in a more favorable position to be taught, and we have no doubt these calamities will be overruled for their spiritual good.

A letter from Bro. George Pearey, dated July 19, gives some account of the visit of the American minister, Mr. Melane, to Nankin. He remarks:

You will see by late N. C. Herald some accounts of the late visit to Nankin of the U. S. Minister, Mr. Melane, and afterwards of two English ships of war, and I suppose you will feel somewhat surprised at the intelligence they bring. After having waited almost a year since the fall of Shanghai, the foreign authorities here, it seems, were anxious to know what they might expect from the rising power at Nankin. So they went up to see and learn for themselves. They met with a cold reception, and were plainly given to understand, that as there is but one God in the universe, so on earth there can be but one supreme ruler—but one kingdom or empire—that all without can receive his protection and the benefits of commerce only by paying tribute, and acknowledging his supremacy. This took the visitors by surprise, after the many expressions of friendship they had understood the insurgents had made towards their foreign brethren. They also became more fully acquainted with the religious views of the insurgents. From some books which they brought back with them, a translation of one of which is to appear in this week's Herald, the title, "An Official Declaration of the Heavenly Father's Descent upon Earth," it seems they have far gone into error and pride and fanaticism. The Western king is Jesus Christ, and the Eastern king is the Holy Ghost. In the 14th chapter of the gospel of John, the promise of the Comforter refers to the Eastern king. The last party which went up, say it is wonderful with what facility they quote both from the Old and New Testaments to sustain their blasphemies.

Dr. Burton in a recent letter thus writes:

Your kind favor of April was received three days since, and I thank you not only for the kind wishes therein expressed, but also for the counsel given. I, too, have thought much, (particularly of late,) of the brevity of life, the great responsibility which rests upon us, and the necessity of being diligent, if we would acquit ourselves as faithful soldiers. I know, of myself, I can do nothing, but trusting in God for aid, I do hope to be instrumental in accomplishing some good.

You have doubtless been informed of the cold reception met with by the English who recently visited Nankin, and the sacrilegious conduct of those in authority there. This has caused the popular feeling here, I think, to be turned strongly against the rebels, and has tended to dampen the hopes of many of the more sanguine among the missionaries. But even should the rebellion be now suppressed, several grand steps towards Christianizing the country have been taken—for instance, awakening in the hitherto sluggish, indifferent minds of the people, a spirit of enquiry, giving the Bible, or portions thereof, to thousands, recommended by high authority as the word of God, &c., &c.

With regard to going into the interior, I think the day may not be distant, when we will by treaty, have a right to do so; and it will then be proper to consider its expediency. Should our ambassadors and

the English treat with the present emperor, they will doubtless demand the opening of the country, (and the treaties are to be renewed every year.) The emperor will not be in a condition to deny this demand, and when the concession is once made, the Western powers will of course not allow him or his successor to recede.

Referring to the failing health of Mr. and Mrs. Pearey, Dr. Burton observes:

Owing to the feeble health of sister Pearey and the precarious health of bro. Pearey, I have advised him to take a long sea voyage, or in other words, to go home, that being, on the whole, the best port for which to sail. Should he go, while we as brethren and members of the mission will miss him much, and be pained to part with him, yet the latter will be mingled with pleasure at the thought of soon welcoming him and his lady to share our labors in invigorated health.

Reference was made in the last mission letter to the condition of our bro. Asow, and you will of course feel interested in his case. He is still insane, and unfortunately for him and us, we cannot, owing to the disturbed state of affairs here, bring him under proper treatment therefore. I think his case by no means iniquitable, and hope that we may be enabled to do something for him. We humbly ask to be remembered by you at that throne where "the prayer of a righteous man availeth much."

CANTON.

A recent communication from Canton, informs us of the troubled condition of things in that city. Bro. Whidden writes, "Canton is at this time under much excitement. There has been an insurrection of some of the people below Wampoa. A Chinese not connected with Tai-Ting-Wong, having ten thousand men, has proclaimed himself emperor, and taken a village. Three hundred insurgents were sentenced to be executed at Canton a few days since."

AFRICA.

Recent intelligence from our missions on the coast of Africa is peculiarly cheering. We find our brethren much encouraged in their work. From their letters we extract as follows:

BASSA COVE.

Brother A. P. Davis says:

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

EDINA.

Brother J. H. Cheeseman writes: "The schools at Edina and Buchanan are very encouraging, and number over 80 children, natives and Americans, or Liberians. The natives and American-Liberians, blend freely together, which must eventually be productive of much good, especially as native youths, when properly treated, become very proud of being able to live after American 'fash,' as they term it. Those who are thus trained are more susceptible of impressions of a religious character. They must be brought near to us, and made to feel that we are one."

The Bible class and adult school in Edina will, without doubt, be a great blessing to the church and community. I teach these classes three afternoons each week. I find abundant employment for two or three persons—do what I can, however, is my motto, and leave the rest undone, and pray for laborers. I preach alone on this station, and I presume the chance for an assistant remains the same as when I first mooted the subject. I do not complain, feeling fully confident that I am immortal until my work is done, and when I fall, another will be raised up to fill my place. God will not leave himself without a witness here.

JUNK.

From Elder Cheeseman, we learn that the church and school at Junk are still prosperous, and that Bro. Clay is rendering good service at that station.

Since sitting to write, I have received communications from Junk, from which I learn that the church and school there is still encouraging. Bro. Clay is rendering good service to the church, though in indigent circumstances. He is a good man, and really industrious, but being considerably advanced in age, he is unable to labor much for a support. Can nothing be done for him? We shall draw on Bro. Thomas for twenty-five dollars this quarter for him, (Bro. Clay), and hope the bill of exchange will not return protested. We are fully aware that we have no authority to draw for more than is appropriated, but have ventured in this case to use a little liberty, even though we should be required to pay it out of our own pittance.

LEXINGTON—SINOU CO.

Says Bro. Cheeseman:

"The schools are regularly and well attended. At Lexington, there is a school wanted, and it is hoped that an appropriation will be made for that purpose."

BASSA.

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

I am aware, that many of our brethren in America imagine, that much more could have been effected than really is; but could they know the difficulties which present themselves to the missionary, they would at once conclude that more is really effected than could have been expected under the circumstances. This is a work of faith, and but for the promises of God and the love of Christ constraining the weary missionary might despond, and quit the field; but, instead of this, the cry is onward! onward!! and onward we are determined to go, even though we should fall in the field. Did I say, 'though we should fall?' What if we should? the work will go on. The heathen is given to Christ, and he shall possess them. Truly, the laborers are few, but our God will raise up those who are not ashamed of the gospel of Christ. There are young men, who need only to be encouraged, and they will readily respond to the enquiry, 'who will go for us?' in the language of Isaiah, 'here am I, send me.'

Referring to this station, Bro. Murray remarks:

On the 2d instant, I was called to Lexington to administer the ordinances in both kinds at our flourishing branch, under the supervision of our dear Bro. Isaac Mason. Shortly after I got up, and standing not very far from the meeting house, I perceived two men, apparently strangers, approaching us. As they drew near, to my astonishment, they proved to be natives from Soldier Kingstown, to attend Divine service. They were neatly dressed from head to foot. I stepped up to them, and addressing myself to one of them, named Romeo, said I was glad to see them. He replied that he came to church, and intended to do so constantly. Together we went to the house of God. It was pleasing to see how attentive they were during the service. At the conclusion, they accompanied us to the baptismal waters, and witnessed the immersion of four believers. Brother Mason says it frequently happens, that from two to fifteen are present on the Sabbath. It is pleasing to see them coming into the house of prayer. Sometimes, at Greenville, we have quite a number of boys from different families attending. I am convinced that we are gaining ground among them, and that the generation now coming up will readily embrace the gospel."

FARMERSVILLE—SINOU.

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

GREENVILLE.

From this situation, we have received advices by letter from Bro. Murray under date of April 29. He observes:

On the 16th instant, Bro. A. J. Baptist paid a visit to Soldier King's Town, to have a conference with the chiefs respecting the establishing of a station somewhere in the neighborhood of some convenient town. There were only a few present, and they apologized for the absence of the others, they being engaged in preparing for rice planting. I informed them of the object of our visit—that is, to have preaching among them as frequently as possible. To this they readily consented, and avowed their intention of observing the Sabbath, and compelling all in their town to imitate their example, and that their children should attend school as often as the teacher comes among them. This being settled, we addressed them on the evil of sassy wood. They made their usual excuses for it, and it is plain that much time and patience will be expended before a practice so deeply rooted will be entirely abandoned—declaring they know of no other mode of detecting guilt or proving innocence, but the ordeal of sassy wood. The next subject was polygamy here. We had the strangest opposition to encounter, as the claim to the character of a gentleman depends on a man having as many wives as possible. They concluded, however, by saying, they will teach their boys better. They appear truly anxious to have the children taught reading, writing, &c. Upon the whole, the conference was quite interesting.

MILLSBURG.

This station seems to be in an improving condition. Our missionary, brother White, says the church is advancing in Christian knowledge:

"The church is in a prosperous condition at this time. All is in peace and harmony

while the appointment for services is regularly kept up, I preach at Louisiana church every alternate Sabbath, and every thing appears to be progressive. I baptized five candidates at Louisiana church, and duly received them in full fellowship. Since that time, I have baptized twelve on my station at Millsburg. I have not as yet had the pleasure of preaching in any of the native towns, but those natives who are in our families appear to be greatly concerned, and are anxious to find out the way of salvation. I converse frequently with the natives that are around us, and they appear to be anxious to hear the words of the Saviour explained to them. I think if there were more preaching among them, great good might be the result. I am very thankful to the Board for all they are doing for us."

MONROVIA.

We may well rejoice in the statements of brother John Day, who has removed, by request of the Board, to Monrovia. The demand for interior stations is adapted to excite more earnest endeavors to increase our missionary forces on the coast. In a letter to brother Crane, our missionary says:

"Our Board has done well in keeping missionaries in the various townships of Liberia. But openings are being made for interior stations. Interior stations are solicited for teachers. Will not our Board respond to the call? They will. We have one interior station, and many more calls. There never has, since my connection with the mission, been a brighter prospect opened to the heathen. For one hundred miles each way from Monrovia, Liberian prowess gives sufficient security and protection to the missionary. Education and Christianity are appreciated among the natives. If men of good moral character, enlarged minds, of good common sense, and warm hearts, well acquainted with human nature, could be sent among them, glorious results might be expected.

At a meeting of the church in Monrovia a few nights ago, they received several in addition to their former number—two for baptism. There are five up the river waiting to be baptized; and at Bassa, some have followed the Saviour in baptism."

BEXLEY.

Brother Day, who for so many years has been successfully laboring at Bexley, and who recently vacated this station, for what appeared in the estimation of the Board a more important position at Monrovia, thus writes concerning his former field:

In the elevation of the natives, we cannot tell the good missionaries have accomplished. In Bexley, several natives have stepped into school, and intruded themselves among the Bible readers, and read well. I have asked, who taught you to read? You, sir. A missionary who, as I have been, for eighteen or twenty years teaching and preaching, accomplishes more than one would easily imagine. There has been a radiation from our schools darting rays of light a hundred miles in various directions, and reflected back in solicitations for schools and preachers. Shall they not go? They must. The death of missionaries, the labors and hazards of unostentatious, praying missionaries, demand it. They have silently kindled a fire, which must not go out.—Missionaries must come—men of enlarged minds and warm hearts. This wilderness and this solitary place, shall be glad for them. This desert shall rejoice and blossom as the rose. We shall blossom abundantly and rejoice with joy and singing.

CAPE PALMAS.

This station, under the care of Bro. B. J. Drayton, seems still to be in a prosperous condition. In his late letter, dated June 30, he says:

I am endeavoring to bring the more gifted of our brethren into the practice of exhortation, as they were led regularly to attend our prayer meetings. I hold that the best and strongest influence must emanate from this source. Our best materials for future work among the heathen may thus be secured.

CLAY—ASHLAND.

This is a new station. Brother Harden informs us, that it has been visited with a season of refreshing from the presence of the Lord, and that five or six have been received as candidates for baptism. They have recently opened a new house of worship. Brother Warden says that the prospects for good at all the stations along St. Paul's river are brightening.

Youths' Department.

"Too Late!"

One morning in the rainy season a Missionary in Burmah was exhorting an aged heathen woman to believe in Jesus Christ. "Tell me not now," she replied; "had I heard when young I might have learned to pray to him, but ah! too late!"

Passing on a few steps, the Missionary found a man who was agonizing with death. Finding that he must die, he raised his eyes imploringly to the great golden pagoda near,

and throwing himself vehemently forward, cried for help.

"Pray to Christ," entreated the Missionary. "Too late! too late!" groaned the dying man; and as if he would still grasp something, he sprang towards his gods and died. The Missionary came too late!

Oh! dear children, if these poor heathen had heard the gospel as often as you have done, perhaps they might have repented, and it would not then have come too late. Oh! remember the words of Jesus Christ: "Verily I say unto you, it shall be more tolerable for Tyre and Sidon at the judgment than for you."

Yoruba.

Ibadan is an African town in Yoruba, containing about 60,000 souls, a hundred miles inland from the west coast of Africa. The only Missionaries there are Mr. and Mrs. Hinderer, and the Rev. J. T. Kefer. Mrs. H. has written home a journal of the mission, from which I have now given our readers a few extracts.

Let us look into her dwelling house:

"The scene," she says, "would be amusing—in our little native dwelling, without ceiling, no doors or windows; and yet we feel as secure as if we had bars and locks. People are too much afraid of us to steal, even if they were so inclined. Many comforts surround us, and we are quite as happy as though we were in a palace, though not perhaps quite so comfortable. For instance, it is raining: patter, patter, it comes on your head, and you must move: it is soon put to rights again, and as soon you find it coming down in another place. But it is a variety, and often affords a little amusement. It has not spoiled anything yet, and when the roof gets thoroughly soaked—which it will soon do now, as the rain comes in good earnest—we shall not have these disturbances. Now and then a frog hops in to take a survey—but, being taken by surprise, it is generally glad to hop out again, after a little scream from me—and some long, worm-like looking things, with at least a hundred legs. But my greatest enemies are the mosquitos; they are too fond of biting."

The cruelties practised by the chiefs are most horrible. "My husband," says she, "told us a sad story. A cruel chief once lived in a house we saw. One of his wives having committed a trifling offence, the rest of his wives were called out—at least many of them—and had to stand in a circle; he then cut off the offender's head, and made them all drink of her blood. My hand trembles as I write of such cruelty; but I could tell you of far more barbarous acts. We went to the son's house: the cruel father is dead. The son is not so bad. My husband pointed out a spot where an immense ditch had been dug, and kept open for dead bodies killed in this way. This cruel man was head chief—a perfect tyrant: no one could conquer him. His house was fortified. His own death was awful, like that of Herod, and more horrors than we have recorded in Scripture of Herod. But now the blessed gospel has entered this barbarous place, and what may it not effect? Oh! God, send out Thy light and Thy truth!"

Come to Jesus.

In a shower of rain, you would not turn aside into a shelter unless you knew that there was a shelter there. Though you had lived at the time of the flood, if you had lived in complete ignorance of the ark you would not have fled to it, or even if you had known it, and seen it, and heard of it; yet if you did not know the use of it, you would never have fled to it. So it is with sinners now. Many do not know about Jesus Christ, though he is the only Ark, and therefore they will not come to him. Many know something about Jesus Christ, but they do not know the use of him to their perishing souls, and so they will not come to Christ to have life. Do not live in ignorance of him, I beseech you; seek for him as silver; search for him as for hid treasures. Do not say you are too old to learn. If the Spirit be your teacher, he can make it easy. He will take of the things of Christ, and show them unto you. Do not say you are too young to learn. Happiest are they who know him soonest. Happy lambs are they that are soon gathered into the Saviour's bosom.—*Child's Companion.*

The Christian.

A Christian yields his life to Christ. I mean by this that he serves Christ as his Master, that he endeavors to do his will and to follow his example, and to honor and praise him in this sinful world. A poor slave who had long and faithfully served his master, and whose master had been very kind to him, was offered his freedom. "George," said his master, "you have been a good servant, I will give you your liberty; you may, if you please, leave my service, and go where you like." "No, massa, no!" said the slave; "I love massa, we love to live with him, we love to serve him; we no leave at all." So a Christian feels about Christ and his service. He does not think it hard to wear his yoke, to carry his burden, or to do his work. He would rather do such things than not. He

would not be the slave of sin or Satan if he might. He is sorry that he cannot do more and better for Christ than he does. "Lord," says he, "thy commandments are not grievous; thy yoke is easy; thy burden is light. I am not my own:

"Bought with thy service and thy blood,
I doubly, Lord, am thine.
To thee my life I would devote,
To thee my breath resign."

Child's Companion.

The Worship of Baal.

The worship of Baal ranks amongst the oldest and most widely spread of heathen idolatry. It is often mentioned in the Bible, and was found in the nations far and wide around Judea. It is the same as that of Baal among the Hindoos. It now appears that it still exists in Australia, especially in its eastern part. Baal-baal is the name of a place on a river there. Baal is also the name for fire; and sun-worship was formerly practised by the inhabitants of Port Jackson, who called it Baal. When a native feels he is in danger, when night is at hand, in the woods, he makes an offering to his Baal, by placing a lighted stick in the fork of a tree facing the sun, in order to delay sunset; and then he proceeds homewards. The rites of Baal, now as well as in ancient times, are marked by blood and human sacrifice. How thankful we should be for the blessed gospel!—*Gleaner.*

A Chinese Proverb.

"A word once let fall," says a Chinese proverb, "cannot be brought back by a chariot and six horses." Take care, then, what words you speak.—*Child's Companion.*

Missionary Beds.

"It is almost time for us to be thinking of our missionary beds," said a little girl to her brother, turning from the open window into which the April sun was cheerily shining.

"I am thinking so, too," he answered, not looking off his work, for he was busy trying to mend a little shoe.

"Missionary beds; what are these?—Feather beds, straw beds, mattresses? So thought a gentleman who sat in the room reading a newspaper, and yet heard what the children said. "Missionary beds! Are they beds for missionaries?" At last he asked the children what they meant.

"Why, garden beds," briskly answered the little boy, dropping his hoe and looking earnestly up. "My father gives us children a bed in the garden to plant and take care of, and do everything ourselves.—Then we sell what grows, and so earn our missionary money. My bed is asparagus, and my father and uncle John bought it all. Jane's is a bed of herbs, and last year she sold almost all her sage to the apothecary. We like to be gardeners first-rate: mother was afraid we should not hold out, but we did, for we like to be doing what is really something."

There is a great deal of meaning in this child's remark. Play does not always satisfy children. How often they hang around, and ask again and again, "what shall I do?" which means a great deal more than it seems to. The fact is, they like to be doing, a part of the time at least, "what is really something"—that is, exercising their mind, limbs, taste, ingenuity, for an object of sufficient dignity and importance to make them ashamed of giving it up, and to reward them for persevering.—*Macedonian.*

Giving Money to the Lord.

"I have a little money to give to the Lord," said an old man entering his minister's study one morning, "but I don't see any straight way to send it to him. He don't send his angels down to call for it; so, as I am thinking you are as likely to get it to him as anybody, I have about concluded to bring it to you;" and putting down his staff, and opening a leather purse, or pouch, as it looked more like, he counted out several sovereigns on the minister's table, and pushed them towards him; then he turned round and walked off.

This took place many years ago. The old man did not want to hoard his money; he wished to do good with it; but there were no Bible, or Tract, or Missionary societies then; none of the many paths of heavenly charity which lie all around us; and we cannot help thinking what a privilege it is to live in these later days, when there are so many ways and means to send our little money to help on the Redeemer's kingdom, and so to lay up our treasure in heaven.

When this story was told in the presence of a little child, who, though small enough to sit in her mother's lap, was still eagerly listening to what her mother's friends were saying, she turned round, and putting her arm about her mother's neck, whispered, "and I too will give my gold sovereign to the Lord, mother, if he wants it." "Yes, my dear child, though all the silver and gold are his, and the cattle on a thousand hills, yet God is pleased to allow us to do something to redeem and bless the world; and he wants all the children to do their little part—first, by sending their hearts to heaven, and then by letting their little of-

ferings follow in the way."—*Juv. Mis. Herald.*

Miscellaneous Items.

Baptists in Sweden.—Two Swedes have recently been ordained in Hamburg. They will return to their own country, where hundreds are waiting for baptism. They were members of the National church of Sweden. Under the persecuting government of that kingdom, theirs will be a ministry of danger and suffering.

Papery declining.—According to the statement of Rev. R. Bickersteth, there were about six years ago upwards of 5,000 priests in Ireland. Last year, as appeared from returns, there were only 2,306.

The Plain of Tarsus.—The plain in which Tarsus and Adana are situated, extends from the Taurus range of mountains toward the sea, and is from 6 to 30 miles wide, and extends from East to West. It is exceedingly fertile, and waves with the same products it did in the days when Cyrus, accompanied by Xenophon, marched across it. The warmth of the climate appears in the fact, that the harvest usually appears to demand the sickle in April.

Creek Indians.—The Creeks are estimated at fourteen thousand. Of these, one in thirteen, or 1,179, are members of churches under the care of Baptist missions.

The Native Press of India.—The native press of India is gradually becoming more able and influential, and is doing much to destroy confidence in the prevailing institutions. Several papers of an infidel character, started at various times for the purpose of reviling Christianity, have been short-lived.

The first Bible.—The first Bible printed in America, was published in the Massachusetts Colony in 1633.

Baptist Ministers.—In 1792, there were in the United States 1261 Baptist ministers, ordained and licensed. In 1812, there were 1,922. In 1832, there were 3,617. In 1852, there were 7,393.

American Baptist Union.—There have been 93 baptisms in the Tavoy and Mergui provinces, besides some not particularly reported.

An Independent State in Liberia.—The Maryland Colony in Liberia is now a free and independent State. The new constitution, containing a clause which prohibits the traffic in ardent spirits, was adopted by the people on the 29th of May, and on the 6th of June, William A. Prout was elected governor, and B. J. Drayton lieutenant governor.

London Missionary Society.—A precious and long continued revival has been experienced at Lekalong, South Africa. As the fruits of it, sixty-five, chiefly young persons, have been added to the church, besides eighteen from an out-station near. There are also many inquirers at another out station, some of whom were soon to be received. At Craddock, the native church and congregation have built a house of worship, 57 feet by 22, with a tower and belfry, almost entirely at their own expense.

A Mission with Fruit.—The Nellore Baptist church of the Telugoo mission, is one that fully recognizes the true idea of their commitment to the duty of carrying on the work which the foreign missionaries commenced among them.—They have recently formed a society for the purpose of diffusing the gospel in their vicinity by means of colporteurs and schools. It is called the "Nellore Christian Benevolent Society," and one colporteur has already been set apart. This little church have resolved henceforth to sustain their own current expenses.

Japan.—It is a remarkable providential coincidence, that at the moment when the vast empire of Japan is about to be opened to Christian missionaries, efforts should also be making to furnish its teeming millions with the Holy Scriptures in their own language. Dr. Bettelheim, a pious physician, who has for eight years resided in the island of Loochoo, is (a London paper states,) about to visit Hong-Kong in one of the vessels of the United States' squadron, for the purpose of taking measures with the bishop of Victoria for printing his Japanese and Loochooan versions of the Holy Scriptures. In the pure Japanese, the four Gospels and the Acts; and in the Loochooan, (a variety of the Japanese,) St. Luke, St. John, the Acts, and the Epistle to the Romans, are ready for publication.—*Missionary Advocate.*

The Feejee Islands.—Rev. Robert Young, a Wesleyan minister, was giving an account to the Wesleyan Missionary Committee of his visits to the islands, and in referring to the Feejee islands, said cannibalism prevails there to a fearful extent.

It is impossible to exaggerate the enormity of the crimes committed in that country. The Wesleyan missionaries there, however, were making progress, and they have now three thousand church members, four thousand in their schools, and six thousand attending their ministry. In Feejee they had fifty native teachers consecrated to the work of the ministry, and the prospects were very encouraging.

The English Language. is now spoken by 75,000,000 people, and contains more than 70,000 words. The Chinese language contains only about 3300 words, but by modifying the sounds, a dozen different ideas are expressed by the same character.

Converts in Amoy.—There are at Amoy in the various mission churches, seventy-three Chinese converts.

Donations.

FROM OCTOBER 13 TO NOVEMBER 9, 1854.

VIRGINIA.

| | |
|---------------------------------|----------|
| Cash dona'n from Rev. J. Wool- | |
| dridge, Powhatan county, by | |
| Jas. Sizer, Esq., | 50 00 |
| Cash collected by Rev. C. Keys: | |
| J. Waldo \$1; collection at | |
| Union Association \$4 61; H. | |
| L. Hoff \$2 25; collections at | |
| N. W. Va. Association \$650, | 91 36 |
| Cash Mrs. A. A. Schmitz, at | |
| Dover Association, \$10; Mrs. | |
| Gamble at ditto \$10; Paul | |
| Jones \$10; Mrs. Ann Shelton, | |
| Mecklenburg county, \$10, | 40 00 |
| | \$184 36 |

GEORGIA.

| | |
|--------------------------------|----------|
| Rehoboth Association: Cash for | |
| support Rev. J. S. Dennard, | |
| Africa, by Ichabod Davis, Tr., | 570 31 |
| Cash from Thomas J. Burney, | |
| Tr., | 191 51 |
| | \$764 82 |

Of which \$5 17 for African

miss'n, and \$3 25 China miss'n.

KENTUCKY.

| | |
|---------------------------------|----------|
| Missionary and Bible Society of | |
| Bethel Association, N. Long, | |
| Esq., Tr.: Harmony Church | |
| \$10 50; D. Baily 50 cents; | |
| Hannah Taylor \$20; Hopkins- | |
| ville Church \$11 20; Salem | |
| Church for China mission \$3; | |
| Bethel Female Missionary | |
| Society for African mission | |
| \$10; Salem Church for Af- | |
| rican mission \$52 75; Russell- | |
| ville Church \$32 50; Bethel | |
| Church for African mission | |
| \$20 50. Total, | \$193 80 |
| Cash Concert collections, Wal- | |
| nut St., Louisville, | 18 38 |
| | \$212 18 |

SOUTH CAROLINA.

| | |
|---------------------------------------|----------|
| Cash remitted by Rev. Wm. B. Johnson, | |
| D. D., agent, | \$414 13 |

MISSOURI.

| | |
|--------------------------------------|----------|
| Cash from Second Baptist Church, St. | |
| Louis, by D. J. Hancock, Tr., for | |
| foreign missions, | \$225 00 |

TENNESSEE.

| | |
|-------------------------------|----------|
| Cash Foreign Mission Board | |
| General Association, \$310 00 | |
| Collection annual meet- | |
| ing do., | 28 38 |
| Mrs. Margaret Dozier | |
| by Rev. J. R. Graves, | 10 00 |
| Mrs. Summar, | 55 |
| | \$348 93 |

ALABAMA.

| | |
|---------------------------------------|-----------|
| Cash Grant's Creek Church for support | |
| Mrs. Crawford \$5; Incognati per Rev. | |
| Mr. Teague \$10; Ladies of Grant's | |
| Creek Church for education of Chinese | |
| girl by Mrs. Crawford, \$25 | \$40 00 |
| | \$2219 42 |

ARCH'D THOMAS, Treas.

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