

# HOME AND FOREIGN JOURNAL.

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## BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, MARCH, 1856.

### Not worthy Paragraphs.

The month of March is upon us. Though stern winter may retreat but slowly and reluctantly before the warmth of approaching spring, yet the lengthened days, the verdure of plants, and the joyous music of birds evince the unquestionable truth that this sceptre has, for the present at least been wrested from him. This is the season for gardening and floral beauty: Let not the garden of the Lord be neglected, nor the flowers of piety retarded in their desired development.

Be sure and read Brother Buckner's interesting letter, in another column, and the Editor's remarks thereupon. The reading will injure no one and may prove a blessing to the reader, as well as to the beloved missionaries from whom it came.

The reports of Missionaries of the Domestic Board should always report the number of weeks labored. Twelve or thirteen weeks make a full quarter. Where less than twelve, a deduction is made. If twelve weeks could not be made owing to some providential hindrance, let the Missionary report a full quarter. Reports naming no weeks will be sent back for completion before the salary can be sent.

It is the general opinion among religious men, that a paper the size of the Home and Foreign Journal ought to be paid for by all who are in arrears. If they cannot afford to pay 25 cents or do not wish the paper, let them signify that fact to the Editors.

HEADING OFF SATAN.—A missionary agent stated in his discourse in Brooklyn, some time since, that a gentleman of this city, who commenced life with about \$600, was appealed to to aid the missionary cause. He gave \$100 for that object. Reasoning with himself as to his gift soon after the thought entered his mind that he had given too much; but immediately conceiving it to be a suggestion of Satan, he gave another \$100; still troubled by the same adversary, he turns upon the arch-demon thus, "Now, Satan, if you don't be still I'll give the whole." And he has kept on giving to this day, and has prospered both temporally and spiritually, without any hindrance from the aforementioned tempter.

Indian Mission affairs are generally promising well with a single exception. Owing to the lateness of the transfer, the new demands of the Trustees in consequence thereof, it is doubtful at the time of writing, (Jan. 22) whether the Armstrong Academy can be retained; and if it could be, whether the denomination ought to retain it on the terms proposed. Things are moving on finely at the mission stations. The debts are vanishing slowly by degrees, but becoming beautifully less.

We ask attention to the extracts from missionary letters. The statistics are not given, but the Annual report will show, that the Lord has blessed their labors greatly—above any previous year.

We have placed in another column quite a number of love letters for careful inspection. The spirit which pervades them has manifestly been baptised—immersed—in the love of Christ. If our friends in Virginia will not include our (their) enterprises in their Annual hundred, and fifty dollar plans, we shall not fail to publish that we have many friends who remember us in a small way, but in a way which is highly acceptable, coming as their favors do from the spontaneous impulses of missionary hearts.

Some things are right but others are not right. Among things that are not right is the habit of some churches, which are sustained in whole or in part by the Domestic Mission Board, to give to other benevolent objects and neglect the Board that sustains them. Surely, Peter has a right to complain of the encroachments of Paul.

### Missionary Intelligence.

Among other interesting statements connected with his church in Washington City, Bro. Gustavus Brown writes:

"We closed a protracted meeting a month ago. There was some twenty who were deeply concerned in the matter of their salvation; three of that number have since found peace in believing on Jesus."

Rev. E. Strode writes as follows:

"Chillicothe, Dec. 26, 1855.

Dear Bro. Walker:—

"Enclosed please find my reports ending this month, and my closing reports for the year just ending. As to the result of labors I can say, as in my concluding report of last year, that there has been a steady, permanent increase to the number of the church here, which though comparatively small, has increased the influence of Baptists in the community."

Bro. William D. Rice of Sumpterville, S. C., has been enabled to rejoice on seeing souls converted. With his last report he communicates the following:

"I send you my reports for the quarter, ending 21st December, 1855, by which you will see that the work of the Lord has been prospering in our midst.

"Our meetings here continued in some form or other for five weeks—the most of that time it was merely a prayer meeting—but even then the Lord added unto us 'daily,' such as we trust shall be saved."

Bro. A. P. Norris reports a good work of grace at Granterville, S. C., and continues there another year.

Bro. T. C. Teasdale of Washington City, in his last report, says:

"Our house is now nearly finished, and we hope to dedicate it on the 2nd Sabbath in next month. Drs. Fuller and Burrows have agreed to aid me in the dedication services."

Bro. R. Ford, at Richmond, Va., has also been permitted to see the success of his labors. He writes:

"Our protracted meeting which was in progress when I last corresponded with you, resulted in the conversion of about 35 persons, 23 of whom have been baptized into the fellowship of our church."

Bro. Owens of St. Louis, writes:

"This church commenced four years since with 16 members. We have received into our fellowship by baptism, letters and backsliders reclaimed, 106, making the total number 122. Of these, however, several have died, and quite a number have left the city. This church is yet feeble, and will require careful culture from a skillful husbandman. They are under great obligations to your Board."

The subjoined extract comes from another missionary in Missouri:

"The prospects for the success of Baptist principles in Missouri is, we think, very flattering. We have had very extensive revivals during the past summer and fall.

Yours, truly,  
H. B. GRAVES."

Rev. A. J. Hollis has recently been located at Jefferson City as the missionary of the Board. During the recent session of the Legislature, he was chosen Chaplain to the Senate and served them in connexion with his pastoral duties. Concerning the church, he writes:

"I had the pleasure on the 4th Sabbath in October, of baptizing into our fellowship one of our most influential citizens—a Mr. Palmer—I hope to have him ordained to the deaconship soon, as I believe he will make a most excellent one."

From Bro. A. B. Couch, missionary and colporteur of the Board in Mobile, we have the subjoined intelligence:

"I have commenced a Sabbath School at the 'Mission Room,' but the weather has been so very inclement for the two last Sabbaths, (the only times the school has met,) that it is not yet fully organized. Hence I make no detailed report upon it this quarter. One gentleman has been conversing with me upon the subject of religion, who I expect will join soon by experience and baptism."

Rev. J. Reeve writes:

December 27th, 1855.

"Dear Brother Walker:—I send you, by my son, a formula filled out according to the labors done during the quarter just ended. I have attended one protracted meeting and two Associations; the protracted meeting was quite a prosperous one. There were seventeen joined during the meeting."

Rev. J. Huckins writes:

"I send you my report for the last quarter. The month of October I spent mostly in the country, and I trust usefully, in attending the Union Association and the State Convention. I have never attended such meetings before in our State where the missionary and educational spirit became so ardent."

Rev. J. W. Turner, Missionary of the Board to the colored population on the Islands on the sea-coast of Georgia, writes:

"The total number of persons baptized by me during the year, as reported to the Sunbury Association, is 100."

Rev. M. M. McKisset of Missouri, gives us the following encouragement:

"Our cause is looking up, gaining strength here, beyond what could have been expected under the circumstances, in considering the ascendancy of the oppositions to Baptist principles had."

Rev. J. M. Hayman of Florida, has also been encouraged. He says:

"Enclosed you find my report of labors performed, ending 31st inst. My meetings during this quarter have been unusually interesting. The churches have appeared to enjoy an uncommon degree of the peaceful presence of the Lord, and sinners were made to mourn on account of their sins, and many have made vows to pray for the forgiveness of their sins, and asked to be prayed for."

Rev. Calvin Creus of Alabama, missionary to colored people, writes:

"My labors has been blessed beyond my expectation, but not as my heart desires."

"I have only held one protracted meeting during this quarter and I find wherever the owners of slaves make preparation for their servants to hear preaching they are in a good degree benefitted."

Rev. Mat. Hillman of Knoxville, Tenn., writes:

"Our brethren are holding extra prayer meetings. Believing that God answers prayer, we are encouraged to hope that our present coldness will soon succumbed by an outpouring of divine grace."

The following is from Rev. J. H. Drea-tor, for many years a missionary of the Board in Florida.

"I have enjoyed some precious seasons of refreshing from the presence of the Lord, during the past quarter, and at this time, deep revival influences pervade the congregations of my charge. My field is a very extensive one as you may discover by the number of miles traveled. You see by my report, more than a score of immortal souls have been brought, as we humbly trust, from darkness into God's marvelous light. The work is still going on, may the Lord give me strength and wisdom equal to the responsibilities devolving upon me."

The subjoined letter being brief, we give entire. Our reports for the quarter over 70 baptisms:

"Hendersonville, N. C. Jan. 1, 1856.

Dear Brother Walker:—

"Enclosed please find my report for the quarter ending December 31, 1855. In addition to the results of labor in report, I have the satisfaction of knowing that one distiller has been induced to abandon his occupation, while many dram-drinkers have adopted the principle of total abstinence, and a few drunkards have been reclaimed this quarter. In this section some deacons own and work distilleries, while lay members indulge, some more and some less, in the use of alcoholic drinks, to the great disgrace and injury of the cause."

Yours in Christ,  
N. BOWEN,  
Missionary of the Board."

Rev. D. G. Daniel of Hornersville, Ga., gives the following on the condition of religious matters in his church:

"I can say nothing special of our cause here at present. I have not the faculty in large measure for seeing wonders and wonderful indications in almost every thing, yet I can say with much confidence, that we seem to be strengthening slowly."

Rev. E. J. Willis of Oakland City, Cal., has been encouraged in his work. From a letter of December 3d, 1855, we extract the following:

"Our prospects in Oakland are encouraging; our congregations have steadily improved, particularly our evening congre-

gations, and hold upon the community is growing stronger. I feel that God has blessed the feeble instrumentality here used, and hope that the Board may feel sufficiently encouraged to continue their appointment for another year."

### Love Letters.

GREENVILLE, Pitt Co., N. C., Dec. 4, 1855.

Dear Brother:

Enclosed you will find eleven dollars for the Indian Mission, contributed by the Greenville Baptist Church at its monthly Missionary Meeting. We hope to send you the results of other similar meetings.

Yours, in Christian love,  
DANIEL LAWRENCE, Treasurer  
of the G. B. Church.

Society Hill, S. C., Dec. 27, 1855.

Wm. W. Hornbuckle:

Enclosed are five dollars to be devoted to Indian Missions, from a FRIEND.

A good sister in Virginia writes in this strain:

November 11th, 1855.

Dear Brother Walker:

Being detained at home by indisposition, and having just finished reading your account of the 'Indian Mission,' I thought I would employ a few minutes of this holy day, which I hope will not be a profanation of it, in assuring you of the deep interest I feel in that mission, and in giving you some practical demonstration of it, enclosed is ten dollars—five for your Domestic Mission and five for the Indian Mission. May the blessing of the Great Head of the Church attend it.

The following is a small sum but very acceptable.

BURKESVILLE, Dec. 14th, 1855.

Dear Brother Hornbuckle:

Brother T. Carter of Craig's Fork Church, Cumberland County, Ky., handed me \$1.00 for Indian Missions, which you will find enclosed.

S. L. SCHEAR, Pastor.

Brother John S. Bartliss has sent up \$3 from the Mt. Pisga Church, Miss., and apologises for the smallness of the sum. Well, we are thankful for this as the day was stormy and few persons out.

DURHAMVILLE, Tennessee, Dec. 21, 1855.

Wm. Hornbuckle, Marion, Ala.

Dear Brother, enclosed you will find fifteen dollars and twenty cents for Indian Missions, \$14.20 of which was collected on Thanksgiving day, and one dollar from brother Jackson Durham. Fraternally Yours,  
Geo. W. YORNS.

A good brother in Ga. writes as follows to the treasurer:

"Dear Sir:

I am permitted through Divine favor once more to send you the enclosed check on the Bank of the Republic, N. Y., for \$200 for the Southern Baptist Board of Domestic Missions."

The following is from two brethren who made pledges for prospective payment, but who in view of the wants of the Board have generally paid in advance:

CHARLESTON, S. C., January 10th, 1856.

Dear Brother Hornbuckle:

Herewith I enclose you a check on the Bank of the State of South Carolina for one hundred dollars to pay my subscription and Hon. Joseph E. Brown's subscription of fifty dollars each, payable in instalments of \$10 annually, for five years from about the 25th of April, 1853, taken on the proposition of brother N. M. Crawford at Newman, Ga. We have determined to pay at this time as we learn the money is much needed for the Indian Mission.

I am, dear brother, yours in the best of feels,  
JOSEPH GRISHAM.

Brother S. H. Coleman, from Rodney, Miss., enclosed \$5 to the Treasurer for Indian Missions for the Union Association. It was thankfully received.

The following came just as our copy was making up to be mailed to Richmond, from Greensborough, Ga. The \$10 enclosed were very acceptable, but the piety indicated in the note is much more highly prized. The giver will please accept our thanks:

"Will Brother Walker accept the enclosed for the Indian Mission from one who desires the salvation of my fellow travelers to eternity."  
January 19th, 1856.

### INDIAN DEPARTMENT.

Letter from Rev. H. F. Buckner.

MICCO CREEK NATION.

West of Ark. Dec. 17th 1855.

Dear Brother Walker:

I owe an apology for not having forwarded my report from the Mississippi Convention. I got off the steamer Queen of the West at Vicksburg about two hours before day, and not having enjoyed sleep for two nights, and having to take the

cars in two hours, I fell asleep in my room in the wharf boat. In the morning I hastened to the cars, and after going some distance, I missed my large pocket book containing my report. I can make it out from my blank books, but it will require some time, and you must indulge me until I get things a little regulated. I came from White River in a wagon, 300 miles and camped out every night. We had a tedious and very unpleasant trip by land over the muddiest road I ever saw. Mrs. Buckner had chills and fever on the way. We arrived at our station on the 15th inst. and Mrs. B. is recovering her health. Having been from home 14 months, of course every thing temporal is out of order.

Our walls were in and around so we must use pond water until another is dug. Corn must be bought, meat, salt, &c., &c. The fence is down and almost every thing about my place has gone wrong.

Five hundred dollars would not cover the actual sacrifice of personal property that I have made in taking the agency under all the circumstances that I did.

You may wish to know how we found our flock. I answer, all in the fold and in good condition. I was at a better meeting yesterday and last night than I have witnessed in my 14 months tour through the South and West.

I preached Wednesday night, Sunday, and Sunday night to crowded houses. Genl. C. McIntosh and his son William were with me, and also our excellent brother J. Smith. I will not be able to visit the Muskege Church until after Christmas. As fast as I see the native preachers I will pay them their old dues and send you the receipts which I hope you will preserve for future reference. I enclose you a proper voucher for the payment of C. and W. McIntosh. The old drafts sold and endorsed by me have not returned yet of course they will, and then I will pay them. I mean the drafts issued by the Board in Louisville. As I endorsed them and have charged you with them, and as I would lose a part if you were to pay them, if they come to your hands, send them to me for payment, only notice the amount of interest and exchange on them as I must make an additional charge for that, if demanded by the holders.

The house in which we live, belonging to the board, requires some necessary repairs in order to be at all comfortable. We must have a well or be sick. It is 32 feet to water for 100 miles round this place, and it costs two dollars per foot. The house must be recovered, and the fencing repaired. Can the Board allow an appropriation for this purpose? Daniel and Louis McIntosh should receive \$200 each per annum, unless another missionary is sent to that part of the nation. I can visit them only once in 8 weeks, so they should devote all their time to preaching. We now have a weekly mail to my Post Office "Micco." I hope to hear from you often.

May we not hope for a visit in the Spring? Excuse apparent carelessness, as there are a thousand things that should be done now.

Yours truly,  
H. F. BUCKNER.

### Remarks on the above.

Bro. Buckner has, during the past year, endured many hardships and made many sacrifices for the cause of his master. No missionary, either Foreign or Home, is on account of good works, more deserving of aid and sympathy than is He. His companion, sister Buckner, has suffered with him, and endangered her health. The above letter informs us that on arriving at home, they found the cause of Christ in good condition, but earthly comforts for them, very unpropitious. The house needs repairing, the lot needs a fence, and a new well is needed to replace the old one; and he asks: "can the Board make an appropriation to meet these demands?" It is painful to say no to such a request, yet, at present, if the Board should appropriate the necessary amount, it would be at the expense of some other missionary's salary. I suppose \$500 would be sufficient, and I now ask will not the brethren and sisters, all over the land, send up each a mite, if nothing more can be spared, to make our brother and sister comfortable? When he rises from prayer, let each one ask himself: cannot I spare something, outside of my usual benefactions, for the comfort of a brother and sister out on the bleak prai-

ries of the far West, who could travel 300 miles, over a hard road, and in a wagon; camping out at night, to preach to the Indians!

Receipts for Domestic Missions.

Dr. M. W. Phillips, for Mi. State Convention,	\$20 00
Rev. C. D. Mallary, Sub. to Cor.,	
Sec.,	25 00
Mrs. Laura Slaughter, Va.,	5 00
Rev. James H. Kilpatrick, Ga.,	50 50
Dr. W. H. Turpin, Ga.,	200 00
Indian Missions.	
A Friend of Missions, So. Hill, S. C.,	\$5 00
Mrs. Susan Slaughter, Va.,	5 00
Mt. Pisga Church, Mi.,	3 00
T. Carter by S. L. Sumnar,	1 00
M. W. Oliver, Ala., by Cor. Sec.,	5 00
Geo. W. Young, Durhamville, Tennessee,	11 20
T. Durham, by Geo. W. Young,	1 00
Union Assn. Mi., by H. Coleman,	5 50
Rev. Jos. Grisham,	50 00
Hon. Jos. Brown, Ga.,	50 00
Rev. S. Wallace, Ag't., Tenn.,	40 00
An Unknown Friend, Greensborough, Ga.,	10 00
W. HORNBUCKLE, Treasurer.	

THE BIBLE BOARD.

NASHVILLE, MARCH, 1856.

How the Work goes on.

We are in receipt of letters from various sections of the vast territory which is connected with the Southern Baptist Convention expressing a new and intense interest in the Bible cause. And the hope that soon there may be permanent organizations, auxiliary to the Bible Board at Nashville formed in every State.

In Alabama we have had a State Bible Society in operation for several years and a most excellent and efficient body it is. Its President Eld. J. H. Devotee is a host in himself to any cause into which he brings his surprising energy and persuasive eloquence.

In Georgia the State Convention at its last meeting recommended the adoption of our plan and instructed the Bible Committee to secure the services of one or more Agents to form congregational and local Societies in anticipation of the organization of a State Society auxiliary to the Board at Nashville next year. We have not learned what Agents they have employed or what progress has been made in organizing Societies.

In South Carolina the brethren at their last Convention adopted the plan with great unanimity except that they preferred a Bible Board of the Convention instead of a State Bible Society—but recommended the organization of local and associational Societies wherever they could be sustained. And this Bible Board have employed an Agent to visit associations and form Societies in them and in the churches. Letters from the President, Judge O'Neil, and the Corresponding Secretary, Eld. J. J. Brantly, give assurance that they are working in good earnest.

Several Societies have been already formed and we predict that at the next meeting of the Southern Baptist Convention, this Bible Board will make a report which will gladden the hearts of those who love God's word.

North Carolina has a Bible Society, but it is also a publication Society and it is difficult to tell just what they may be doing for the Bible cause proper. We trust the time is coming when the noble hearted brethren of that State will form a Bible Society proper and while they do no less for the publication interest do much more for the Bible.

The Virginia Baptist Bible Society was at the last Anniversaries formally disbanded and all its interests turned over to the newly appointed Bible Board of the General Association.

This Board was located in Norfolk and who can tell how many of them have survived the desolation of that fearful pestilence which has swept over that devoted city.

We know not what this Board proposes to do but we do know that Virginia Baptists are not accustomed to be behind their brethren of other States in conceiving or executing plans for the advancement of the Redeemer's Kingdom. This Bible Society was the first to declare itself auxiliary to our Board and to the last one of its most regular and liberal contributors—and we trust the Board will do all in its power to secure the organization of local and associational societies.

In Maryland there is a Society but we

have no very definite information as to what it is doing. Will not some brother write and give us all the particulars—and will not that society extend its influence and increase its contributions by urging upon the churches the formation of Societies auxiliary to it.

In Tennessee the Baptists meet in three great bodies. The West Tennessee Convention, the General Association of East Tennessee and the General Association of Middle Tennessee, and North Alabama. There has been for years an excellent Bible Society connected with the West Tennessee Convention, and at the last meeting of the Association of Middle Tennessee a Bible Society in accordance with the plan proposed by us was organized under circumstances which give promise of great efficiency. We expect great things from Tennessee for the Bible cause, though our brethren in East Tennessee, we grieve to learn permitted their recent anniversary to pass without an attempt at organization.

In Mississippi, Louisiana, Texas, Arkansas, Missouri and Kentucky we hope to secure organizations sometime within the coming year. From some of them we expect to hear very soon. Their anniversaries are not yet passed (Nov. 1st), and we can hardly believe that they will permit them to pass without making some effort to place their Bible operations upon a more permanent basis. A. C. D.

The Constitutions.

Brethren are writing to us from different States desiring that we will send copies of the Constitutions recommended by the Bible Board for Congregational and for Associational Societies. We have had a large number of them printed and are sending them out as fast as our leisure will permit us to write a few brief lines with each. We will send a copy to every church whose post-office we can learn from any minutes in our possession. But as many of the brethren are not disposed to wait, (we thank them for their impatience) we will here give the Constitution of a congregational Society, upon which they may at once organize in their own congregations. This may be the more necessary because we have no means of knowing the address of a vast number of churches and ministers and never will have till Associations put them in their minutes and then send a copy to the Corresponding Secretary of the Bible Board at Nashville.

CONSTITUTION OF A CONGREGATIONAL BIBLE SOCIETY.

THE Bible Board of the Southern Baptist Convention are earnestly desirous to secure in all the Southern States, permanent Bible Associations, consisting of congregational and local societies, in every church where it is practicable to sustain one; Associational Bible Societies in every Association, and State Bible Societies in connection with every State Convention or General Association; and to secure something like uniformity, would respectfully recommend the adoption of the following Constitutions for congregational and associational societies:

Believing that the general diffusion of the Word of God, among all classes and conditions of men, is greatly to be desired, and that it is our duty and our privilege to aid in supplying the vast destitution of the Scriptures which exists, both in our own and other lands, we hereby agree to form ourselves into a society, for the more perfect accomplishment of this object, and adopt the following

CONSTITUTION.

ARTICLE I.—This Society shall be called

ARTICLE II.—The object of this Society shall be to aid in the circulation of the Scriptures in our own and other lands.

ARTICLE III.—Any person may become a member of this Society by paying the sum of \_\_\_\_\_ yearly, or the sum of \_\_\_\_\_ quarterly.

ARTICLE IV.—The Officers of this Society shall be a President, two Vice Presidents, a Secretary and Treasurer who shall perform the duties common to such officers in similar associations. They shall be elected yearly, at the regular annual meeting; but in case of a failure to elect, from any cause, shall hold their places till another election.

ARTICLE V.—The regular meeting of this Society shall be held yearly, on the Sabbath in the month of \_\_\_\_\_, at which time the following order of business shall be observed

1st.—A sermon, or other addresses suitable to the occasion, shall be delivered.

2d.—An opportunity shall be given to those present to become members, by contributing to our funds.

3d.—Officers shall be elected for the coming year, and a speaker appointed to

deliver the sermon or address at the next meeting; after which any other needful business may be done, such as the appointment of delegates to the Associational or State Society, &c., &c.

ARTICLE VI.—If any portion of this business is not done at a regular meeting, it may be completed at an adjourned or called meeting. A meeting may be called by any one of the officers at any time.

ARTICLE VII.—The funds collected by this society shall be sent up to the Associational Bible Society of our Association, or to our State Bible Society, or to the Bible Board at Nashville.

ARTICLE VIII.—This Constitution may be altered or amended by a vote of two thirds of the members present at any regular meeting.

BOARD OF FOREIGN MISSIONS.

RICHMOND, FEBRUARY, 1856.

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. LET THE NAMES AND POST-OFFICES BE WRITTEN DISTINCTLY.

To Brethren in the Ministry.

We regard the christian ministry as the most exalted position which a mortal can occupy, this side of heaven. The multiplied cares, trials, and responsibilities of this office, we appreciate. Whenever we meet a man, who well performs the duties of this office, we look upon him with more than ordinary regard. For the sake of his office, and for his work's sake, we love him. We know how to sympathize with him in all his tears and toils. What we say therefore, in this appeal, springs from a deep and earnest desire that our brethren thus employed, may be excited to send out a more united and powerful influence, for the glory of Christ, and the conversion of the world.

Allow us dear brethren to inquire whether all has been done by you for the salvation of men, which your official position has demanded. You are set for the proclamation, as well as the defence of the gospel. It is your solemn duty, by virtue of the influence you have, to incite our brethren to large and liberal contributions for sending out the word of life, "in regions beyond." The gospel minister must not be satisfied with preaching the gospel himself; he ought to induce others by every lawful means, to sound out the word of the Lord. A large part of his duty, is to teach the baptized, who are brought into the churches, and to lead them into the observance of all the will of Christ. He should see to it, that his brethren are engaged in wise, and continued labors for the spread of Messiah's reign.

Brethren in the ministry; has your duty in this respect been fulfilled? What have you attempted in exciting and directing the churches in the work of sending the gospel to heathen lands? You acknowledge the scriptural propriety of that work. How far have you influenced those under your care to perform it? Do you desire, and long, and pray for the universal extension of the gospel? Does this deep feeling of the soul find vent in systematic endeavors to promote the object? That feeling of yours should be infused into other hearts. Do you aim at this result?

Permit us also, dear brethren, to inquire, if you have in your churches excited a spirit of prayer for the conversion of the heathen? Have you sought to bring out, if possible, some gifts, which may be available in conveying the tidings of salvation to some of earth's perishing millions? And, have you called forth the liberal, free will, pecuniary offerings of your brethren? Is there any stint in the contributions to our Foreign Mission treasury because you have said nothing, and done nothing to call forth the energies of the churches?

These are plain, solemn questions! But, dear brethren, they are not out of place and we would put them to our own hearts, as we put them to you. The Baptists of the South, through their Board have sent a few, very few men to evangelize the millions of China. A small number have gone to Central Africa, and some are laboring, under our direction, along its Western coast. From all these missions, comes the cry, "Send us men." The fields are even now white unto the har-

vest, but, where are the reapers? Our missionaries are fainting and failing. They must have help or they die. Bowen, who always speaks cautiously writes, "I have not yet determined on any thing except that my labours are in danger of being cut short unless I can get relief." At another time, he says, "do let us take it for granted, even now, that we must have a strong corps of prudent godly men, ready for this occasion." Clarke writes in the same earnest manner. The brethren on the coast beg for reinforcements. And, in China, we ought, now to have ten additional men, to follow up the onset so nobly begun. But what can the Board do? They will, with present prospects, be scarcely able to sustain those in the field. Five other brethren propose to place themselves under our direction in some of these fields. What shall we say to them? They cannot be sent, without an increase of funds. With all the appeals made, our receipts thus far, fall short of the corresponding period of last year. We repeat the question, what shall we say to these dear brethren who long to join the laborers in the foreign field. And, what shall the Board do in reference to others who may be willing to go?

Brethren in the ministry! our appeal is to you. You can effect a change. By the blessing of God, you can influence the churches to a liberality and constancy in their contributions, which shall make strong the sinews of this holy war, against the powers of darkness, in pagan lands. Will you come our help? We shall wait, with prayerful anxiety, for your response.

Cheering Tidings.

We have just received advices from our missions on the coast of Africa, giving the most encouraging details of the progress of the cause, especially in connection with our stations on the St. Paul's river. More than eighty have been added to the churches by baptism. Let God have all the glory. Let the hearts of the brethren in this land be encouraged. They are engaged in no uncertain warfare. It is ours with tenfold vigor to prosecute the missionary work. We must send a larger number of suitable men into this great field. And will not all the churches respond? Amen.

See letters from our missionaries. T.

Shall we find the Men.

It has been intimated in another article, that a large increase of men, and money to sustain them, is demanded by the present condition of our various stations. This necessity we will not now argue. If the churches will furnish the means, may the Board hope to secure the men? Several are ready, but these will not suffice. We must have more men. The churches will support them. It is not in our hearts to doubt this. We know they have the ability to sustain men in sufficient numbers to spread the tidings of redeeming love throughout all Central Africa, as well as largely to reinforce all our other missions. But can the men be found? Is there to be secured a band of willing hearted, energetic, judicious men, who will be restless and unhappy, while their brethren go to the war, and they abide at home. The demand exists. Whence will the supply come? We wait for an answer. T.

The Progress of Baptist Principles in the last hundred years. By Thomas F. Curtis, Professor of Theology in the University of Lewisburg, &c. Boston: Gould & Lincoln. New York: Sheldon, Lamport & Blakeman. 1855.

This work has been already noticed in our Journal. Having given it an attentive perusal we are prepared to commend it as an able and timely production. Very few, we are persuaded, even of Baptists, have any just conception of the extent to which the controversy between Baptists and Pseudo-Baptists has been narrowed down by the concessions of the latter. Indeed, scarcely a single point remains to be established by us. Some one or another of our opponents has conceded the truth of every material position involved in our Denominational Platform. And these concessions are made, not by ignorant or half-informed men, not by men of narrow minds and of little note, but by those who occupy the most conspicuous positions for intellect, scholarship, and research. Smaller men contradict, where this class do not doubt, the truth of our principles. Profes-

sor Curtis has performed a valuable and well timed service in the volume before us. We would commend it to all our readers. It may be found at the store of Harrold & Murray of this city.

Another work we have, for a long time desired to see, relating to the Baptism controversy. It might be titled The Variations of Pseudo-Baptism; the design being to exhibit, historically, the various changes which have occurred in the positions of our opponents. It would show how, at different periods, and by different means, the same periods, the arguments of Pseudo-Baptists destroy each other; and it would note the changes in the manner and the of writing regarding Baptists. We do not know that such a work is in course of preparation. Professor Curtis could examine well the design and we call his attention to it and should rejoice to learn that he will make the attempt.

The Journal.

We are happy in knowing that our little sheet is receiving favor in every direction. It will be necessary to increase our issue although many, as delinquents, will be stricken from the list. We are daily receiving new lists with the most commendatory remarks. One brother says: "I cannot do without the Journal." Another: "I feel a deep interest in your little but most interesting sheet." Another: "How encouraging the news in the February number. If the soul could be satisfied on earth, surely to be placed where one can proclaim the story of the cross, every day to the anxious ignorant, would fill him with brimful!" Another writes: "I would be without the interesting little sheet ten times the cost." We ask brethren every where in the South to help us give a large circulation to this organ of the Boards. Let us place it in all the families of our churches.

H. F. Buckner.

By a letter from this beloved brother we rejoice to know he is again upon his field of labor. May he long live and abundantly prospered in his work. T.

Put off the Old Man.

Various disguises does Satan wear in assailing the Christian. Especially in reference to the business of giving, does he aim to entrap the unwary. If a good man is liberal, he is tempted to cherish a self-complacent and proud spirit. But most frequently does he excite the selfishness of depraved human nature and repress the influence of benevolence. How hard to mortify and put off the old man in the business of giving. But the most effectual remedy for a self-h spirit, is the determined exercise of liberality in the use of our money. The following, related of a good deacon, from the Christian Secretary, will illustrate the thought:

"By nature the Deacon loved mammon; by grace he loved God. Between them there was continual war. Both fought—one like Michael the other like the Devil. As there was long war between the house of David and the house of Saul, so there was long war in the earthly house of the Deacon.

"As with God, so with the Deacon; a troop overcame him, but he overcame at the last, as appears by the following circumstances:

"In the same church with Deacon M. was a poor brother. This poor man had the misfortune to lose his cow. She died. To get him another, the good Deacon headed a subscription with five dollars, and paid it. This act disquieted mammon. Mammon, with true Israelite zeal, began to rant and rave: 'Why this waste? charity begins at home: the more you give, the more you may; let people learn to take care of themselves.'

"The Deacon was a Baptist; but he found that the baptismal water did neither drown, wash away, or wash clean the old man. The tempter backed mammon, and putting a glass to the Deacon's eye, showed him not the kingdom and glories of this world, but the poor-house, wretchedness, poverty and rage, and said, 'All these things will your master give you in your old age as a reward of your charity.'

To still these clamors, Deacon M. went to the destitute man and told him he must give back the five dollars. The poor man returned it. This last act roused the NEW MAN, and now nature and grace stood face and face.

To give, or not to give, that was the question.

"There stood the Deacon, poising, balancing, and halting between two opinions. The Deacon spoke: 'My brother, some men are troubled with their old women; I am troubled with my old man. I must put off my old man, as the Jews put off their new man—crucify him, crucify him.' Then unstrapping his pocket-book, he took out a ten dollar bill and gave the poor man. 'There,' said the Deacon, 'my old man, say another word and I'll give him twenty dollars.'

Brother Johnson's Proposition. We are permitted to record another name,



of one of our most liberal Ministers accepting this proposal. He writes: "Any plan which will secure the means of prosecuting the religious objects of the churches, and which will open the fountains of benevolence in the hearts of the people meets my cordial approval. It is a principle in the hearts of the people that God. Can it be that it truly exists here it requires such constant appeals to the hearts of those who are engaged with conducting our missionary efforts? How hard it is to get money. Questions of interest are easily secured. Money—ah!"

### What is the Remedy.

The following extract from a letter, written by a beloved brother, the pastor of a healthy, and as he says: "one of the best Churches," in the State in which it is located, may serve to give some idea of the difficulties in obtaining funds for the mission. It is a hard and discouraging work. May God incline the brethren to greater liberality and promptitude.

Dear Brother Promoter: I expected to have collected all the money needed for the Mission cause, by this time, long before this time, but I find, even now, one of the best churches that I have known, that money for the poor heathen at the last to be paid. What a time you have in your efforts to raise money! I expect our dear brethren in this great work to me that I should become discouraged and give up; But then, how should we give up Master in the lay of final accounts! When will our brethren feel properly that we are under to our blessed Lord.

Withholding more than is meet. The Scriptures refer to such a condition of things. They definitely state, "there that withholdeth more than is meet." And what does this mean? Manifestly, that men may, and do give less of their worldly substance than is proper to be given? The scriptures also decide this question. *As the Lord hath prospered*, is the apostolic rule of action in this thing. Men may not then, and do not, give as the Lord hath prospered. But can this be true of the Lord's servants? This is evident from the fact, that this phraseology is employed in an argument with a christian church—and employed, because there is some danger of withholding more than is meet.

We call attention to this subject, because we believe it to be a prevailing sin of the christian church. Will our readers look at it? Will they apply the question, is it? And then, will they think not only of the evil tendency, but the very great wickedness of such a thing—God seems it a fearful fraud. "Will a man rob God? But ye have robbed me. Yet ye say, wherein have we robbed thee?"

**TITHES AND OFFERINGS.** Reader, art thou withholding more than is meet? Art thou a robber—of God.

### Christ glorified.

How may Jesus be glorified? His Father honored him when ascending from the baptismal wave, and on Tabor's mount. He glorified him when he set him at his own right hand in the heavenly places. The Spirit unites in this work when he dwells in the things of Christ and shews them unto his people. Angels honor the Lord. Legions of these holy beings fly, obedient to his mandate, and become ministering spirits to them who are heirs of salvation. And may not the saints glorify Jesus? Yes assuredly. They may glorify him, love him, do his will. Especially may they glorify him, by sounding out his name; by spreading abroad the tidings of his salvation. They may comfort the wretched, dying heathen to him, the Lamb of God, that taketh away the sin of the world.

When will the churches awake to the reception of their privilege to glorify the ascended Saviour, by sending, to every creature the messages of his dying love?

### Earnest Appeal.

In a communication from our laborious brother Clark, now in Yoruba, as published in the Christian Index, he appeals to the ministering brethren of the South. Making of a call to the ministry, and import of the commission, he says: "Tell me that God trifles with men; that he is a commission that ought to make the leap for joy; calls men to its perform-

ance, and that they are allowed with impunity, without conviction, without trouble and remorse of conscience, to disregard the true meaning of its call: to stand behind the counters, to sit in school rooms and college halls, to live and labor for the bodies of men, while their souls are going to ruin—while myriads are daily appearing before the judgment seat of God, unwarned of their ultimate destiny. Is this the meaning of that startling announcement. Though you should go to your monthly meetings and dryly preach a few systematic discourses on morals and the adaptation of Christianity to the wants of mankind to a handful of people, while scores of thousands, even here, are asking for the bread of life, and without it are perishing forever, are you obeying the command of your Lord and Master? Did the Apostles act thus? Did they wait until a community was thoroughly and wholly christianized before they preached elsewhere? And are you unwilling to follow in the footsteps of such safe examples?"

"My brethren, many of you I know: I love you, and I believe not a few of you ought, unhesitatingly, to come to Africa. In the view of your reward—of the value of souls, of eternity and the judgment—answer as ambassadors of Christ, what reason can you assign for not obeying the plain, unmitigated command of your Lord? In view of this command, it would be superfluous for you to say, we need missionaries at home. Surely you would not be in earnest. If so, by parity of reasoning, condemnation is upon you, you yourselves being judges; for what has Africa? Did nine-tenths of the Apostles remain in Jerusalem, or in Judaea? Do you say the churches can't spare you? They spared Paul, and Peter, and John, and the long list of Apostles, fathers and martyrs."

### Lending to the Lord.

From the New York Evangelist we clip the following as significantly pertinent at the present time. How many thousands have we in the South who are adding year by year to their possessions, and investing their surplus funds in loans to their fellow men, while the Lord's claim is pressing with all its binding force, and receiving no regard. Shall it always be so? We give the statement.

"A merchant sat in his private counting-room, with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1854, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide, were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rocks, and only a general wreck could be anticipated.

"The merchant continued his perplexed meditations, which were every moment becoming more unsatisfactory. He could easily lend the money at forty or fifty per cent., but his sense of uprightness would never allow him to take advantage of his friend's necessity; besides, were he disposed to lend it, whom could he trust? At length a silent voice whispered to his soul a little text of Scripture, about 'lending to the Lord.' A warm glow stole over his heart, and a ray of light seemed dawning on his mind. Yes, that would be a safe investment. No fear of loss, or of failure there.

"But prudence queried, 'Can you afford to give so much? does your income justify it? Few rich men bestow as large a sum at once, unless it be something in their legacies.'

"Again the merchant pondered long, but was dissatisfied and undecided. Kneeling, he prayed earnestly for guidance from an all-wise hand. He rose with a soul filled with the sweetest peace. The decision was made. In his own home was enough to supply all the wants of his household, and a portion for the needy. Had the money been lost before it reached him, no suffering would have come near his dwelling in consequence. Besides, it was only a partial payment on the immense debt he owed, for all his mercies. The sum was appropriated, and a light heart and a soft pillow were his that night.

"The money went its ways, cheering the sad hearts of widows and orphans, gladdening a poor lone missionary's little circle as they wandered over the anonymous letter, which brought them fifty dollars, sending little tracts to the lowly home of the pioneer, or buying the bread of life for starving souls in Asia, Africa, or the islands of the sea. It was ever increasing in value, until, at length, the amount was beyond computation. Never did the merchant regret the investment, for the sums were secured to him with a sure bond; with a three-fold signature, and laid up in the mansion where were all his treasures.

"Would that many, who yearly compute by thousand, the surplus of their incomes above their expenditures, might follow the example of this money lender."

### Bro. Johnson's Proposition.

We feel deeply grateful and much encouraged in our labors at the reception of letters from our brethren, breathing the spirit of sympathy and co-operation. Would that such communications were more frequent. In such a letter, recently received from our excellent brother William Johnson, whose proposition to give, upon certain conditions, \$100 to our Board, and \$50 to the Virginia State Mission Board, has been laid before our readers, our brother writes as follows:

"My object was to awaken an interest and union at the South, for the salvation of the world. I felt incompetent for maturing a plan for the accomplishment of the object. The best plan is in that blessed book the Bible, God's holy word. But how can we get our brethren and sisters to see and feel their obligations to live and work for God. Too many of us, I fear, are 'laying up treasures where moth and rust corrupt.' How can Christians expect the world to be converted, while they do not de-

vote themselves to this object as Christ commands. I am truly fearful that pride is eating up much of the money which ought to go into the Lord's treasury."

Brother Johnson authorizes us to make the following change in his proposition, viz.:

"It will be one of fifty to give to the Board of Foreign Missions one hundred dollars, and to the Virginia State Mission Board fifty dollars, in addition to the ordinary contribution of the donor. This proposition to be binding until the first day of July next."

Now shall we not soon register the names of a sufficient number of brethren and sisters to fill the demand of the proposal. We shall, unless otherwise directed, take the liberty of transferring the name of the sister and brother who accepted the former proposition, to this list. Who else will pledge? P.

## Our Missions.

### CHINA.

#### Letter from Rev. C. W. Gaillard.

Brother Gaillard seems to be prosecuting his work with commendable energy, and we hope is laying the foundation for permanent usefulness. He thus writes by last mail:

"Nothing of importance has transpired since I wrote last. The hot weather is past, and from what I have seen and felt of the climate of Canton, I have as good reason to expect health and long life here as I would in America. When I first heard of the excessive heat of Canton, I expected to wear out in about ten years. But those fears have gone. I am now having a number of books printed, as paper is now very cheap, and I can now get books for about two thirds of what I had to pay a few months since, in consequence of the high price of paper, which may be high again in a few weeks or months. So I think it best to have enough printed now to do us next year; though it draws rather heavy on our treasury. There were a large number of rebels near Maca a few weeks since, making some large threats. But they are all gone now. Such is the unsettled state of things in China. But we feel safe from any harm if the rebels should come to Canton again, which we do not expect. But I should not be surprised if a band should rise in the city and take it from the present rulers. But if they should, we feel safe from any injury to our persons.

#### Letter from Mrs. Gaillard.

Our Sister Gaillard thus expresses herself in reference to her work:

"After so long a delay, I would say a few words to you, with whom I have had the pleasure of spending a few happy days.

Then my face was set toward China as the land of my adoption. Now I am in that country of blind and degrading idolatry. How often, as I gaze upon these poor self-deceived beings, does the question arise, 'Who maketh thee to differ from another? What hast thou been that thou didst not receive?' Why have I, why am I so richly favored? Surrounded by holy sacred influences from my earliest recollection; living in a land where the Gospel is in the hands of all, how undiminished have I been of the Giver! Oh, the great long suffering of God towards us! And now that I have with my own eyes marked the distinction between woman in christian and heathen lands, do I feel the gratitude and love, the earnest and self-sacrificing zeal I should feel to glorify my Benefactor in their salvation? Would I could say I find it thus, but alas! my heart is not sufficiently awake to realize the things unseen. I have too much as if this world were my final rest, and forget that I am a 'stranger and pilgrim on earth.' Yet there are seasons when I seem to get a little above this wicked stupidity, and to partially realize that these Chinese are eternally bound creatures, destined for infinite degrees of happiness or misery. There are moments when I feel it is a solemn thing to live, particularly for a christian to live, in this world of sin. How difficult is it at all times to feel that every act is telling upon eternal interests either for ourselves or for others. I am persuaded that christian women, as a whole, do not feel sufficiently impressed with the importance of making religion the chief thing. There is, at least my limited experience has found it so, a diffidence in regard to introducing religious conversation with each other, and christian females may live weeks, ay even months without learning each others spiritual state. Why is this so? If 'out of the abundance of the heart the mouth speaketh,' and if we are commanded to 'have our conversation in heaven,' why is it that every other subject can be talked about with ease and propriety while the chief one is apparently forgotten? I say apparently so, for I do not believe it is so. Those very persons who have felt most delicacy at the thought of introducing religious conversation, often enjoy it greatly if another say the first word. It seems to me there is an air of constraint thrown about religion which should not be found there. It was not thus we felt when first we felt our

Saviour precious to our souls. Then we desired to talk of nothing else than that with which our hearts were filled. Could I have any influence upon those females who profess to love their Master in my native land, I would say: I think there is need of more personal effort. Let every female be a Missionary. Let her feel her responsibility as a laborer in God's vineyard. Let her improve every opportunity to preach to others Christ crucified both by example and by word. Let her not hesitate through fear of incompetency—she can surely tell others she desires their salvation, and beg them to seek Christ, if nothing more. When this is done—when every female realizes that she individually has a place in God's Church, and a mission to fulfil, and when she puts her hand to the work then will God's word run and be glorified in the world. I began with the intention of writing a letter for your eye alone, but believe I have, instead made it, perhaps, capable of filling up a little space in your journal. I have so often intended to write and failed, that I venture to send this imperfect as it is. I will try and write once in a while, in future, as you desire it. Pardon errors and believe me in the hope of the Gospel.

#### Letter from Rev. A. B. Cabaniss.

Under date of Nov. 2, Brother C. writes:

"We have some enquirers on hand; but nothing sufficiently definite in their cases to report. The Chinese are so prone to deceive and act from some sinister motive, we generally wait till we feel quite sure they are in earnest before we report them, and we require the best sort of proof that they are converted before we receive them into the church, if we did not, we should soon be overrun with hypocrites. Elvira has become very much interested in her school, and has taught some of her girls, and some of my boys to sing quite well. These are good assistants in conducting public worship. As we now have prayer and singing both before and after sermon, just as you do in America. We find it makes the services much more interesting to the Chinese when we have singing.

"I have now been in China nearly three years, and am beginning to be able to preach with some ease, though far from being at home in the language yet. If the Lord gives me health this winter, and my eyesight does not fail me again, I hope to make some advance in the book language, which you know is different from the spoken. Probably Brother Pearce informed you that we had invented characters with which to write the spoken language. I now have the gospels in this character and can read them with ease."

### AFRICA.

#### Letter from I. J. Bowen.

We have before given notice of the desire of our brothers, Bowen and Clark, to advance in their pioneer work still farther into the interior. By mutual arrangement, the latter remains at Ijaye, and Brother Bowen and lady have gone up to Ogbomishaw. We introduce the following deeply interesting reference to their journey to that city, with the prospects before them.

Ogbomishaw, Oct. 1, 1855.

Dear Brother Taylor:

I had two reasons for coming to this place, one was to preach the gospel, and the other to improve my health. The first was far the strongest, for I much doubted whether I could be cured by living for eighteen months in a native house, deprived of the comforts which I had prepared at Ijaye with considerable labor and some expense. I shall not be able to build here before the dry season of next year, and it will be March, 1857, before we can get into our new house. Yet when our brethren arrive at Ijaye, there will be supernumeraries there, and the people here expect us according to promise. So soon as Bro. Clark, or some other arrives at Ogbomishaw, I hope to resign my lodgings again and seek others in Ilorin.

Contrary to our hopes we had a wet, bad time coming up, and we are both worsted but I hope not injured. The following brief notes will present a faint outline of our journey and prospects.

Sept. 19th.—Much fatigued by several days preparation to take part of our things and leave the rest behind. Not able to get off as I desired. Tried to engage carriers. They demanded 60 strings of cowries each. I said 40 strings is good pay, but I will give you 45. They left in a body. It is a constant rule to be at least as careful of the Board's money, as a prudent man is of his own. I determined to send to Abbeokuta for carriers.

20th.—Paid carriers 45 strings and departed. Hammock men very awkward and troublesome, but the roads are so bad that no woman could ride to Ogbomishaw horseback. The gate keepers stopped my load, hoping to receive toll, which they had no right to demand. Greed of money is the blight of Africans. Every body thinks the white man is rich, and every body itches to fleece him. Slept in an idol house at Ille Odeh, a village 10 or 12 miles from Ijaye. Most of the people came together and heard the gospel. Had a good rain.

21st.—Woods and prairies dripping wet

roads bad. My knees received many a thump in riding by trees and stumps; hat knocked off by bushes again and again; a carrier fell down and smashed some of our crockery, which we can't spare. Spoke kindly to the poor woman, who I knew had no desire to fall in the mud. This part of the country, for a dozen miles, is mostly wooded and flat. It is no doubt, sickly; and like all other districts of the same character, its inhabitants are literally negroes. Slept at Obba on the river of the same name. The governor's conversation ran on presents. We must cross the river by means of large gourd, which hold a bushel or more. They are too lazy to make canoes. Rain again.

22nd.—Anxious for an early start, but what bushman was ever in a hurry? Six dollars ferriage was demanded, and I paid three, though one was enough. The carriers loads are put on the gourds, the passenger sits down in the water on one side of the same, and the ferryman on the other; they clasp each other by the arms and the ferryman pushes all together across the river by swimming. For this he receives 5 strings, or about 8 cents, though the stream is scarcely one hundred feet wide. I swam by my wife as she went over, very glad to see that she was not at all alarmed by this new fashioned locomotive. After getting all over, the carriers refused to proceed unless I would increase their wages, which had been pre-paid. I have never yet submitted to be imposed on, and now I had rather have had my arm broken at a blow here in the woods, than to yield. I said: you have been paid, and the pay is sufficient. I shall be glad if you go, if not, do as you please; my talk is done; I am going to Ogbomishaw. So saying, I set my wife on the horse and away we went, wading along the flooded road through grass 12 feet high. About 12 o'clock the carriers overtaken us, both very tired. One fellow said, 'Have'n't we been kind to day?' I replied, I should think you would be ashamed to mention it. I pray God to forgive your sin. Saw fine eatable grapes as black as jet. Slept in the prairie by a flat rock. A lovely and healthy country.

23rd.—Proceeded in the rain. The swollen streams both difficult and dangerous. Entered Ogbomishaw before sunset. What a crooked road! If it were straight and good I could ride to Ijaye in one day. We were very glad that we should not have to rise and go again to-morrow.

24th.—The people listened with great attention. One Mohammedan said, 'My heart is soft to-day.' A heathen replied, 'It will be hard again to-morrow.'

27th.—Saw some people worshipping a dead tree and asking for long life. Like the people of Ijaye they seem to listen much better than formerly. They are not greedy of presents. A blanket to the chief, and a few plates to others appear to be quite satisfactory. On going forward to Ilorin I must give another blanket to my landlord.

We are now so near to Central Africa that we are within some 10 miles of the first kingdom in the great Empire of Houssa, to wit—Ilorin, the jurisdiction of which, comes to the water-shed between the ocean and the Niger. Four days' journey would bring us to the Niger, where we can enter spacious canoes and proceed at ease. Should Ilorin give free access to the gospel the case is decided. Thence to Lokoto is a journey of less difficulty than from Lagos to Ilorin.

30th.—Preached according to appointment, to the assembled chiefs. So miserably has our work been done, that the mass of people here, as at Abbeokuta, &c. &c., still suppose that our chief business is to persuade them not to sell each other to the Portuguese slavers. O fie! that a mere phase of morality should eclipse Jesus Christ. When this subject was brought up to day, I replied, I have said nothing about your wars. That is only one sin. You must believe in Jesus or go to hell. He will pardon your sins and give you clean hearts, and then you will sell slaves no more. Take him for your master, your king, your all, love no one else, serve no one else. After hearing patiently, they inquired, 'How shall we serve Jesus?' I told them again to believe and be baptized, and gave them an outline of Christian behavior. The governor said, 'We will do it.' Now, said I, arise and build you a meeting house. He that first believes and loves Christ will first be baptized. They thought that we would build the meeting house, (a bad precedent, a real hindrance to the gospel.) No, said I, if you can not stand alone without some body to prop you up behind, you can't serve God. Remember how much money you have spent on your orishas, (idols,) how many houses you have built for them. From Jesus you may receive all that your orishas cannot give you. If you love him you will build the house. They said they would do it.

I hope the brethren will not infer too much from all this. The seed is sown, but the crop cannot be reaped to-morrow. The people are fettered by a thousand conventional bonds, which it will require accumulated force to burst asunder. I am sure from the nature of their minds and feelings, that they must be moved in masses if moved at all. There will be a deepening and widening of gospel influence, the crisis will come, some town will

renounce idolatry, and the example will spread like contagion throughout the nation: Let us take it for granted, even now, that we must have a strong corps of prudent, godly men ready for this occasion. Prepare your cisterns in all the interior cities, and do not doubt that God will fill them. Human events are governed by fixed laws. I say with deliberate conviction that if we, on our part, conform to the laws, which are now growing into activity here, the evangelization of this country is certain before this generation shall pass away.

We need men. Don't send us that kind of men, who may be compared to those soldiers who are called "food for powder." I feel certain that they are not needed here. We need men of large soul and mind, well trained, deeply versed in human nature, who have never been guilty of that little ambition which is so hateful in a servant of the meek and lowly Jesus, men who would live in native houses and eat nothing but the produce of the country—if need be—for the privilege of preaching the gospel, men who will preach all day and dream of preaching all night, men of prayer who cannot help but pray, because they groan for the revelation of God's power. Such men are just as certain to succeed as they come. Other men are equally certain to fail. Pray for us.

Up to 6th October, everything goes on as usual.

#### Letter from Brother Beaumont.

The friends of Brother Beaumont, and of the cause will be happy to learn that he and his companions Brother and Sister Phillips have reached the coast of Africa after a protracted voyage, in good health.

#### Dear Brother Taylor:

My Dear Sir.—When I wrote my last letter I expected to be at Monrovia before this time, but whose thoughts are not as ours, has, for purposes unknown to us ordained it otherwise. We have been becalmed for the last twenty-four days and have been 53 days from New York. Yesterday morning there being an English vessel within 4 miles, we sent some of the sailors on board for water of which article we were getting rather short, who on their return informed us that the captain of that vessel had told them he had been becalmed in that place for a month. This morning we are for the first time in sight of land bearing E. by S., the land is the Island Banana; a little to the east of it Cape Sierra Leone has just come in view, it is upward of 200 miles from this place to Monrovia and we know not when we shall reach that place. All our passengers and crew are well (except Mrs. De Heir). I have got along very well so far, and God willing, hope I shall continue to do so. There have been some difficulties between some of the passengers and the Captain all of which however are settled for the present.

I think, for a sea Captain, the master of our vessel bears being becalmed remarkably well and has, at least in appearance some respect for religion, as he permits us to have family worship morning and evening, and preaching on Sundays. Yesterday the Rev. Mr. Mackey preached for us. We also have formed a Bible class and the Captain partially promised to join us, but has not done it yet. We have this morning seen water spouts all around us, these are considered very dangerous, for sometimes when they strike a vessel they instantly sink it, at others break the rigging so as to render it useless, but he who has preserved us hitherto can do so still, as his resources are not exhausted. As I draw nearer to the place intended for my future operations, I feel the more ardent to enter upon it and more anxious for the preservation of my life. I have been disappointed not being able to read as much on the voyage as was anticipated, for whenever the sea was rough my sea sickness invariably returned, and when it was calm it affected my head if I read too long at a time. We have pretty fine weather now, and not warmer than it generally is during the summer months in the State of Alabama. The thermometer varying from 85° to 90°.

Dec. 1st. Off Monrovia distance 12 miles. We have a fine breeze and entertain hope of seeing Monrovia to-night. An Englishman of war has just boarded us and all we have spoken on our voyage. We have fine weather during the day at night it generally rains. We are all well and in fine spirits. It may take us nearly two months to get to Lagos. We have been in sight of land all day.

Farewell,  
J. H. BEAUMONT.

#### Letter from Rev. W. H. Clark.

Every reader's heart must rejoice at the tidings which come to us from the far off region of Yoruba. Our dear brother Clark, it will be seen, is hopeful and earnest in his endeavours to communicate to the thousands around him, the tidings of a Saviour's love.

We append the following from his pen, having just returned from a tour of six weeks, in the interior.

After an absence of six weeks, it has pleased God, to bring me home in health and safety. Though I have been favored with but a few days of recreation since my return, I have preferred devoting them to

rest rather than giving you a lengthened detail of my tour. So, all I can do at present, is to give you a general view of my late travels. The object of the tour was to preach and gain information as to the condition, prospects, &c., of the country. The principal town, Ishakki, I designed visiting is six days journey to the North West. Ijaye. The route was N. W., passing through the towns of Iki, Erin, Arroye, Oka-efo, Okeramo, Herosson, Huku, Ishakki. As my object was to preach, I appointed my time as well as circumstances would permit, and did not reach Ishakki until the lapse of fifteen days. Your first inquiry would very naturally be, how did the people receive the gospel? I will give you my plan of preaching and the attention of the people, whence you can form your own opinion. In accordance with the country custom, as soon as possible, after entering a town, the preliminaries being arranged, I called on the chief, stated my object, preached the gospel, and gave in my present. This done, I was then at liberty to preach whenever I saw fit. Iser lies west two days journey from Ijaye, though the distance may be travelled in a day. It has an interesting population of 15,000, or 20,000 souls who received the word, almost with enthusiasm. This feeling was confined to no particular class. The chief and his courtiers manifested that respect and attention, which argue most favorably for the gospel. It would be almost unnecessary to paint before you the picture as I saw it. You would scarce believe the half. Scores and hundreds at almost every corner, listened with death-like silence to the gladdening sounds of the gospel. To one unaccustomed to African congregations it would seem the whole people were on the very verge of becoming Christians. This is a good specimen of nearly every town through which I passed to Ilorin. On one occasion while stopping to eat and rest, I took a walk to the top of a mountain near the road, for the purpose of preaching and viewing the country. Accomplishing my object, I proposed to return. But no! The chief of the town must hear the word of God, they said. I waited, and waited—no chief came. Again and again I started to go, but the determined people said, no. And at last after they exhausted all their ingenuity, I had to force myself away, amid their regrets, as no one knew when the chief would return from the farms. In Arroye, the chief received us with exaltation. Here we preached through the town, many gladly receiving the word. There is here a population of ten thousand souls. We could delay only one day having preached nine or ten times during that short period. Oke-efo, distant one day's journey, population the same, was equally as enthusiastic in hearing the word. Old men on the verge of the grave seem ready to open their hearts. We were received at first with a little fear, in consequence of the recent death of the late chief. Apprehensions however were soon removed, and at dark, the young regent made himself known, and welcomed us to his town. After a delay of three days, it was with difficulty even then we could take our departure. Another town a few miles from Oke-efo, where we preached in passing to many attentive hearers. We have been for sometime now literally upon the mountains, and must for awhile descend into the plain. For self-protection, many towns and villages are found on the highest mountains. This is the case with the next town, Oke-Amo. Here we made but little stay. Yet we were most kindly received. The chief of this town, a fatherly man, listened as if he was just ready to grasp the gospel. The next night you will find us poor exiles at the foot of Huku, driven from the mountain fortress where we had ascended to the plain before, there to spend the night under the canopy of heaven. In the night you hear them crying out we will shoot white man with arrows if he comes here. Poor people! This is only a little freak. There is no harm. They will regret their folly, and soon plead to have the gospel among them. The next night we slept in the city of Ishakki. Here we remained a week. Pardon what I have written, until you hear from me again. My dear brethren, I repeat what I have said before, the country is ripe for the gospel, we beg for men

(a Presbyterian preacher). Sunday morning Mr. R. White made an effort. In the afternoon I preached one hour and a half from the words, all scripture is given by inspiration of God, &c. The house was crowded, the porch full, and many were standing around the windows. Conviction seized on many hearts. At night Mr. Richardson preached. I gave notice that we would have prayer meeting in the morning.

Monday 15—in the morning a house full for prayers. I appointed for another brother to preach at night. I then addressed myself to sinners and said that if they wished the prayers of the Lord's people, we would stop in and have prayers for them. And we should know their wish by rising from their seats. Such a multitude arose, that a simultaneous outbreak of joy ran through the house. It has resulted in 20 baptised last Sunday; and there are more now to baptise. Twelve joined the Methodist Church, three joined the Presbyterians; and one joined the Episcopal Church. Of those baptised last Sunday, one was a Bassa man, one a Congo man, and one a Congo woman. I hope to baptise soon, quite a number. A deep feeling still pervades the congregation. And quite a number are now praying.

Sunday, the 10th, I went to New Georgia; and by the request of brother Underwood, preached from the twenty first verse of the third chapter of first Peter. Afterward brother Underwood baptised twenty-five all natives of this dark land, except four. It was indeed a solemn scene. One poor native man, I do not know his country, as he came up out of the water, to give vent to his feelings, clenched his hands together, and said, Gloa Gaw. I looked through tears, and saw all around me in tears. The water-side was lined. Sixteen boats from Monrovia besides a passenger boat which took say 25, and many canoes. From all of the upper settlements there were many.

In the afternoon brother R. White preached, and by request of the Pastor, after the sermon, I addressed the newly baptised persons and the pastor. Mr. Underwood in behalf of the church gave the right hand of fellowship. He then requested me to deliver an address preparatory to and to administer the Lord's Supper. The chapel could not contain the Baptists who were there. Many did not commune although many came to the door and partook. A more impressive time I have seldom seen. Brother Richardson is now blessed with a revival in his church at New Virginia.

#### Youth's Department.

#### Missionary Society—Richmond Female Seminary.

We are happy to know that the young ladies of the Richmond Female Institute, now numbering about two hundred and fifty, have recently formed a Missionary Society. They meet every month to hear reports and addresses, connected with our great enterprise, and we cannot but hope it may please God, in each, to glorify himself, through this instrumentality. Will not other schools follow the good example of these young ladies. A large sum might thus be raised from the South, if the youth of both sexes could be induced to contribute monthly or annually to our cause.

T.

#### How they get rid of Ghosts at Shanghai.

#### My Young Friends:

You often listen to stories of ghost and sometimes imagine you hear their footsteps on a dark and dreary night; but they do not give you half the trouble they do the Chinese, who make them the authors of nearly all their ills. With you, a ghost is a mere shadow, used by nurses and old women to frighten bad children;—with the Chinaman, the ghost is a living reality,—with power to bring trouble upon communities, as well as sickness and death in families.

When the imperial party re-took Shanghai, the first of this year, the streets and ditches of the city were nearly stopped up with filth, much of which remains to the present time. There has consequently been an unusual amount of sickness and deaths during the Summer. Some of the Chinese, however, attributed it to the ghosts of the deceased rebels, who, they said, were still hovering about the city causing this distress,—while others contended that the ghosts of the deceased rebels and imperialists had met in the lower world, and were carrying on a protracted row there,—similar to their warfare on earth;—and caused evil influences to prevail at Shanghai, where their dispute first commenced.

As the heat of Summer increased, sickness and death increased to such an alarming extent, the Chinese sent a long distance for some distinguished Taoist priest to come and perform high Mass to pacify the ghosts,—if still about the city, to induce them to depart, or if in hell, to help them get out and ascend to

heaven. These priests brought a multitude of small idols, beautifully carved and gilded scenery, embroidered satin, and painted glass hangings, together with images of birds and beasts,—all of which they arranged, with considerable taste, in a large building in the Tea Gardens. In front of the door, a tall arch was wreathed with flowers interspersed with small looking glasses. Paper bridges spanned the artificial lake near by,—while hundreds of miniature suits of paper clothes were hung all around for the benefit of the departed.

The priests were robed in embroidered yellow satin, and went through a long service of burning incense,—bowing and repeating prayers in an unknown tongue interspersed with chants and songs, accompanied with the music of cymbals, pipes, brass horns and flutes, the whole not unlike the service of the Catholic Church on great occasions. The fact is, no one can behold these heathen services, without being forcibly struck with the similarity—even to the very minutiae of beads to the girdle,—ringing a small bell at different parts of the ceremony, &c.

These services were kept up four or five days, during which time the idols were carried in procession through all parts of the town, with music and banners. At night the Tea Gardens and houses adjacent, were illuminated with hundreds of colored lamps, which gave an imposing effect to the whole.

All this expense was cheerfully borne by some of the wealthy Chinese, in order to get rid of imaginary evil spirits. Let us as willingly labor to give them the gospel—the only antidote for the real evil of sin.

A. B. CARANISS.

SHANGHAI, China, Nov. 1st, 1855.

#### BOOK NOTICES.

THE BIBLE PRAYER BOOK for Family Worship and for other private and public occasions. By W. W. EVERTS, Author of "Bible Manual," "Pastor's Hand Book," &c. Chicago: S. C. Griggs & Co., 111 Lake Street. New York: Trisler & Company, 1855.

We have what some, perhaps, would consider a prejudice against FORMS OF PRAYER, and the attempts which we have examined, to furnish such forms, whether for the closet, the family, or the sanctuary, have not tended to lessen the objection. When we first saw a notice of this work we experienced deep regret that a Baptist minister of acknowledged ability and influence, should have lent himself to the promotion of a spirit of formalism, by composing such a book. It has been a relief, upon examining the work, to find that the author did not propose it so much as a form to be used, as a help to the mind of the worshipper in forming his own petitions. In this respect we think it may be useful. We are sure that while prayer should be the natural outgushing of the heart, it is right to accustom ourselves to such reflections and forms of expression, as will enable us to use acceptable words.

The collection of subjects is copious, varied and apposite to the exigencies of life. The selections of Scripture so far as examined, are appropriate and impressively arranged, and the prayers for the most part good. Some are wanting in simplicity, but all that we have read are evangelical and fervent. Upon the whole, we think the book may do good. P.

BETHEL, OR THE CLAIMS OF PUBLIC WORSHIP. By W. W. EVERTS, Author of "The Voyage of Life," "Life and Thoughts of Foster," &c. Louisville: Hall & Brothers. New York: Sheldon, Lamport & Co.

This is a neat duodecimo of nearly two hundred pages, advocating the claims of Public Worship. The theme is confessedly important, and the discussion is timely. Dr. Everts wields a ready pen, and there is considerable vivacity and beauty in his style. We have not been able to give the whole of this work a careful perusal, but from what we have read, and from the subjects embraced in the remainder, we can heartily recommend it as calculated to exert a healthful and valuable influence. P.

THE VOYAGE OF LIFE. MANHOOD: Its Duties and Responsibilities. By W. W. EVERTS, Author of "Life and Thoughts of Foster," "Bethel," "Pastor's Hand Book," "Bible Prayer Book," &c. Louisville: Hall & Brothers. New York: Sheldon, Lamport & Co.

This is Part IV. of a series of works by the same author under the general title "The Voyage of Life." We have not seen the first three parts. Indeed, we do not know whether they have been issued. In the volume before us the duties of MANHOOD are discussed in nine chapters—Self Duties—Domestic Duties—Patriotic Duties—Duties of Philanthropy—Duties of Religion—Sphere and Duties of Woman—The Metropolis—The Temptations of City Life—The Theatre. Under these leading captions, a great variety of useful suggestions, adapted to the varying conditions of human life, are made in a lively and pleasant style. The author seems intent upon benefiting his readers, and we think young men, especially, and others, would do well to read the work.

THE VIRGINIA CONVENTION OF 1776. A discourse delivered before the Virginia Alpha of the Phi Beta Kappa Society, in the chapel of William and Mary College, Williamsburg. By HUGH BLAIR GRIGGS. J. W. Randolph, Richmond, Va.

We know not when we have looked at a book with such pleasure as when reading the pages of this work. We sincerely thank the enterprising publisher and the gifted author for its issue. The time, the place, the circumstances, the men, all, invest the subject with an interest of the most thrilling character. The eloquent author has grouped together the principal personages who figured in the Virginia Convention of 1776. Such names as Edmund Pendleton, Patrick Henry, Richard Bland, Robert Carter Nicholas, John Banard, Henry Tazewell, James Madison, Thomas Jefferson, and others equally venerated, are identified with the early history of our state, and with those grand events which

made us a nation, the most illustrious the face of the earth. It is not saying much, that Mr. Grigsby has well fulfilled his task he undertook, and we predict that his work will have a large circulation. We much success to Mr. Randolph in this, another attempt to send out from our own city, a valuable publication.

#### RECEIPTS OF TREASURER FROM DECEMBER 7th, TO FEBRUARY 2nd.

MARYLAND.  
Subscription Rev. R. Fuller, D.D. for 1854-5, \$50

VIRGINIA.  
Ann Mahone, \$1; Miss M. M. Pleasant, \$5; Mrs. Ann Trice, \$5; Elliott Chiles, \$10; John P. Musie, \$10; Dr. Charles R. Weigler, \$10; Geo. W. Taylor, \$2; A friend—one week's cigars, 60 cts; Alexander Love for distribution of Scriptures by Rev. Mr. Bowen, \$1 87; for personal benefit of do., \$1 83; Middleburg Church—part an subscription, \$52 99; Cash of N. M. of Fayetteville, \$3, \$50

NORTH CAROLINA.  
A friend to missions, \$3; Baptist State Convention for Chinese Bible distribution, \$50 50; Raleigh Association—support of M. T. Yates, \$316 63; General purposes, \$552 99; Cash of N. M. of Fayetteville, \$3,

SOUTH CAROLINA.  
Cash remitted by Rev. W. B. Johnson,

FLORIDA.  
Cash, Mrs. Martha Gibson, for Rev. T. J. Bowen,

GEORGIA.  
Cash by Rev. J. H. Campbell, \$350; New Year's thank offering by Dr. Wm. H. Turpin, \$200,

ALABAMA.  
Jonah Rogers, Sr., \$5; Rev. Jno. O. Williams, \$5; Col. C. Williams, \$1,

MISSISSIPPI.  
Cash from Rev. Wm. Farrar, \$270 40; G. M. Phillips, for African Mission, \$1,

TENNESSEE.  
S. M. Scott, Esq., Nashville; subscription at General Association,

KENTUCKY.  
Bal. collection by Rev. A. M. Foxholster, \$697 20; Mrs. G. A. Ware, for Rev. T. J. Bowen, \$5,

MISSOURI.  
Missionary Society 2nd Baptist Church, Liberty,

Total, \$500

#### CORRESPONDENCE OF THE BOARD.

Communications relating to the general business of the Foreign Mission Board may be addressed, post paid, to JAMES B. TAYLOR, or A. M. POINDEXTER, Cor. Secretaries, Richmond, Va.

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

Letters for the missionaries in China may be directed, post paid, to the care of E. T. SMITH, 101 Wall Street, New York.

Letters to the missionaries in China 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 cents. Every letter should be pre-paid, "via Southampton," to prevent increased postage by being sent through Liverpool. Letters for Africa, written on light paper, be sent, post paid, enclosed to the Corresponding Secretary of the Board.

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CORRESPONDENCE OF THE BIBLE BOARD.  
All communications on the subject of Bible and Foreign Bible Distribution must be addressed to A. C. DAYTON, Cor. Secretary, Nashville, Tenn.

Communications enclosing donations, relating to the financial department may be addressed to C. A. FULLER, Treasurer, Nashville, Tenn.

#### HOME & FOREIGN JOURNAL.

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