

PUBLISHED BY THE BOARD OF DOMESTIC AND FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, JANUARY, 1856.

January, 1856.

Some profitable reflections are suggested by this January! It is a January we never saw before: it is one we shall never see again. How very soon it seems to have succeeded the last January! The interval of time has passed like the morning cloud—as the shadow with the sun—as the swift ships driven before the tempest. Still, great events have transpired. Mighty armies have met in deadly conflict, more than once, and at length, Sedan-topol has fallen. The war cry is, however, yet ringing over the continent of Europe, and blood, blood continues to flow. Cabinets are deliberating as to how they may obtain a peace which shall leave the national honor untarnished, while the tumultuous masses are speculating on passing events with impatient suspense.

Well, "let the dead bury their dead"—Christians should preach the Gospel. The hundred thousand mangled corpses in the Crimea are as a drop in the ocean—a grain of sand on the beaten beach—an atom of dust in the earth, compared with the millions slain by sin during the same space of time! Hecatombs, indefinitely multiplied, are annually offered on the altars of this insatiable Moloch!

In view of these terrific truths, we would exhort and entreat the disciples of Jesus to be up and doing. There is not a moment to lose, not a penny to waste, not an opportunity to forego, not a talent to bury in the earth—all and every thing they possess ought in some way or by some means to be made subservient to the cause of the Redeemer. Let the year 1856 be distinguished by its Christian piety, benevolence and liberality.

A Grievous Alternative.

What shall we do? The Board must either abandon some of its domestic mission stations, or the churches must send up funds to retain and support them. Unless help shall come very soon the former step must be taken. The Secretary has been so occupied with the duties of the office that he has not been able to attend several Conventions and Associations from which help was expected, and as yet the Board has not been able to secure the services of a General Agent. We have, with perhaps one or two exceptions, been as well patronized, when present at the annual gatherings of the Lord's people, as we had anticipated; but our enterprise funds but little favor at Conventions unless there is a representative present to press and advocate its claims. The brethren generally "feel" for us, too—"feel deeply"—so they say—but they do not feel very deeply into their pockets. A resolution of commendation they would not hesitate to pass—nor would they object to making a little side speech on the general question of Domestic Missions, just to show their good will, but there the chapter must end. To solicit for contributions or pledges would be quite out of place amid such a press of other more important business. Still, we must have patience, and especially, strong faith—Oh! that we had strong faith—but some how or other all Missionary Boards are more cheered by sight—the sight of the necessary funds—and we have been seized by the general contagion. But we shall endeavor to exercise a good spirit happen what may—not the cause of missions may be injured. Brethren, cheer our hearts—you know how.

San Francisco Baptist Association.

This body, comprising now nineteen churches, convened with the First Baptist Church Sacramento, on Saturday, June 15th, 1855. It is gratifying to learn from minutes and other reliable sources, that the Baptist Association in California is advancing both in numbers and usefulness. From the report on "Benevolent Effort," we extract the following resolutions:

Resolved, "That the thanks of this Association are due to the Southern Board of Missions, for sending an efficient Missionary to seek the spiritual welfare of the Chinese in our State, and to Rev. J. L. Shuck, for the efficient manner in which he has thus far performed his mission, and we hereby pledge our sympathies and prayerful cooperation in his arduous work."

[Though sent out by the Domestic Mission Board of the Southern Baptist Convention, the Goshen Association of Virginia, supplies annually about one-third of brother Shuck's support.—Ed. Jour.]

Resolved, "That the Southern Baptist Convention, in appropriating for the support of Rev. E. J. Willis, as missionary to Oakland, in this State, have entitled themselves to the thanks of our denomination."

[The letters from the churches gave encouraging accounts, and those for the Chinese, and the church at Oakland, under the patronage of the Southern Board, testify that good has been done.—Ed. Jour.]

Important to Missionaries.

The monthly meetings of the Board take place on or about the tenth evening of each month. Reports not in by that time—though they may arrive the next day—lie over to the next meeting for action; and until there has been action on the report, no salary is forthcoming. Missionaries near the public thoroughfares would be in time if they would send on their reports at the end of the quarter, and those in the interior of a state and more distant, would do well to make out their reports in advance, counting in the time they would probably make.

A NOTEWORTHY DIALOGUE.

Sister!—What can be the reason that my Journal don't come? I have not had a number for over three months.

Can't say—Aunt Julia receives hers, and likes it better than ever.

Well, it must be the postmaster's fault, for if Aunt gets hers, then mine is in the office, for they all come in one package.

La! Maggie, I expect you have not paid your subscription, and at the end of the year they stopped it.

Well—no—I have not paid, but it is such a trifle—only 25 cents—they surely would not stop it for that.

I expect they did, and I believe, the they were right—for if one won't pay 25 cents, she ought not to have a paper.

But, sister, it is such a small sum, and I forgot it.

Well, then, think of it now, and send on a dollar for four years. It is these 11,000 small sums that enables the Board to issue the Journal, and if all had been as neglectful as you, the paper must have been discontinued long ago.

Change of Views.

The following letter was written by the wife of one of our missionaries to her children, on leaving the Presbyterian church to join the Baptists. We give it entire, only omitting the place and names.

Dear Children,—As a mother who feels responsible for the instruction and examples I have given my children, I am now convinced that I was in error respecting baptism, not only myself but also my children, and feel it my duty to confess my error, and request you to give the subject a careful and prayerful examination for yourselves, and to assist me in my search for the truth. I will furnish you with the same helps that I have had. But if you wish to be profited you must ask God to help you, and you must be willing to be instructed by Him. I know this will be like shaking your foundation, but I thank the Lord that he has in his providence placed means for investigation in my reach. It was with great reluctance that I commenced, for I thought I was too firm to change, and to my astonishment, I found that in place of taking the Scriptures for my guide I had taken man's opinion, and consequently when I searched for the foundation for my baptism I found it not, it has no place there, you know the Lord has commanded us to believe and be baptized, and he has given his own example, I do not believe that God requires non-essentials but that all of his commandments are holy, just and true, and should not be considered unimportant. Dear children I leave you with these remarks, requesting you to write immediately, I also send you a little book, hoping it will meet with your affectionate perusal, you will find it was written by a Presbyterian Minister, I expect you to feel something as I did when I commenced, but when I found that I had been pleasing my own fancy in place of obeying God's commands, I felt convicted, and determined to obey His commands. Your affectionate Mother.

California Mission.

In a letter dated June 15th, brother Shuck writes:

"I now have the pleasure of informing the Board of the dedication of the Chinese chapel on Sunday last in presence of a large audience, Chinese and Americans. Ahmoocy seems a very earnest and effective Christian. I hope to baptize him soon. I meet with an opposition which I hardly expected, both from Chinese and Americans. The Chinese in their own country are sometimes very bitter (like all the heathen) against propagators of religion, new and differing from theirs, but I supposed it would hardly be so in California. But now and then the baser sort throw out low slings against the preacher, and speaking a little English, low Americans sympathize with them and give me much pain and perplexity. Still there are very many encouragements surrounding my Chinese efforts. The chapel is paid for, all except \$350, which I am still trying to collect."

On the 25th of June, he writes: "I wrote you particulars of the dedication of the Chinese chapel every Sunday since, we have had large congregations. And I have the chapel open every day, and many come to get books who sit down and talk over matters. I have several times publicly announced to the Chinese that they must consider this chapel as designed for them. Such assurances have been received by them with much favor. Some of them have pledged money to aid in paying the balance due on the chapel. There is \$500 yet due and it is going to be a tremendous tug to raise it in this country, but I believe I can do it with the Master's blessing. Ah-Moocy, the Chinese convert, does well."

Chinese Baptism.

Since the account sent to the Herald, which came direct from Bro. Shuck, a notice of the baptism, from the Christian Recorder; a Baptist paper published in the neighboring City of San Francisco, has reached us. It reads thus:

"A very large and deeply interested audience assembled in the Baptist Church in Sacramento, last Sunday evening, to listen to a discourse from Brother Shuck, and witness the baptism of a native Chinese."

Bro. S. preached from Psalms 47: 8; "God reigneth over the heathen." 1. By the temporal bountifulness of his providence. 2. By the power of the Gospel, and the influence of preaching. Many details and facts and illustrations were given under each head, which were listened to with absorbed attention. While the last hymn was singing, the Baptism was made ready, and the candidate made his appearance in a full suit of black, all in native costume. With calmness and composure the candidate ascended the steps on one side of the Baptistry, while the Pastor passed over the steps on the other side, and taking this brother, won from heathenism by the power of the Gospel, by the hand, led him down into the water, and buried him with Christ in Baptism, pronouncing the usual baptismal formula in the Chinese language. Many glowing hearts and moistened eyes attested the deep interest of the unusual scene."

Arch Bishops.

We would remind our readers that there are persons in the religious world who claim to be bishops in a peculiar sense. They assume to be the bishops of a State or country and over churches, without asking leave of the people who may chance to reside within the limits of the district over which they assume jurisdiction. The following will show in what light these prelates regard the power of the Pope:

NO APPEAL FROM THE POPE.

Persons who doubt—if there indeed be any who do doubt—that the Romish Church claims temporal, as well as spiritual allegiance from its disciples in the United States, would do well to read the pastoral letter of the Archbishops and Bishops of the "Province of St. Louis," in council assembled—just issued. The document explicitly says:

"We maintain the superiority of the spiritual over the temporal order. We maintain that the temporal ruler is bound to conform his enactments to the Divine law. We maintain that the Church is the supreme Judge of all questions concerning faith and morals, and that, in the determination of such questions, the Roman Pontiff, as Vicar of Jesus Christ, constitutes a tribunal, from which there is no appeal, and to whose award all the children of the Church must yield to obedience."

After this authoritative and official announcement, let us have no more fine-drawn distinctions between spiritual allegiance and temporal allegiance. We see here that both are binding alike.—New York Express.

Singular Incident.

How mysterious are the ways of Providence! Surely, He turneth the hearts of men as rivers of water are turned by His hand. The subjoined paragraph, clipped from an exchange paper, shows that it is not in man to direct his own steps:

At the funeral of the late Rev. Dr. Cone in New York, Dr. Cox related a singular incident. Some years ago, the Rev. Dr. Milnor of the Episcopal Church, the Rev. Dr. Cone and himself were appointed a Committee in a benevolent body. When together, Dr. Milnor remarked upon the singularity of the fact that they

three, were together engaged on such a subject. "Do you remember," said he, "where we first met?" "Yes," replied Dr. Cone, "in the theatre in Philadelphia." That was nearly half a century ago. Subsequently all three, far separated from each other, were converted about the same time.

Missionary Intelligence.

Rev. Andrew J. Merrell, of Arkansas, under date of September 29th, writes:

"I have been incessantly employed, when well enough to ride, and I have reasons to believe the Lord has blessed my labors abundantly. Since my last report, I have delivered 38 sermons, witnessed twenty-three conversions, and baptized seventeen."

Rev. David Fisher of Texas writes:

"I have been in protracted meetings for the last ten weeks almost day and night, and while I am making out my report requests are sent me to go to other meetings. We want more help very badly."

Under date of October 1st, Rev. M. M. Modisett of Louisiana, Mo., writes:

"We have not had many additions during the last quarter. Our congregations, however, have been and are increasing."

Rev. N. H. Bray, of Louisiana, writes as follows:

"I am happy to say I have had many good meetings this quarter, and the prospect for an ingathering of souls would be very good could the people only be diverted from the great political excitement now going on, and which will continue probably till November. It is a great curse to religion, but may God bless and help us."

[Similar complaints of political hindrances have come up from many other missionaries.—Editor.]

Rev. Reuben Ford, of Richmond, Va., sends us the following good news:

"The meeting which we commenced the day you were with us, has already resulted in great good and is still in progress, twenty persons have made a profession of faith in Christ, seven of whom I have baptized. I expect on next Sunday to baptize seven or eight more, to God be all the glory."

Rev. Charles H. Stillwell, of Rome, Ga., who was formerly a missionary of the Domestic Board, has written us a very interesting account of the progress of the good cause under his charge, which we should like to give entire, had we space. We cannot forbear, however, from publishing the following extract:

"The present is the seventh year of my connection with the church in this city, as their pastor. During two years of that time I have been partly sustained by liberal contributions from your Treasury, and I feel that it will not be inappropriate for me to communicate to you some facts touching our past history and present condition. The church in Rome is now a strong, self-sustaining church, possessing a beautiful and substantial house of worship. To God be all the praise and glory. The return to the Association for 1848, shews a membership of 50, and when I took charge of the church in 1849 it was less than that number. Since then there has been an accession of 181 members, 73 by Baptism, and the rest by letter."

Rev. S. L. Summer, of Tennessee, has moved to Kentucky. The Board having aided him for two years among the mountains of East Tennessee, could not in accordance with our established rule continue appropriations, though brother Summers has proved himself to be a good missionary. Accompanying his last report he writes:

"The cause has been quite prosperous on my field during the last year, so far as additions are concerned."

Rev. E. J. Owen, of St. Louis, is yet prosecuting his pastoral labors with the Zion church. He speaks thus of her prospects:

"The numbers of our little Zion are continually growing in piety and usefulness. To-morrow, God willing, I shall lead another obedient convert to the waters of our Jordan, (Mississippi)"

Love Letters.

We call these love letters because love to Jesus prompted the benefaction they enclosed, and we always love to receive just such tokens of kindness:

"WATERFORD, Marshall Co., Miss., Oct. 15, 1855."

To Mr. William Hornbuckle: Sir: Enclosed you will find ten dollars as a prompt response to the urgent call made to the Southern Baptist, by Mr. J. Walker, in the Tennessee Baptist of the 6th inst., in behalf of the Indian Mission. Please appropriate it to their necessities, and oblige yours affectionately, C. FORD."

"November 2, 1855."

Dear Sir: Enclosed are two twenty dollar bills, of which twenty dollars for the Indian Mission, the African Mission and Bible Society each ten dollars each.

Respectfully yours, FRIEND OF MISSIONS."

"Fosters, Ala., Nov. 2, 1855."

Brother Walker: At the request of Brother J. M. Jamison, I herewith forward to you five dollars as a donation from him to the Indian Mission, to be as the Board may deem best. Yours in Christian affection, N. W. PRINCE."

ALBANY, GA., Nov. 7, 1855."

Mr. William Hornbuckle, Dear Sir: Enclosed you will find \$5 contributed by a lady to the Indian Mission. She is a subscriber to the Journal from Albany, Ga. [The Lord reward thee!—Editor.]

"RUSSELLVILLE, Ky., Nov. 3, 1855."

W. Hornbuckle, Esq., Marion, Ala. Dear Brother: Enclosed you will find M. B. Martin's check on the Bank of Commerce, N. Y., No. 2345, for \$90.42, less ninety cents paid for exchange, (check \$89.50) contributed by churches, &c., of Bethel Association, for Indian Mission; also his check on same, No. 2346, for \$26.50, being proceeds of \$27, after paying exchange, contributed by same to Domestic Missions, for both of which you will please receipt me as Treasurer of the Missionary and Bible Society of Bethel Association, and oblige your friend and brother, N. LONN."

MOLINO P. O., Tipton Co., Miss."

William Hornbuckle, Esq. Dear Sir: Enclosed you will please find \$40 which you will have the kindness to forward to Brother Buckner, Choctaw Nation, for the use of Indian Missions in his field of labor.

Please acknowledge the receipt of this by return mail. Yours fraternally, JOEL H. BERRY, Chairman Exchange Board Chickasaw Baptist Association."

Death of a Missionary.

As informed by our exchange papers, among the slain by the fearful calamity on the Pacific Railroad, was the Rev. John Teasdale, a missionary of the Domestic Board. At the time of writing this we have no information as to particulars.—Brother Teasdale was one of our best and most successful Missionaries, and was the pastor of the 3d Baptist Church in Saint Louis. We shall doubtless soon receive definite information, when the Board will take such action as is befitting the sad catastrophe.

INDIAN DEPARTMENT.

To the Baptists of the South.

Dear Brethren:—We are, or ought to be, a great people. This I have believed ever since I left the Lutheran church and connected myself with the Baptist fraternity. I have, however, discovered, since I became Corresponding Secretary for the Domestic Mission Board, that in our Missionary operations, we have at least two faults, viz: We are either too fast or too slow. In other words, we are apt to move too tardily in the right direction, and too rapidly in the wrong. But allow me to explain myself. At present there is considerable interest manifested for the benefit of our Southern Indians. The churches seem to be convinced that something ought to be done for the spiritual welfare of the "Red Man." Associations are taking up this matter. Now this is all perfectly right—just as it should be. Take up the matter of Indian Missions, brethren, but be sure to take it up at the right end, and work in the right way.

The plans by which some brethren propose to conduct Indian Missions, are,

1st. Through a committee of a church or churches. They would select a Missionary, open a correspondence with him, receive his reports, and transmit his salary by mail.

2ndly. By Executive Boards of district Associations. These committees and Boards to act independently of existing organizations, though the Missionaries they propose supporting may be on the same field occupied by the General Domestic Board of Missions, and voluntarily and legally transferred to it. Now against these schemes—doubtless entered upon with the best intentions—I beg leave to file the following objections, with remarks:

First. They imply distrust of the Domestic Board. Were such a thought believed to be general in the denomination,

the Board would be at no loss as to how it should act.

*Secondly.* They will prevent an aggregate exhibition of the amounts contributed for Indian Missions in the South. The particular churches and Associations acting thus, will know how much they have severally contributed, but it will never be known how much in the aggregate the South has given, unless the funds pass, in some way, through the Treasury of the Domestic Board.

*Thirdly.* They will embarrass efficiency and, perhaps, harmony of action. Different Boards occupying the same field, will give their missionaries different instructions and different amounts of salary, where there may be no good reason why one should receive more than another. Missionaries are but men, and the Grecians would soon complain of the Hebrews.

*Fourthly.* These plans would introduce the very difficulties, by a multiplication of agencies, that we have been striving to avoid with respect to Domestic Missions. Two sets of agents would traverse the same fields, worry the churches, and injure all the Indian Mission organizations. Let us avoid a division of our resources. They are too meagre when united.

*Fifthly,* and—I will say—*lastly.* That local, independent plans are invariably impermanent and unsuccessful. This has been the truth of their history hitherto. The officers are not salaried; the members of the Board are scattered, or necessarily prevented from attending on account of the distance they live from the place of meeting; a wet day would adjourn the meeting of the Board for a month, and a second wet day for another month, unless the place of meeting should be permanently in town where all the members reside. It would not do to put off action on Indian Mission reports from one Association to another. This would be too long. But this would have to be done, and if done, the Treasurer must advance. This word *advance*—I have reason to know—does not fall pleasantly on the ears of a treasurer of a benevolent society.

Every difficulty can be avoided by churches and Associations acting through the Domestic Board. Let this Board—of their own creation—attend to the missionaries, appoint their field of labor, fix their salaries, receive their reports, remit the amounts due them, give due credit for funds obtained from other bodies—whether churches, Associations, Conventions, or individuals—designating a particular missionary, if desired, for whose support the funds were contributed, and make a full report of all these mission transactions at the close of each year. This plan will succeed: no other will. Such a general co-operation would encourage and support the Domestic Board in its unenviable but onerous task: a different course may crush it, and with it, the interests of the Indians forever.

The Domestic Board would allow other bodies a choice of several ways of co-operation. The Western Indian Mission Association in Missouri, is auxiliary and simply labors to raise funds for the Domestic Board to disburse. The Goshen Association of Virginia, designates a missionary, and sends the amount of his support to the Board for disbursement. The Bigby Association of Alabama, does likewise, and so do several Associations in Georgia. None of these work independently, but through the Domestic Board.

In conclusion, I am happy to state, that the debt of \$7,000 against the Louisville Board has been reduced since the middle of June, to \$4,000. Some of the poor missionaries who had suffered for years, have been paid entirely up, and all will be soon. The Board felt in duty bound to pay them first. This has been no small achievement in so short a time. And how it was gained those only know who had to travel, preach and beg for the money. But there are \$4,000 yet to raise and the salaries of the officers of four schools, of five white male missionaries, and twenty native preachers, still going on. All, however, can be gloriously accomplished if we work together, and with a concentration of our large resources, as above proposed.

JOSEPH WALKER,  
Cor. Sec. D. and Indian Missions.  
MADISON, Ala., Nov. 20, 1855.

#### Rev. H. F. Buckner.

This brother left about a month since for the field of his labors, and is now, unless some calamity has befallen him by the way, in the Indian country. His agency, on the whole, was crowned with success, and though he may not have quite funds sufficient to defray all arrearages, yet the deficiency will not be very large, and may, we trust, be met by the Board without serious inconvenience.

#### Indian Gifts.

We hope the friends of the poor Indian will continue to forward their benefactions by mail. They will wonderfully assist us in wearing down the mountain debt which is—though rather slowly—growing beautifully less.

#### Twenty Native Preachers.

The support of about half of these has been assumed by various benevolent bodies for one year. Peter Folsom—formerly a chief among his people has a salary from the Board of \$100. Two of the McIntoshes \$200 each. All the rest one hundred each. What friend, church, or Association, will guarantee the support of a native.

#### Domestic Mission Acknowledgments.

Received of T. J. Burney, State Association, Ga.	46 29
" " Same for N. O. Baptist Church, for Kilpatrick, John D. Carroll, Tenn., for Salem Association,	49 50
" " A. Frame for Bible cause, by Cor. Secretary,	36 36
" " Bethel Association, Ky., by N. Long,	10 00
" " Bigby Association, by same,	100 00
" " Rev. Wm. P. Hill, agent for Georgia,	59 00
" " Bethel Association, Ky., by N. Long,	26 00
" " Bethel Association, Ky., by N. Long,	27 00

#### Indian Mission Acknowledgments.

Received of C. Ford, Miss.	10 00
" " T. J. Burney, Ga. Baptist Association,	45 47
" " John D. Carroll, Salem Association,	5 20
" " Friend of Missions, Benton, Alabama,	20 00
" " Jesse A. Collins, by S. R. Freeman,	100 00
" " Same, by same,	20 00
" " Fellowship Church, by Rev. Joseph Walker,	4 10
" " Bigby Association, for Peter Folsom,	35 00
" " Jer. H. Brown, by Corresponding Secretary,	100 00
" " Rev. Wm. P. Hill, agent for Georgia,	24 00
" " Dr. L. B. Lane, by Corresponding Secretary,	25 00
" " Stephen B. Pleasants, by Cor. Secretary,	10 00
" " Mr. Burns' sub. to Rev. J. H. Dehotie, by H. Talbird,	10 00
" " J. M. Jamison, by N. W. Prime,	5 00
" " M. Ball, for Ind. Advocate,	50
" " A Lady of Albany, Ga., Joel H. Berry, for Rev. H. F. Buckner,	40 00
" " Bethel Association, Ky., Rev. S. Wallace, Agent, Tenn.,	90 40
" " Rev. J. T. Tidener, Alabama,	50 00

WM. HORNBUCKLE,  
Treas. Dom. and Ind. Miss.

#### THE BIBLE BOARD.

\* NASHVILLE, JANUARY, 1856.

#### A Good Example.

We have just received the minutes of the Liberty Association of Tennessee and North Alabama, in which we find the following statement:

"The clerk asked permission to read a letter and circular which he had received from brother A. C. Dayton, Corresponding Secretary of the Bible Board located at Nashville Ten. requesting each association to organize a Bible Board [Society, it should have read] auxiliary to the Board at Nashville.

The Association having listened to the reading of the document, it was moved and carried unanimously to organize forthwith, whereupon brother B. M. Townsend, Athens, Ala., was appointed President, G. L. Sandige, Meridianville, Ala. Vice President, F. G. Sellers, Athens Ala. Corresponding Secretary, and G. L. Sandige, Treasurer. Brother P. F. Henderson was appointed to preach the Bible sermon at the next Association and D. B. Hale the Alternate."

If all the Associations several hundred in number to whom we addressed similar letters and circulars had acted thus promptly, and had followed up so good a beginning with corresponding efforts during the year as we have no doubt this association will—what happy results would have been realized. But so far as we can learn from minutes already received—no notice whatever was taken of our communication in most of them. It was not even read or if read no notice of its reading was taken by the Clerk. This may perhaps be accounted for by the fact that in many cases it was not received until it was too late to bring the subject before the Association. In all such instances we trust it will be preserved by the brother into whose hands it may have fallen and presented at the next meeting.

A. C. D.

#### Another Good Example.

We learned from brother Thomas of the Muscle Shoals Association, (North Alabama) that though the brethren did not think the time had come to organize an Associational Bible Society, yet they resolved to do all they could in every church for the Bible cause and set apart the day of their monthly meeting in May next to present this subject to the consid-

eration of their several congregations and taking a collection for its benefit.

This is a strong and working Association and we have no doubt liberal contributions will be made by many of the churches. We have already had occasion to acknowledge with thankfulness the gifts of some of them last year. We shall if Providence permit write to each one of them before next May reminding them again of the resolution of their Association—and calling their attention more directly to our wants, will not the clerk send us a minute?

A. C. D.

#### General Association of Tennessee and North Alabama.

It is not known to all our brethren that there is not a Union meeting of all the Baptists in Tennessee, but as we are divided into three great bodies. The West Tennessee Convention covering the Territory west of the Tennessee river.

The East Tennessee General Association lying East of the Cumberland mountains and the General Association of Tennessee and North Alabama, including the country between the other two and so much of Alabama as forms the valley of the Tennessee river which runs across the North end of the State.

This General Association we had the pleasure of meeting for the first time in October last, for though we were baptized into the Church in which it met—and have had our residence and membership within its bounds ever since we have been a Baptist we have never been permitted by Providence to meet its General Association before—and we love the Baptists of Tennessee and North Alabama much better for having been with them and witnessed their earnestness, their affection, their oneness of heart and their remarkable liberality. Oh how delightful it was to be with them. How our heart thanked God that we were one of such a noble band of Christian brethren. But I did not intend to praise them when I began, but only to say that when the proposition to form a Bible Society was made the Association at once resolved itself pro tem, into a Bible Society, and though several thousand dollars had already been paid and pledged for various objects of benevolence and piety yet they would not be denied the privilege of contributing to this cause also and raised at once a subscription of between one and two hundred dollars. We hope before another meeting this Society will have its auxiliaries in nearly all the district Associations within our bounds.

A. C. D.

#### Kentucky General Association.

We had intended and expected to meet with our Kentucky brethren at their late Association but were providentially hindered. We see by a report of their proceedings that the letter and circular were read and ordered to be spread upon the minutes. The object of this we presume is to give the churches ample time to consider of the matter and be fully prepared to take some decisive action in regard to the formation of a State Society at their next meeting which will be in next May, at Henderson.

A. C. D.

#### South Carolina.

We continue to receive communications from our brethren of this State showing that our cause is making rapid progress in their hearts. We were delighted to learn that the Edgefield and Welch Neck Associations had organized Associational Bible Societies auxiliary to the Bible Board of their State Convention. Go on brethren till you have one in every Association in the State. Several churches have thought best simply (at present) to take up a collection and forward to this Board. When ever this is done we report it to the Treasurer of their Board at Newberg so that it may appear in the minutes of this Convention. We are sure their Bible Board will never have to report again "that they have received no funds" except from the Bible Society at Newberg District."

A. C. D.

#### GEORGIA.

Brother Rabun of the Bible Committee of the Georgia Convention writes very encouragingly of the prospect of securing the general adoption of the Associational Bible Society plan, brother W. J. Harley of Sparta Georgia, has been appointed general Agent for the State. He is a worthy minister of Jesus and loves the cause for which he goes to plead. May God bless him and prosper the work of his hands.

A. C. D.

#### Those Circulars.

We continue to send out our circulars setting forth our wants and plans to all those churches whose post office address we have any means of learning. We feel somewhat richer as a Southern Baptist since we commenced this labor for we find there are more Baptist Churches in the South than we had before imagined. We

desire to accompany each circular with a brief line of our own and as the writing of these little letters will occupy some time for each, and we have many other things to do, we cannot send them to all the churches at once. Have patience brethren your turn will come in time—and when it comes oh do not throw our little messenger upon the table, do not pass it over without some effort to comply with our request. Do not reject our mute appeal. We ask not for ourselves but for our Saviour and your Saviour. It is his cause we plead. It is his word we seek to send in obedience to his command. Will you not help us? Some churches to which we sent some weeks or months ago have given us no answer. We trust they have not determined not to do anything. May we not ask them to call the subject up again and at least direct their clerk to write and tell us the reasons why they do not feel willing to assist in our work of love.

From many Associations especially in Missouri and Kentucky we have no minutes and most of those we have, give no list of the post offices of the churches. But we hope this difficulty will be obviated by another year. If the clerks of associations knew how much we prize one of these little documents with a well arranged table of Churches, Pastors and post offices in it we are sure they would all send them on.

A. C. D.

P. S.—Direct to Baptist Bible Room, Nashville, Tennessee.

#### BOARD OF FOREIGN MISSIONS.

RICHMOND, JANUARY, 1856.

#### To Subscribers.

Being desirous of Collecting all Arrearages, we respectfully ask those who are indebted, to forward the amount due, by Mail. We beg also that advance payments may be remitted by Mail. Address Home & Foreign Journal, Richmond, Va.

ALL PAYMENTS AND COMMUNICATIONS PERTAINING TO THE JOURNAL, MAY BE SIMPLY DIRECTED, HOME AND FOREIGN JOURNAL, RICHMOND, VIRGINIA. SUBSCRIBERS ARE HEREBY REQUESTED TO TRANSMIT PUNCTUALLY THE SMALL AMOUNT WHICH MAY BE DUE BY MAIL.

#### China, an Important Field.

An impression has been entertained by some, that our missions to China are necessarily unproductive and uninviting.—But a greater fallacy could not be indulged. This great empire contains about one-third of the earth's population. This single fact invests the field with vast importance. One-third of the race to which, by special command, we are to preach the gospel, are here spread out before us. Then, be it remembered, these multiplied millions have but one written language. The bible, or an evangelical book or tract, once translated or written, may be read by these millions. The social influences are also favorable. The whole nation is a family, of which the Emperor is father. Descending through various communities, down to the family circle, each has a head who is in a measure responsible for the well being of his subordinates. When the gospel shall exercise its legitimate sway, this family dependence will be found a potent auxiliary for good. We must remember too that China is not excluded from the range of those gracious predictions which provide, that the earth shall be full of the knowledge of the Lord. China will be given to Christ for his possession.

If it be said that little success has attended our movements in China, we answer, that our success has been quite as large as we had just reason to expect, in view of the little which has really been attempted. The four hundred thousand Baptists of the South, have never had, at one time more than six or eight preachers, with a few devoted females. These have been compelled to acquire a most difficult language, and to grapple with immense difficulties, arising from the climate, intestine wars, and the long established idolatries of the empire. Our success has not been large. Could it be otherwise expected? We have only begun to remove the rubbish and to dig the foundation. Let us not be discouraged. In due time the building will be seen rising in all its fair proportions. We have done but little—we will endeavor to do more. We will increase the number of our preachers, and all our agencies for good in this great empire. We will pray more, and trust in God more. He will

pour out his blessed Spirit, and give to us abundant seals to our ministry in the conversion of souls. China will be saved.

T.

#### Charleston Association.

It was our pleasure to be present at the last annual meeting of this ancient body. It occurred at Sumterville, S. C., on Saturday, Nov. 3rd, 1855. Dr. Basil Manly presiding. The letters from the churches indicated not more than ordinary prosperity. It was gratifying, however, to find among the delegates a deep interest in all the great objects of christian benevolence. The amount sent up for Foreign missions was comparatively small, but the brethren seemed prepared upon their return home to meet the exigencies of the Board, and to send up their contributions in due time. This we believe they will not fail to do.

T.

#### Welsh Neck Association.

On the Sunday following the meeting of the Charleston Association, we were happy to attend the Welsh Neck Association which convened at Society Hill. Here we were permitted to shake hands with many beloved brethren whom we had before known and to form an acquaintance with many whom we had never before seen. It was a deeply interesting meeting. We shall be disappointed if another year the contributions to our cause are not greatly increased. The delegates seemed inspired with new purposes of devotion to Christ and we have reason to believe they will carry out those resolves in liberal cheerful offerings to the great work sending the gospel to every creature.

#### Who will imitate?

We have noticed before the proposition of our esteemed Brother Johnson, of the State, to raise at once a large sum for foreign field. In addition to his annual subscription of \$100, he has forwarded us an additional sum of \$100 for the permanent fund. Who will follow his example? We have one thousand men in South, who, without detriment to any or interest, could give from one to five hundred dollars to this object. If the spirit of our venerable brother could prevail, we might go forth in the might believing faith and courage to the spiritual conquest of the world.

T.

#### Hard Shell Remedy.

We know not the origin of the appellation, but the opposers of missions here especially in the South-West been denominated "hard shells." Our missionary brother Bowen, now in the midst of his thenism, suggests a cure for this strange delusion. Hear what he says:

We ought to have eight or ten new missionaries at once, and I am sure that if the brethren at home could see and feel what we neither men nor money would be wanting. Walk with a missionary through the streets of Jaye would have more effect on the hearts of preachers and contributors than the most eloquent address ever delivered by man. I am sure that if the hardest hard shell on earth were here, he would melt. You can now see the facts of the case now, but I am mistaken if you do not discover them long. I should not be surprised if men hereafter sell all they have and pay their expenses to this country for the privilege of preaching here.

#### Yoruba Mission.

By recent advices we learn that brethren of the Yoruban mission determined to commence a system of missionary labors in the cities of Ogbomishaw and Ilorin, as soon as practicable. A letter dated Sept. 18th, we are informed that Brother Bowen was about to go to the former place immediately. Refer to this purpose he says:

I am to remain in Ogbomishaw some months or more. By that time two or three other brethren will be here, and no doubt will come to Ogbomishaw. If I go on to Ilorin and no one comes to Ogbomishaw, I will preach at the latter place about once a month. The truth is, these people must have the gospel, and "must be for the king." It is not in a den fit of enthusiasm, that I say, I had to live on yams and water for the next two months, than to withhold the gospel from Ogbomishaw and Ilorin. I will take care of my health, but seven new wives could not be in Jaye when there are three or four here and none there.

#### Our Work Increasing.

The demand for increased appropriations at all our mission stations is becoming very urgent. Our Liberian mission are asking for a two fold increase. Yoruba, our brethren are saying, not less than ten or twelve missionaries will



for that field. We ought to send additional men to China. What will our brethren of the South say to these desires? Will they joyfully respond to them? Shall we say to the almost worn-out Bowen and Clark, be not disheartened. You shall have speedy help. Who among our brethren will go for us? Who will give liberally of his substance, if he cannot go himself? These are questions which the Board beg to press upon the consciences of their brethren.

### Favored Parents.

Who are those parents eminently favored of God? Not those, whose children are famed for beauty, wealth, or worldly education, but such as are permitted to see their offspring holy and useful. On this subject, our esteemed sister Bowen, from the distant Yoruba thus writes to her parents in Georgia.

"I wrote in my last of three more being added to our small band of Christians, whereof I am very joyful. There are other serious inquirers, and we think hopeful ones—one is a man, who has made his living by a M. machine, but has now given it up, and is going to farming. So you see, nothing good is yet to come out of Africa. I know it is the last place you wanted to hear of. And I know that so freely have made the offering, so abundantly have blessed you both, and all that you have. Bowen joins me in love to all the family, and the servants and inquiring friends. Tell them to continue in prayer for us—we often feel our hearts strengthened when we think of the many thousands of God's people who are going for us and our work. O, that they were as acceptable in the eyes of His Father as we are! He would answer them by His outpouring of His Holy Spirit upon us, and upon this vast land of heathenism."

### Cruelties of Heathenism.

The Kingdom of Dahomey borders upon Yoruba, one of the fields occupied by us in Africa. This people has been reduced to the lowest degree of ferocity and wretchedness. The gospel must be sent thither. Hear what a visiting missionary says concerning some of their customs.

At their Tam custom Mr. Bowditch witnessed spectacles of the most appalling kind. Every caber or noble sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments in their possession. Hundreds were slain; and the streaming and towering of the victims was mingled in the vast brass pan, with various vegetable and animal matter, fresh as well as putrid, to compose a powerful fetich. At these customs the same scenes of butchery and slaughter occur. The king's executioners traverse the city, killing all they meet. The next day desolation reigns over the land. The king, during the bloody carnage, looked on eagerly and danced in his chair with delight. The king of Dahomey pays the approaches of his residence, and ornaments the battlements of his palace with the skulls of his victims; and the great Fetich tree at Badagry has its branches laden with human carcasses and limbs. The want of civility is no disgrace, and the priests are employed as pimps. Murder, adultery and thievery," says Bowman, "are here no sin."

### The Spirit of Foreign Missions.

Thus writes a correspondent of the South Western Baptist:

The spirit of Foreign Missions is the spirit of that unbounded love which provided and sent a saviour into a lost world; yea, that caused him to come into the world, that sinners might be saved—that issued the command, "Go ye into all the world and preach the Gospel to every creature"—that promised and ordered, "He that believeth and is baptized shall be saved"—that always is, with its supernatural and prelatinal, until the end of the world—it is the spirit of constraining love in the churches and ministry—which judges of no idea for all, then were all dead—and that, those whom he has made alive, should not live unto themselves, but to him who died for them—it is the spirit that rules the swelling tide of mercy, which like a river issuing from the throne of God and the Lamb, connecting in the economy of redemption, the continents of grace and glory, and is the only medium of spiritual intercourse between two worlds.

### Facts to be Considered.

The annual cost of the support of the ministry in the U. States is estimated at \$6,000,000. Of lawyers in the United States, \$5,000,000. Of intoxicating drinks, 46,000,000. It is estimated that the incense alone which is burned in the Chinese empire, in the worship of their idols, annually costs £20,000,000 sterling, or a little more than one dollar for each man, woman, and child. And what does it cost to feed priests, buy gods, build temples, &c.?

### Political Changes in China.

Dr. Parker, in an address delivered by him, makes the following statement:

The spirit of republicanism is, in fact, not more ripe in the United States than in China itself. On one occasion this remark was made by a man who was a staunch supporter of the imperial government; it was in reference to

one of the articles of a treaty, in respect to which there was great difficulty in carrying it out:—"that it was not binding upon the people, and the people were not obliged to conform to it, because they had not been consulted in the negotiation of the treaty,—and adding,—The emperor is for the people, and not the people for the emperor!" This is the sentiment of tens of thousands of people in China at the present day. They no longer regard the emperor as the "Son of Heaven." There is hope for China, that it will yet arise and be brought under the influence of Christianity.

### Wealth.

Well used is a great blessing to its possessors and to others. Like a spring of clear cool water gushing free and full from the hill-side and meandering through the fragrant meadow, imparting life and joy in its course, it gladdens the heart of the good man, and blesses the beneficiaries of his bounty. But wealth hoarded for selfish purposes is like the pent up waters of a stagnant marsh, diffusing disease and death on every breeze.

### All may do Something.

The first desire of the newly converted heart, is that others may taste of those joys of which he is the subject. The heart of such an one yearns over the condition of those who are living without hope and without God in the world, and of those who have never heard the blessed truths of the gospel, and are perishing for lack of knowledge. All have talents, to a greater degree or less, and all are responsible for the cultivation and improvement of those talents. All can do something for Christ, and every child of God should feel it a most exalted privilege to be permitted to labor for the extension of his kingdom. We append some remarks by a pious author, which we deem just to the point, and commend to the earnest and prayerful attention of our readers.

*What shall I do for the heathen?*—Six hundred millions are perishing in ignorance of the Saviour, unfitted for heaven, hastening to death and the world of woe. How fast they are dying—twenty millions every year! O, that flood of ruin! Can it not be stayed? What can I do towards staying it? What can I do for the heathen? You can

*Think of them.* Think of these dying millions daily. Dwell upon their condition. Read of them, that you may think, and think rightly.

*Feel for them.* Steel not your heart, nor make it adamant, when you read, hear, or think of their state, and their dread prospects for eternity. Let your heart feel for them as their state calls you to feel.

*Pray for them.* Can it be that he who does not think of and feel for the heathen enough to induce him to pray earnestly for them, is like Christ in compassion for souls perishing? Prayer, earnest, humble, believing prayer, has been and ever will be effectual for good to the heathen. God has taught us to offer it: it is a principal petition in the Lord's prayer.

*Give for them, if you can.* And can you not? Can you not better spare some of the money of which God makes you his steward, than they can do without it the gospel? Give according to the ability God gives you. Do it gladly, for "God loveth a cheerful giver."

*Go and carry the gospel to some of the heathen, if you may.* Some may themselves go. It is a duty and a privilege most precious. Joyful reader, should you not preach the gospel to the heathen? Shall they be left to perish by your neglect? Will you not be like Christ in efforts to save the lost?

### Our Missions.

#### China. Shanghai Mission.

Letter from Rev. A. B. Cabanis.

Brother Cabanis communicates the following

#### INTERESTING FACT.

About a month ago a very genteel looking Chinaman came into my chapel, just before the commencement of religious exercises, and requested me to pray to the true God for the people in the city—saying many of them were sick and dying, and the gods they worshipped could not cure them. I cheerfully complied with his request, but took it for granted, like most of the Chinese, he only wanted temporal deliverance from the cholera, and thought nothing about the salvation of the soul. I have seen him several times since, but have had no opportunity to converse with him till yesterday, when he came to my chapel again. His deportment during worship was such as to gain my special attention. At the conclusion, when he was quietly retiring, I requested him to remain as I desired to have some conversation with him. He then gave me the following

#### ENCOURAGING NARRATIVE.

About ten years ago he heard Dr. Medhurst and some other person preach, and also obtained at least a portion of the scriptures. He became fully convinced of the truth of christianity. But shortly after this, business took him into the interior of the country where he settled and remained till the recapture of Shanghai this year by the imperialists. From the time he first heard the gospel till now, he has rejected idolatry and taught his household to worship the true God. Though it

is doubtful whether he has been converted in our sense of the term, and comprehends the spirituality of religion, he, nevertheless, with his household, seems to be worshipping God, as they suppose, aright.—He has a clerkship in a Mandarin's office, and would therefore be a marked man should he come out and publicly put on Christ. He seems to be well acquainted with the leading facts of the Bible. When I told him it was necessary for us to understand that we were all by nature sinners, he readily replied, "I know it, for we inherited it from Adam." I trust you will hear from this man again.

August 3, 1855.

### Appeal.

The following strong appeal is from one of our toil-worn missionaries who is willing to wear out his life in the cause. We bespeak for it a prayerful perusal.

SHANGHAI, Sept. 1st, 1855.

Dear Brethren of the S. Bap. Convention:

Before this can reach the States, you will have entered upon a new Conventional year. The Southern Convention, embracing a vast extent of territory, with unbounded resources both in men and means, has now had the sole control of a foreign mission enterprise for nearly ten years.

As one deeply interested in this matter, I beg leave to call the serious attention of every member of the Convention to the present state of our operations in China. Considered in an aggressive point of view, how does it contrast with the year 1847. Is the excess of your contributions for the year, ending May, 1855, over that of 1846? And is the increase of journeymen and laborers abroad, of such a character as to warrant the conclusion that your movement is onward? On the contrary, does not the contrast show that if you have not made a retrograde movement, you are barely maintaining the ground you then occupied? Then, you had six male missionaries in China, now you have but five; then, your contributions were quite sufficient to defray the expenses of the incipient state of your operations, when churches and dwellings had to be erected and all the machinery of a mission set in motion, now they are barely sufficient to meet the running expenses of your work with only five men.

I had hoped that the day was not distant when, with the blessing of God, a way would be thrown open for the Christian missionary to attack the strongholds of idolatry in the interior of this vast Empire. What would you do, if to-day, the whole Empire were made accessible to Christian missionaries? You would gain nothing by evacuating a field already partially cultivated, to occupy an interior one! But, say some of you, in such an event, the men and means would be forthcoming. Well, in answer to prayer, the five parts, Canton, Amoy, Foochow, Ningpo and Shanghai, are open. Now, together with the large towns and villages in their immediate vicinity, or not far removed, containing an aggregate of not less than ten millions, have been accessible to the preaching of the Gospel for eight or ten years; and yet you have but one missionary at Canton, none at Amoy, none at Foochow, and NONE at Ningpo. Away then with the idea that when the way is open the men and means will be forthcoming. The way has been open for years, for five times your present number of laborers in China.

Dear brethren and Sisters, I submit the above facts for your serious consideration, and entreat you to ponder them well, and see if they do not call loudly upon each and every one, to exert himself to the extent of his ability, to arouse the churches upon the all important subject of sending the gospel to the perishing heathen. This is an age of progress—an age too, when God, in his providence, seems to be saying—

Zion, awake! thy strength renew,  
Put on thy robes of beautiful hue;  
Church of our God, arise and shine,  
Bright with the beams of truth divine!  
Soon shall thy radiance stream afar,  
Wide as the heathen nations are.

And can the Baptist churches of all the Southern States content themselves with occupying but one station in this great land of darkness? If you were called to-day to lie down in death, do you think you would feel satisfied with what you have done to accomplish the Saviour's last command? O, how fondly you retain the last words of a dear friend. Do you remember the last words of Jesus, that friend that sticketh closer than a brother:—"Go ye into all the world and preach the gospel to every creature." The command is, go. Have you gone? No. Have you given of your substance, as the Lord has prospered you, to send those who are willing to go? No. Have you remembered to pray for the blessing of God upon those who have left all and gone down to the damp, thick darkness. Too many, I fear, have failed to meet their obligations in this matter in a manner that will give them comfort in a dying hour. That hour will come soon; what your hands find to do, do with your might.

Should these lines meet the eye of any brother who has had serious thoughts on the subject of personal consecration to the work of missions, let me urge you to con-

sult no longer with flesh and blood, but report yourself to the Board as one ready to break the bread of life to the perishing.

Again, let me urge such as do not feel called upon to engage personally in preaching the gospel to the heathen, but who have failed to lend their influence and a due proportion of their means for the accomplishment of the Saviour's last commands, to lose no time in meeting your obligations to God and your fellow men.—Think of the three hundred millions of China. Where are they going? What will be their state after death? Except they believe in the Lord Jesus Christ they cannot be saved. But how are they to believe in him of whom they have not heard? and how are they to hear without a preacher? and how are they to preach except they be sent? Have you no heart to sympathize with this great nation hastening to the bar of God, in perfect ignorance of Him by whom they are to be judged? Have you no sympathy for the few laborers now in the field, who are ready to be crushed by the mighty weight that hangs over them? Are there no volunteers for China? Shall our Mission Treasury remain empty while thousands are squandered in worse than vanities? I am persuaded that the resources of our churches, both in men, means, and will, have by no means been developed; and that when our brethren and sisters are made to realize the true state of the heathen world, as well as their obligations to God and man, they will come up, to a man, to the help of the Lord against the mighty.

Dear brethren in the ministry, how is this desirable end to be effected? With you rests the responsibility in this matter. We must unite our efforts to impart new life and vigor to the foreign department of our benevolent operations, or the enterprise will dwindle to nothing. Have you any plans, for united operations, to suggest? If not, are you prepared heartily to co-operate with me in one that I have to propose?

Let State Conventions and Associations, through their secretaries or chairmen, enter into correspondence with some one of their foreign missionaries, for the purpose of obtaining information directly from the land of darkness. Write in season for our answers to reach you in time to be read at your anniversaries, and if worthy of the place, to appear in your printed proceedings.

And moreover, let pastors of churches, if they feel disposed to try the experiment, open a correspondence with some one of their fellow laborers abroad. The answers to your letters might be read in part or all, or form the basis of an address at the monthly concert for prayer. In this way we shall become acquainted with brethren in the different States, and learn to sympathize in each other's labors, while knowledge will be diffused, and I think, great good accomplished.

Now, brethren, what do you think of this plan for exciting an interest in the churches on the subject of missions. To my mind it is simple and practical, while it imposes but little labor on my brethren at home. Will you try it? I hold myself pledged to answer promptly, all letters from State Conventions, Associations, or pastors of churches, &c., as well as to write occasional letters to all papers, whether religious or political, that shall be sent to me post-paid, by the over-land mail. All letters, also, should be pre-paid, (or they will not pass London,) and addressed to us at Shanghai via Southampton. Let us know upon what points you want information. Don't be afraid of asking questions.

Brethren, write to us. Your letters will greatly aid us in our work, and at the same time give us an opportunity of speaking to your people.

Brethren, we have but a few more years to devote to the cause of Christ! Let us be up and doing, for soon the night will come when no man can work.

The grace of our Lord Jesus Christ be with you all.

MATTHEW T. YATES.

### CANTON MISSION.

Letter from Rev. C. W. Gaillard.

The mail has arrived, but no letter from you. Your letters have been coming so regularly for some time, that it was a disappointment not to get one by last mail. I suppose, however, that you were not at home, as it was about the time for the Convention to meet. The young man, Ah-Sow, baptized by Brother Pearcey at Shanghai, has been teaching a school in connection with our Mission. He was taken with a dry cough about the last of June, and gradually declined in health till he became so weak, that I dismissed the school for a short time, hoping he might recover. But he continued to waste away, though not having any fear, until the first of August he requested me to let him return to his home, not far from Hong Kong. He stopped at the house of the Rev. Mr. Leckler of the evangelical Missionary Society of Basle, where he died on the 21st August. Mr. Leckler conversed with him several times on the subject of religion, and expresses a hope that he was prepared for the change. I had hoped that he would be a blessing to his country. But our hopes are often cut

off in the bud. Mrs. Kerr who occupies a part of our house, died about two weeks since after being sick about two months. She was not thought to be dangerously ill until a few days before her death. She had been in China only about eighteen months, and was the most healthy looking lady in the Mission circle. Things are quiet now in Canton city, though there are some small disturbances in other parts of the Canton Province, which keeps the work of decapitation going on at the rate of from two to four hundred every day. The rebels from all parts of the Province, are brought here to be beheaded. It is said that not less than 40,000 persons have been beheaded in Canton this year. Doubtless many of these are innocent persons. I mentioned in my last letter the injury done to our chapel by the storm. We have commenced repairing it which will cost about 70 dollars. I found that cheaper than to rent another. I consulted with Rev. D. Vrooman, formerly a mechanic, and he advised me to take off the upper story as the roof need much repair. The hottest season at Canton is now passed and our health continues good. We are anxiously waiting to see Brother Graves, or at least to hear of his embark ing. Can you not send us the Home and Foreign Journal? We want to know what our missionary Brethren are doing in Africa and other places. We received several copies of it the first of this year. I am glad to know that you have changed your Agent in London. The new Agent has sent us several letters which have been in London about eight months. I send you an effusion for the Journal if you think it worth publishing. It expresses my opinion of the present rebellion, and I know it is very different from the opinion held by many.

### AFRICA.

#### Yoruba Mission.

Letter from Rev. W. H. Clark.

Your kind favor bearing the unwelcome intelligence that we would receive no aid until—when?—the last of the year, was received a few days ago. In answer with regard to our immediate prospects, I have the pleasure to state, so far as human foresight can discover, that the cause is advancing. Except the regular exercise of the Sabbath, and our work is confined almost exclusively to street preaching. Perhaps some of your readers would be interested to know something of our manner towards the superstitious idolaters. Let it be remembered then that Ijaye is no small town containing a few mud huts, but about 10 miles in diameter, and so crowded as to offer barriers more or less at every step. This is our present field, and an interesting one it is. Sometimes we find our crowd near the door, frequently in our rooms, where they congregate for the purpose of salutation and hearing the word of God, and then in some distant part of the city where the gospel has never been preached, and the sight of a white face is a wonderful curiosity.—Preach where we may there is invariably a congregation varying from twenty to one hundred persons, men, women and children. To these people I make it a rule to preach simply and plainly, the fall of man, our condition as lost sinners, and the only way of salvation through the resurrection, sufferings and death of our Lord and Saviour Jesus Christ. Many of the hearers I may never see again, I tell them the story of the cross, that, if they should never more hear the Word, they may, by repentance and faith, receive the gift of eternal life. Oftentimes the folly and danger of idolatry is forced upon them, as they listen with attention and frequently without an objection.

I have read many accounts of the interest manifested by heathen people in the gospel, but never of any, where the attention is so general and so quickly aroused. You may sometimes see one with mouth and eyes fairly stretched, in perfect astonishment, as if transfixed to the spot. The common objections which they ward off the sword of truth are: first, we found Orisha in the hands of our fathers. Second, by way of acknowledgment, we will take the word, *little, little, at a time*. Already conviction begins to find way to their hearts. Often it has been asked by some, now what shall we do to be saved.

The last ten days has been an interesting season both in the streets and the chapel. Surely the fixed gaze so frequently seen must be the forerunner of some refreshing times. No description I can give will convey to you the death-like silence that sometimes pervades a crowd. Several of these seasons have been enjoyed; and you may be assured my soul swells within me, when the circumstances so clearly show that heaven is a delightful witness to the scene. Oh, brethren, Africa will one day be a crown of rejoicing for our Saviour.

But let us not be deceived. Amid these cheering signs there is cause to weep and pray. If in the market you should gather around you to-day a crowd that hang upon your lips, to-morrow you may only close your remarks to receive as salutatory thanks the deafening roar of mischievous children instigated by the opposers of the Gospel. But I hope even this avowed opposition is coming into disrepute. Appeal

sometimes are very effectual. It is remarkable how easily such people are swayed by the power of the word. Let me caution you, however, not to expect too much of Africa as to immediate results. I believe the people are in a progressive state, and now verging towards that link of changes, through which, as a people, they must pass ere the gospel shall perfect its glorious work. In the meantime, brethren, pray on—I see nothing to discourage us. The field is assuredly ready, ripe to the harvest. Then while you pray, give up your young men, consecrate them to this work. Africa is not Asia. She now stands with her gates open beseeching the ambassador of peace.—Brethren, why stand you all the day idle. Read the bloody story of the Crimea, and heed the warning so strikingly given you. England, France and Russia are sacrificing their sons by thousand and tens of thousands, too evidently for the mere balance of power, while the South, blessed with a happy peace, seems unwilling to devote even six of her young men to that war made glorious by the death of the Son of God. What a vast responsibility lies at our door.

Diary of Rev. T. J. Bowen.

Systematic Labors.

Sept. 2d. Sunday. Besides preaching twice in the chapel, labored repeatedly in the streets to convince the people of their danger. Oh that they could see and feel.

3 A woman whom I have looked upon as a confirmed heathen, seems coming over.

4. Have been laying off Ijaye into districts, one for each day in the week except Sunday. Regularity in labor prevents leakage of time and opportunity.

Preaching to the Chiefs.

6. After preaching at several places within my Thursday's district, returned home weary and thirsty but unusually full of joy. Called on the assembled chiefs in the right mood to speak of Christ: said but little, but I think that I have never seen the Arah (prince) so much impressed. From the first place a strange boy followed me throughout, seeming to be deeply interested. Once in passing a large house, he said, "come in and preach here." In the evening brother Clark arrived from a thirty-eight day's tour, in good health.

7. Received a half a bushel or more of newspapers, which have been lying over for a long time in London. I suppose they were sent by our new agent.

Interest in the Gospel Message.

9. Sunday. Went out and preached in my Sunday district—for I now have seven, since the return of brother Clark. The brethren would blame me should I say how often I preached, but I will not make a practice of doing too much. Not one person in any of the congregations objected, but one man exhorted me to proclaim that word throughout Ijaye. Yes, said I, I have seven wards through the town, from wall to wall, along which I travel every day, to tell of Jesus. I returned home much encouraged, but was unable to eat dinner. In the afternoon preached in the chapel to an unusually large congregation. I could see the word tell upon them as it reached them. The fact is, we seem to be bordering on revival feelings. The cloud mentioned some time ago as resting on us is gone. Again and again such clouds have passed over, but even the sunshine is brighter than ever. I have the feelings which I have so often enjoyed at home, but which I really thought would never return in Africa. I have mourned on this account for five years, but now I expect to be as happy in preaching here as I ever was at home.

Mohammedan Quibbles.

10. Two carpenters arrived from Monrovia to work for us. Encountered the Mohammedans. Some quibblers were rebuked by their own party. One said, I do not understand you. What do you mean by sin? I replied you don't understand me! 1. The adultery which you have committed, the lies you have told, &c., and that is sin. 2. Jesus Christ has died for your sins, that you might be saved. 3. If you believe in him you will be saved, if not you will be damned. Do you understand me now? Another said, your words are good, but we serve the lord Mohammed. I raised my voice and said, all you people answer: How many Arah's (princes) are there in this town? They said one. So said I, pointing upward, there is one Lord in heaven. This argument told. Some of the Mohammedans were anxious, as they always are, for a wrangle. No, said I, let us not dispute. If you should get angry you cannot believe in Jesus, and so you will go to hell. I want you saved, let us not dispute. I have seldom seen them so completely aground.

Wonderful effect of Truth.

11. Though it happens daily now, I must again record the wonderful effect of the word. Even Mohammedans appeared borne down like reeds before the wind. Surely God is in this place. If the facts of this one afternoon could be fully known at home, it would probably bring us a dozen whole souled missionaries. Are you prepared to hear good and great news from Africa? Our help is in God.

Letter from Rev. Jos. H. Harden.

Brother Harden has recently been transferred from the Liberian Mission, and is, for the present, to be located at Lagos, to labor there as a missionary, and co-operate with the brethren in the interior by forwarding supplies, &c. He is a colored man, and we have every reason to hope he will be eminently useful in this new field. He writes from Lagos under date of August 29th. His description of things in his field is truly affecting.

I received your kind favor of the month of April, but in the bustle of moving, the letter has been mislaid, and so I am not aware of the exact date. With great pleasure, however, I now sit down to communicate to you. I left Liberia on the 28th of June last and arrived here at Lagos on the 7th of July, and landed on the 7th after a rather disagreeable voyage (with regard to sleeping accommodations,) of 8 days from Monrovia, including two days in which we stopped at Cape Coast and Accra. I did not get all my baggage landed until the 22d, and it was then with considerable loss. Nearly all my crockery ware and other things were broken to pieces; the new books which the Board sent me, were nearly all ruined. I also lost one mattress, a part of my chairs, and my flour, was spoiled. But I thank God that we escaped unharmed with our lives. So we are here in Lagos. I presume that the other brethren have fully described this place to you, and therefore it is useless for me at large, to attempt it. A few lines from me, however, may not be unacceptable. Lagos is a fine place, in a commercial point of view, but it is the place where Satan's seat is and wickedness abounds. The people here, in general, neither fear God nor regard man. They work, catch fish, beat the drum, dance, buy and sell the whole of Sunday, just the same as in the week. I try to teach them better, but mine is as yet an unknown tongue to them, and they cannot understand me nor I them. There is, therefore, very little that I can do here without an interpreter, until I can learn their language, which I am trying to do. You read in the Scriptures about proud, self-righteous pharisees, and perhaps you may conjecture what pharisaism is, but if you could just behold these hypocritical Mohammedans, you would say here it is in real life. The women, generally, have very little shame, if any, for many of them will strip themselves naked before you and think nothing of it. They are greatly to be pitied. But enough of this sad tale. I have been building a bamboo house to live in, as we have at present to pay £3 10s. per month house rent. The house is 25 by 30 feet, and will no doubt be finished this week. It is built at the expense of the Yoruba mission, and will probably cost in actual money, about fifty dollars. I shall endeavor to move in it as soon as my month is out here.

Liberian Mission.

Letter from Rev. John Day.

The following extract of a letter dated May 28th, will illustrate the views which our prominent brethren on the east, (all colored men) entertain on the subject of an improved ministry:

I am more convinced than ever of the necessity of educated men for missionaries. I will not say that a classical education is necessary, there being such abundance of knowledge which may be secured in our own language, but the mind should be inured to study. Whether mathematics or the Latin and Greek languages be acquired, I would not care, but let the mind be drilled to study, enlarged by reading, and sanctified by grace. Then in a skin, black, brown, or white, one need not fear. God will be glorified in such a man. Excitement makes balloons of little souls, and away goes soul and body, the glory of God, and every thing they can carry off. Do then, for the good of this mission, oppose the appointment of missionaries who have not a pretty good education. If ignorant men must be employed, let them be so by agents here, and continued according to good behavior. Those who are called educated, should pass the knowing point before they are appointed. A pompous pedant works badly in missionary gear.

BOOK NOTICES.

The Works of Alexander Carson. In five volumes. Edward H. Fletcher. New York.

Mr. Fletcher could not have performed a better service in his department of business than when he brought out this beautiful edition of Carson's works. The edition is in duodecimo form, and the style of binding, as well as the whole finish, speaks well for the enterprise of the publisher. The five volumes include,—The Knowledge of Jesus—Providence unfolded in the Book of Esther—The truth of the gospel demonstrated from the character of God manifested in the atonement, in a letter to Mr. Richard Carlisle, L. L. D.—History of Providence as manifested in Scripture, or facts from Scripture illustrative of the government of God—The doctrine of the atonement and other treatises—the inspiration of the Scriptures—a review of the theories of the Rev'd Daniel Wilson, Rev. Dr. P. E. Smith, and the Rev. Dr. Dick, and other treatises. The works above mentioned in this uniform edition, may be procured by application to Mr. Fletcher, and we hazard nothing in saying, that every one who desires to secure a choice theological

library, should not omit, among his other selection, to obtain these volumes.

A Concise History of Foreign Baptist, taken from the New Testament, the first fathers, early writers and historians of all ages chronologically arranged, exhibiting their distinct communities, with their orders in various kingdoms, under several discriminative appellations from the establishment of Christianity to the present age; with copulative information supporting the early and only practice of believers in immersion—also observations and notes, on the abuse and ordinance, and the rise of minor and infant baptism, by G. H. Orchard, Baptist minister, Stevenston, Bedfordshire, England—with an introductory essay by J. R. Graves. Eighth edition. Graves, Marks and Rutland. Nashville. 352pp.

This book which has been in circulation in England several years, and now appears from the press of Graves, Marks & Rutland, of Nashville, Tenn., is having a rapid and large circulation. The author does not seem intent to show that an unbroken line of church succession, precisely like the Baptist is to be traced, but that the principles and practices of our churches, have continued substantially to exist since the apostolic age—that even through the dark ages, witnesses for the exclusive propriety of believing immersion, the spirituality of Christ's kingdom, and the independence of the churches have been found. It is not concealed that with these peculiarities, more or less of impurity in sentiment and practice have sometimes been allowed. It has occurred to us, that in some portions of this history, the excellent author has not sufficiently guarded the reader against the idea of an identity of our churches, in all respects, with the immersionists whose names are made prominent. It is, however, due to him to say that in the advertisement of his work, he explicitly states, that "the ground of unity and denominational claim to the people where christian characters are detailed, is not the harmony of their creed or view; this was not visible or essential in the first age; but THE BOND OF UNION among our denomination, in all ages, has been FAITH IN CHRIST, and that faith PUBLICLY EXPRESSED by a voluntary submission to his authority and doctrine in baptism." He would therefore not endorse, nor would he represent our churches as endorsing all that early immersionists might have taught. We still think it would have been wise, in the body of the work, to state more distinctly what we should all regard as having been a departure from the scriptural guide.

This work, though comparatively small, contains a large amount of valuable historical information. It deserves to be carefully read.

The Progress of Baptist Principles in the last Hundred Years. By THOMAS F. CORTIS.—422pp. Gould & Lincoln: Boston.

We are indebted to the enterprising publishers for a copy of this work. Its whole execution, type, paper, binding, is highly creditable to the firm, which, with some changes, for many years have been engaged in sending forth, through the books they publish a sound evangelical influence. We know of no publishing house in the land, more reliable, both in the character and style of their publications.

The work before us is a valuable acquisition to our denominational literature. The tendency of our principles as Baptists, is exhibited with singular clearness. Though it would have been proper to present with special distinctions and at large the peculiarity of our churches as independent, thus showing the simplicity of our form of government, yet aside from this, the book contains a mass of facts and arguments, the collection and arrangement of which reflect great credit on their excellent author. We are pleased with the spirit of the work. It is faithful and candid, yet highly conservative. We predict and bespeak for it a wide circulation.

PARLOR VISITOR. W. P. Jones, Editor. Nashville, Tenn. Terms—\$1 per annum.

Dr. Jones deserves the thanks of the religious reading community for his labor of love in the management of his monthly Parlor Visitor. It is a most excellent work, and worthy of place in any parlor. No young lady consulting its pages will be in danger of meeting a poisonous moral sentiment, or of imbibing principles at war with the genius of the gospel. We wish Brother Jones much success in his labors.

MISCELLANEOUS.

Conversion of a Desert into a Lake.—Captain William Allan, of the British navy, has published a book advocating the conversion of the Arabian Desert into an Ocean. The author believes that the great valley extending from the southern depression of the Lebanon range to the head of Akaba, the eastern branch of the head of the Red Sea, has been once an ocean. It is in many places thirteen hundred feet below the level of the Mediterranean, and in it are situated the Dead Sea and the Sea of Tiberias. He believes that this ocean, being cut off from the Red Sea by the rise of the land at the southern extremity, and being only fed by small streams, gradually became dried by solar evaporation. He proposes to cut a canal of adequate size from the head of the Gulf of Akaba to the Dead Sea, and another from the Mediterranean, near Mount Carmel, across the plain Esdraelon, to the fissure in the mountain range of Lebanon. By this means the Mediterranean would rush in, with a fall of thirteen hundred feet, to fill up the valley, and substitute an ocean of two thousand square miles in extent for a barren useless desert; thus making the navigation to India as short as the overland route, spreading fertility over a now arid country, and opening up the fertile regions of Palestine to settlement and cultivation.

War, its horrors.—Would that a title of the money expended upon the destruction of human life could be given to human salvation. At Sebastopol, says one, it is impossible to form an idea, except by personal inspection, of the amount of iron and lead which is used. The ground where the combat took place is entirely covered with shot and shell. From the 31st of May up to the 8th of June, our soldiers have picked up 78,400 pounds of lead, and 1,915 bombs, of 80 pounds, not exploded; and this is not one-third part of what has been used by the enemy, as a great part

of their ammunition is buried in the walls of the town ramparts.

Youth's Department.

Chinese Love for Children.

My Dear Young Friends,—As you have heard so much about the cruelty of the Chinese, especially in killing their infants, it will surprise you to hear they are very fond of children. But such is the fact.

"A little land well tilled,  
A little (footed) wife well willed  
A little house well filled,"  
(With children.)

Constitute much of a Chinaman's paradise. Though he may have the first two of these blessings, yet if the last be wanting, his house is desolate. 'Tis true, they greatly prefer sons to daughters, because the sons keep up the family name, and worship at the graves of their fathers, while the daughters marry in other families and are thus lost as they say. Still the daughters as well as the sons, during childhood, receive much attention and are frequently spoiled. As the Chinese do not use the rod till their children are three or four years old; if they are bad during that time, the parents say they are not old enough to know better, therefore it would be wrong to whip them.—Under such circumstances, you will readily know that the children often govern the parents, or will kick up a great fuss, if they are opposed in any of their mischiefs.

From observation and enquiry, I am persuaded infantile idol is not so common in China as has generally been supposed. First, because the Chinese will never kill boys; for they wish to have sons to worship at their graves, believing that their own future happiness depends upon such worship. Secondly, because they are somewhat compensated for raising the girls, in the price that is paid for them by their husbands, when they get married. Thirdly, because of their general fondness for children.

Cases of infanticide are generally confined to the poorest and most degraded class, who imagine that they are not able to raise the daughter, perhaps, and starve it to death. It is rarely ever the case that the mother consents to the death of the child; but the horrible deed is performed by the mother-in-law, who desires the services of the daughter-in-law, but does not wish to support the child.

When a young man gets married in China, he has no new home to go to, nor a new territory to which he can move. His only chance is to add another room to the many others, already sticking on to his great, great, great grandfather's old family mansion. Into this he takes his wife. Among the poor she is here treated more as a servant than a daughter, being entirely under the control of the mother-in-law. The child of our present nurse was suffered to freeze to death, through the unfeeling neglect of her mother-in-law. Bad as these things are to relate, they nevertheless occur, and infanticide will continue to be practiced, till China is evangelized.

By what I have said above, I do not wish to palliate the crimes of the Chinese, but only desire to do them justice. As the simple truth told on them is bad enough you may be assured, and should thank God that you are not one of them.

Notwithstanding their many short comings, their fondness for children is certainly one redeeming trait in their character. A. B. C.

Donations.

DOMESTIC MISSIONS.

RECEIPTS BY TREASURER F. M. B. FROM SEPTEMBER 10th, TO DECEMBER 6th.

MARYLAND.

Rev. Daniel Cumming, Yoruba mission, \$1; A. A. Chapman, Baltimore, \$50; Mrs. Griffith, \$1; A. W. Poulson, \$5; J. A. Rappall, 25 cts; Mrs. G. B. Smith, \$1 25; Miss E. Smith, \$1; John E. Nimm, \$1; Thomas Johnson, \$1; E. Thomas, \$5; Mr. Perkins, Treasurer 7th Church, Baltimore, \$9 33.

VIRGINIA.

William B. Conkley, \$10; Collection by Rev. E. Kingford, Mass meeting, Alexandria, \$13 31; James Alexander, Treasurer Albemarle Association, \$1201; Collection at Shiloh Association, \$8 50; Mrs. Ann Smith, \$5; Collections by Rev. A. M. Poin-dexter at Concord Association, \$146 60; Colored congregation at ditto, \$4 05; Mary Finch, \$1; Subscriptions at Raleigh Association, \$88; Joel Tanner, African Missions, \$5; Public collection, Roanoke Association, \$23 95; Cash from churches, Roanoke Association, \$24 67; Sarah W. Clemon, \$1; Martha Holland, \$5; J. W. Graves, \$5; Robert S. Mills, \$10; James Gregg, \$10; Balance A. Fleet's subscription, \$10; Goshen Association pr. John A. Gordon, for support of Rev. A. B. Calanis, Shanghai, \$750; Mrs. Ann Staples, \$1; Panther Gap Church, \$5 50; M. Wilson, \$1; Jesse Rowe, 50 cts; Cross Roads Church, Halifax Co., \$12 95; Collection at Union Association, \$5 41; ditto, Judson Association, \$12 50; North-Western Virginia Association, \$34 68; Long Reach Church, \$11 50; Harmony Grove Church, \$2 71; Dan River Association, C. S. Lacy, Treasurer, of which \$7 36 is for African Missions, \$100 07; Ketchikan Church, \$77 15; Collection at Greenbrier Association, \$21 25; Part collection Leigh Street Baptist Church, Richmond, \$8; Mr. Thornley, \$10; Collection Broad Run Association, \$6 65; Mrs. Ann E. Martin, \$5; William Johnson, an. sub, \$100; William Johnson, for permanent fund, \$100.

Grafton Church, \$15; R. H. Vaughn, \$15; Sundry persons at Dover Association, 187 25; Dr. Baynham, balance subscription, \$10; James A. Clark, \$10; Missionary Society 1st African Church, Richmond, \$35 37.

NORTH CAROLINA.

Mrs. Thally, \$3; Mrs. Durnley, \$1; G. R. French, \$20; J. J. Bryant, \$10; Collections by Rev. George Bradford, in Chowan Association, \$75; Charles G. Manning, \$2 50; Ann Skinner Dea, \$5.

SOUTH CAROLINA.

Moriah Association, \$12; Collection in Camden by M. de Sanson, \$10; Mrs. —, \$5; Mrs. —, \$1; Miss Layne, \$1; Mr. Tavis, 50 cts; E. G. Robinson, 50 cts; Greenwood Concert collections, \$5; E. David, \$2; Connersville Church \$5; Joseph Geally, \$5; Welsh Neck Association, China Mission, \$79 07; African Mission, \$89 49; Foreign Mission, \$279 30; Alexander Sparks, \$50; T. P. Lile, \$10; Henry Davis, \$10; A. H. David, \$1; William Vann, \$3; James Phillips, \$1; Robert Napier, \$1; B. Owens, \$1; L. L. Du Pres, \$2; E. J. Lile, \$10; T. B. Roberts, \$1; E. B. Timmons, \$1; Mrs. Sarah Du Pres, \$5.

GEORGIA.

Collection by Rev. J. H. Campbell, \$2 50; 1st Baptist Church, Savannah, \$101; Sunday School ditto, \$21; 1st African Church, Savannah, \$10; 2d African Church, ditto, \$10; 3d African Church, \$15 50; Grant's Creek Church, colored member for African Missions, \$5 15; Collection by Rev. J. H. Campbell, \$1,000.

ALABAMA.

N. S. McAfee, 50 cts; 2d Church, St. Francis Street, Mobile, \$500; Proceeds of watch by Mr. Chilton, \$25; Jeremiah B. Brown, \$100; B'ghee Association, \$26 65; Alabama Baptist Bible Society, for distribution of Scriptures under direction of Rev. Mr. Oneken, \$100.

TENNESSEE.

G. L. Sandigo, \$15; Colored branch of Shelbyville Church, \$1; Boyerman Ferguson, \$10; N. Lowe, \$10; Mr. Davidson, \$1; B. Ferguson, \$20; Mrs. Mary Irvin, \$5; Mrs. David Evans, \$5; W. Thomas, \$10; John H. Neal, \$5; Foreign Mission Board of General Association, Middle Tennessee and North Alabama, \$188 10.

KENTUCKY.

Part of legacy of Mrs. Salho R. Paxton of Covington, per P. S. Bush, \$100; Churches of Bethel Association, \$268 42, of which \$31 is for African Missions. Collections by Rev. A. M. Poin-dexter, \$303 03.

MISSOURI.

Mrs. O. P. Moss, Liberty, \$10; Mrs. Moss' servants, \$1; Mrs. Laura Morris, \$1.

Total, \$6,451

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Letters to the missionaries in China may be sent by overland from any post office in United States, the postage being pre-paid. Shanghai or Canton, for each letter not exceeding in weight half an ounce, the postage is forty five cents. Every letter should be perscribed, "via Southampton," to prevent increased postage by being sent through France. Letters for Africa, written on light paper may be sent, post paid, enclosed to the Corresponding Secretary of the Board.

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