

HOME AND FOREIGN JOURNAL.

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CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, MARCH, 1857.

In the last number of the Journal, under the head of "Enlarged Operations," instead of "5 in Mobile," read "5 in Missouri."

Home and Foreign Journal.

We often receive communications, at the Mission Rooms in Marion, relating to the Journal office in Richmond, such as changing Post Office address, discontinuances, payment of arrearages, renewal of subscriptions, etc. All such business as has to be transacted through the mail should be sent directly to Richmond, for none of the books are kept in Marion. By sending them here there is cause of delay, increase of trouble and expense. Patrons of the Journal will please send all their communications in relation to that paper directly to "Home and Foreign Journal, Richmond, Va."

Ministers, the Fruit of Missions.

A Domestic Missionary in Mississippi writes:—"Many of God's ministers, who now stand upon the walls of Zion, were brought in by missionary operations." Here is an additional motive for sustaining missions. Sinners are converted and churches are organized. God calls some of these converts into the ministry. Thus we have many "native" preachers, that is, preachers who are the fruit of missions, in both the Home and Foreign field. This is one of the ways in which God answers the prayers of his people to multiply the numbers of the ministry.

True and Important.

"A Roman Catholic Editor in Europe once remarked with reference to Domestic Mission operations in the West: 'If the Protestants are beforehand with us, it will be difficult to destroy their influence.' Loyer of the truth, of your country, and of your Saviour, treasure up this admission. It is true. First impressions are most lasting. Those Christians, who first enter and judiciously occupy a new section of country, by preaching the gospel, establishing Sabbath Schools, sustaining churches, and the ministry, introducing systems of education, elevating and improving society, make impressions and gain an influence which it is difficult, extremely difficult for Romanists, or any others entering subsequently to destroy. This fact is so well understood by Romanists that they are, and have been, taking advantage of it. The admission is vastly important. Important because it is true. Important because Romanists and other errorists are acting as though they believe it to be true. Their exertions to pre-occupy the field are worthy to be imitated by those embracing the truth. If the Romanists are beforehand in this work it will be difficult to destroy their influence." It is the aim of the Board to send a missionary to every desolate village, town, city and neighborhood in our land. This work is progressing just as fast as our brethren furnish the means. Let every reader resolve to be "beforehand" in planting the gospel in the West.

Statistical.

FREE WILL BAPTISTS. There are in this connection of Baptists in the United States 1,173 churches, 1,108 ministers and 49,809 members.

Liberal.

The amount of missionary collections in Alabama Methodist Conference for last year was over \$31,000.

Whiskey Increasing.

In Cincinnati and vicinity there are 32 distilleries, which turned out, last year, 19,260,015 gallons whiskey, and consumed 6,420 015 bushels of corn, besides a large quantity of rye. This amount exceeds the exports of corn to Europe, of the en-

tire United States, by more than 1,115,000 bushels.

What floods of liquid death annually, continually flow from that great city, Cincinnati. What a vast amount of bread stuffs they destroy. Eternity alone can count up the souls they ruin, and the sorrows they multiply.

Emigration.

One hundred and twenty thousand foreign emigrants landed in New York during ten months of the year just closed. If so many landed in one city during ten months, what must be the whole number during the year in the United States? Not much less than half a million.

Roman Catholic Movement.

From an exchange paper we learn that the Roman clergy and monks of Switzerland, fearful of losing their property, are converting it into cash and are investing it in lands in the United States. They have agents in this country to locate their lands and procure Romanists to settle them. A colony is already settled in Iowa on this plan.

Send the Domestic Missionary and the Bible among them. This is the way to save them and the country.

Romish Reciprocity.

In this country, and some others, the Roman Catholics enjoy full liberty to speak, write and publish what they please in relation to those who differ with them; and they use the privilege even to abuse. But how do they reciprocate where they have the power? The banishment of Dr. Muston from Piedmont for publishing a historical work which reflected upon the Roman clergy is an example of their most lenient treatment of those guilty of such offences.

Good news from Rome.

The Romanists with all their prejudices and ignorance are not in a hopeless condition. We often meet with those who were nursed by the "mother of harlots," but are now the subjects of redeeming mercy. We often hear of others. The American and Christian Union sums up as the fruits of its labors since its organization, twenty congregations of French, Irish and Germans, gathered from the Romanists; and more than one thousand converts, and ten thousand children and youths have been induced to attend Sabbath Schools. Let us make strong efforts to convert the Roman Catholics.

Appointments for January 1857.

Rev. J. H. Breaker, Pierceville, Fla.

" R. W. Green, 2nd. Bap. Ch. Nashville, Ten.

" M. M. Modi-ett, Louisiana, Mo.

" A. H. Boothe, Corinth, Mis.

" D. B. Hall, Shelbyville, Ten.

" Andrew J. Morrell, Clover Bend, Ark.

The last three are new appointments.

Cash Letters.

Received during the month of January. W. H. Turpin, \$200. W. A. Lane, \$100. S. J. Early, \$8. J. B. L., \$5. H. E. Reynolds, \$10. L. L. Sclaiter, \$15. H. Robinson for F. Troutman, \$5. S. H. Coleman, \$9.50. J. H. Foster, \$5. B. Bugg, \$27.

The above are letters voluntarily sent in without the solicitation of agents; and are what our predecessor called "love letters." We trust that the love of many for the good cause will prompt them to write similar letters, and thus unite with those who have written in filling our Treasury with the means of doing good, and our hearts with gratitude and encouragement.

Reports of Missionaries.

FLORIDA.

We think no one can read the following letter from brother Breaker, without having his heart stirred within to greater self-denial, and more vigorous exertions for the cause of missions:

PIERCEVILLE, Fla.,
Dec. 31st, 1856.

REV. RUSSEL HOLMAN,
Cor. Sec'y Dom. Miss. Board,
Marion, Ala.

DEAR BROTHER:—I received Walker's draft for \$75, payment for quarter ending Sept. 30th, 1856. Enclosed I send you my report of missionary labor performed during the quarter ending this day. Several of my reports, during the present year, have been records of peril and hardships, from Indian hostilities and laborious travels in meeting my appointments. The country is still in a state of alarm. My perils and hardships are increased by the abandonment of settlements immediately on the roads over which I have to travel in meeting my appointments. A military escort has been in requisition by travelers generally. I have, notwithstanding, pursued my journeys alone, and frequently have found my lodgings at night far from any human abode, in the wild woods, with the cold ground for my bed, and heaven's canopy for my roof. But the conscious protection of my heavenly Father has been sufficient. And in my lonely repose, I have frequently felt the comfort of the divine promise, "Lo I am with you always." A single reflection on the religious destitution of this country, is sufficient to impel the pious heart to labor, toil, and sacrifice. Over a tract of country more than a hundred miles square, including a part of Hillsborough, all of Hernando, and a large portion of Marion counties, I am the only professed Baptist minister in the field.

The population of this area of country may be estimated at about two thousand souls. These are generally poor. Large and wealthy planters would soon occupy the fertile lands of this section of country, if the Indians were removed; and vigorous efforts are now being made by the general government to effect their removal to the West. In the mean time, the gospel should be preached to these poor people. A large majority of them are "without hope," yet they listen to the application of the gospel with marked attention, and always welcome the missionary with hearts glowing with gratitude.

There are but two small Baptist churches, numbering, in the aggregate, 44 whites, and 56 colored members, in the population above mentioned. They have nearly doubled their membership during my labors among them the present year. But their pecuniary strength has been considerably weakened by Indian depredations. One of them would have been self-sustaining the coming year, and would cheerfully have returned to your treasury the aid you have extended to them; but their condition is truly distressing. Their crops have been cut off; their prospects blighted, and some of their members scattered.

What shall be done for the cause of our blessed Lord among this people? Shall we withdraw our efforts, pull down the banner of the gospel, and leave the enemy in possession of the field?

Several years of my life have been devoted to the missionary field. On several occasions I have declined the calls of strong and able churches, to preach the gospel to the poor and destitute. I have shared with them the trials and hardships of a new and wild country. But my Saviour has done infinitely more than this, for the perishing sons of men. Oh, that my highest ambition may ever be, to dispense the bread of life, of which He is the author, among the poor and needy of the land.

With the above facts before the Board, I would respectfully ask for a renewal of my commission which expires with this report. My field of labor to be the country above named. My post-office address to be Pierceville, Fla.

I have seven in family depending upon me for support, and the smallest possible amount required to sustain me on the field is \$600; \$300 of this amount is pledged by the people, and they respectfully ask the Board to aid them in the amount of \$300.

Yours in gospel bonds,

J. H. BREAKER.

It is hardly necessary to state, that brother B. was reappointed according to his request. Never was an appointment more cordially made, nor an appropriation more cheerfully granted.

FORT SMITH.

Joseph Smedley.

This missionary, in a letter of Dec. 8th, from Fort Smith, says:

"With grateful pleasure I state the continuance of my health, and the pro-

gress of the best of causes. If spared till the first Lord's day in January, I expect to baptize three colored sisters into the fellowship of the colored church at Fort Smith. Five have been added to one of our churches near the Indian line in the State. Prospects promise the early organization of another church, in the State, of twelve or fifteen members. Some have expressed a wish for another organization near the line about seven miles from Fort Smith. I always have felt, any still feel a great dread of premature organization of churches. I do not desire to see religious communities. I have been too tardy, the Lord forgive me! Baptist principles I know are progressing. Immersions among our Methodist brethren are quite common. Twenty-nine joined them recently at one of their stations in the State, twenty-eight of whom were immersed.

I am left alone in the State, and find it difficult to supply my eight stations near the Indian line. Things are going on as well as usual in the nation. Brother Folsom will report.

ARKANSAS.

Rev. George W. Kennard says:

"Our cause in this portion of the moral vineyard is gradually increasing in interest.

Rev. M. Halliburton, Evening Shade, reports the baptism of two white persons, and the reception of one by letter. Commenced the erection of one house of worship—ordained one minister.

He says: "Owing to feeble health, I am compelled to suspend my labors for a season, to recruit. It is with reluctance that I cease calling after sinners. I look upon the great destitution of this country with a sorrowful heart. I lift up my soul to God in prayer to raise up young men of his own choice, and send them into this field, now ripe unto the harvest. There are some young men among us who seem to be deeply impressed with the work of the ministry.

Rev. T. B. Van Horne, states: "Our prospects are far more hopeful than at any previous period."

MISSOURI.

Rev. W. C. Busby Hannibal: "Our church is in a very good state of feeling. The members are being awakened to a sense of their obligations, and are coming up to the help of the Lord against the mighty, as soldiers of the cross, guided with salvation. We intend protracting our next meeting."

Rev. W. Barnhurst, St. Louis: "Congregation steadily increasing. The attention of the church has been called to tract a Bible distribution, and systematic efforts determined upon for canvassing a large district for Sabbath school scholars."

Rev. Wm. Price, St. Joseph: "I reached home a few days since from a collecting tour, and have the pleasure of announcing that we have secured near six thousand dollars towards the erection of our place of worship, which will be nearly enough to complete it. We expect to have the basement in readiness for occupancy by the first of May next. There are four candidates waiting for baptism."

LOUISIANA.

Rev. J. McGuire, Monroe: "This is one of the oldest towns in the State; and there never was a house of worship in it, till recently. It belongs to the town, and is occupied by the Baptists, Presbyterians, Methodists, and Episcopalians. Our white membership is small, and poor,—yet we outnumber all the others. The first persons ever baptized in this place, were baptized by me last November two years ago. I am making arrangements to preach to the colored people on the neighboring plantations, several of which contain a large number of blacks."

TEXAS.

Rev. James Huckins, Galveston: "My Bible class has become exceedingly interesting, and there seems to be an improved state of religious feeling in our church and congregation. I trust I am doing some good among the German population, especially among the Lutherans. They remember me in scenes of want and distress. Hence when I speak to them, they receive my instructions with gratitude. Their minister is greatly under my influence. He is truly a pious man, and is rapidly losing his prejudices. He comes to me with all his troubles and griefs; and I earnestly pray that I may, through him, reach the hearts of a very large portion of our foreign population.

I shortly since returned from a missionary tour to Port Lavaca. I there found one of the most pious and humble little bands of Christians which I have ever known. They have two prayer

meetings a week, a most interesting Bible class, a church library,—and when any two of them happen to meet, one of them is sure to have some text of Scripture which he desires to have explained. They also have a female prayer meeting. They have four carpenters in the church, all poor,—but they agree to build a house for the Lord. They called a pastor for one fourth of the time during my visit, and agreed to raise a sum, for salary, which I believe will be satisfactory. The reputation of that church in the community, and among other Christians, is above all praise. They are regarded in the light of a holy people. All the members are speakers in their prayer meetings. All are reading men, and some of them will come out preachers in the end.

"Our State Convention has done more in the Home field, during the last year, than during any preceding year—nearly \$3000.

"The number of young men who give evidence of a call to preach, is increasing—and, what is better, our ministers and members are getting nearer to the cross. Spirituality—heart-religion is taking a faster, deeper hold of the denomination."

Remarks on the above.

Here we have a model church. A pattern of piety and humility. They are regarded by the community in which they live as a holy people. It is often the case that a church has a much better character for piety and humble zeal at a distance, than at home. This church is most esteemed at home, by those best acquainted with them. It is often the case that one member or more of a church is esteemed as a pattern of piety and good works; but how rarely a whole church. Here we have a church regarded to be holy. This church also furnishes an example of prayer. They have two prayer meetings a week. Many churches have none—a few have one. Did our churches consider the great fact that the efficiency of the means of grace depend more upon their prayers, faith, and consistent piety than upon the number or kind of means employed, they would be more zealous in the cultivation of these Christian excellencies.

This church has also a female prayer meeting. These meetings have almost invariably proved an important auxiliary to church prosperity.

One more remark. All the male members are speakers in the prayer meetings. This is the place to develop gifts and prompt to the ministry. Every church should urge upon its young members the duty of speaking and praying in prayer meeting.

California.

We have cheering news from our mission to the Chinese in California. The following letter to Bro. Walker, late Corresponding Secretary, will be read with deep interest. We shall greatly regret the retirement of Bro. Shuck from that important field, and do most sincerely hope he will see and feel it has duty to continue there. He is now just beginning to reap the fruits of his labors. It seems that Providence has brought these Chinese to our shores, and Brother Shuck home to labor with them; and who is so well qualified for it?

Read his letter:—

Sacramento, Dec. 4, 1856.

DEAR BRO. WALKER,

I have the pleasure of informing you and the Board, and the churches, that quite an encouraging little religious interest is going on among my Chinese parishioners in this city. And on Sunday evening 1st in the Baptist church in presence of a very large assembly I had the satisfaction of baptizing two more hearty Chinese converts. By the aid of Ah Mooney and myself these two disciples Ah Shing and Ah Sen, were carefully examined by the church and unanimously received into fellowship. I feel very much encouraged in regard to them, and so does Ah Mooney. One of them is a young man of uncommon brightness and promise.

There are still several promising inquirers; and our public Chinese services show a uniformly excellent attendance. I believe God is with us in this California Chinese effort; and so believe the brethren here of our own denomination as well

at good men of other denominations. I must inform you that Ah Mooney has the full confidence of the Baptist church and holds from the church regular credentials as a *licensed minister*. He grows in spirituality and in preaching abilities, and is worthy of the patronage of your Board.

At the flourishing town of Auburn, in Placer county, half day's travel by stage coach from Sacramento, there is quite a large Chinese population, and good prospects for establishing Chinese preaching there had I a native assistant.

To show the regard of the Chinese community I may just observe without intrusion, that they started a subscription among themselves and have now in the hands of the engraver a truly magnificent gold-headed walking stick to present to me. It cost \$75. Presents to my wife of about the like amount in value. The Baptist church also continues to increase all the time. I recently sent in my resignation, to take effect first Lord's day in March next. The church met and declined to accept my resignation. I did not hope to be able to leave California next week, but I have written to visit her friends by the steamer of January 20, the Lord willing. The recent demise of her sister has been a heavy stroke.

I and Ah Mooney are both very anxious to have a remittance from you for both of us are just now hard up. I notice that you are going to become editor in Georgia. Then you will send me your paper? I never see the Home & Foreign Journal, Commission, nor any thing of the kind, except the Boston Macedonian. Best regards to all the members of the Board.

Your unworthy fellow laborer,

Fraternally,

J. LEWIS SHUCK.

The secular papers of Sacramento speak in encouraging terms of the success of the mission. We clip the following from the Sacramento Daily Union.

Christianity among the Chinese.—On Sunday evening last credentials from the first Baptist Church, in this city, were, by the Pastor, presented, with appropriate remarks, to Wong Ah Mooney, who stands before his countrymen as a regularly authorized preacher of the "new religion," as the Chinese term Christianity. The Rev. Mr. Shuck, in addition to the pastoral charge of the Baptist Church, has been unremitting in his efforts to bring the Chinese within the influence of the Gospel, and has, we understand, been much encouraged in the work among this singular people. On Sunday evening last he baptised two more Chinese converts, in the presence of a large congregation, in the Baptist Church.

"The Sacramento Age" of Dec. 6th, two days later than the date of brother Shuck's letter, contains the following notice:

Chinese Christianity.—Several Chinese have abandoned, recently, through the Chinese preaching of the Rev. Mr. Shuck and his native assistant, Mr. Wong Ah Mooney, the false religion of their fathers, and have embraced Christianity. Several more have renounced idolatry and expressed their firm belief in the truths of the Bible, and are looking forward to church membership.

The same paper of June date says:

More Baptisms.—A number of interesting converts, we hear, are to be baptised to-morrow evening, by the pastor, the Rev. Mr. Shuck, in the Baptist church on 4th street. The church, from the accounts, appears to be a progressive one, and even during the past two weeks, as many as ten new and approved applications have been made for membership and communion.

In another letter of Dec. 19th brother Shuck writes:

"By last steamer I informed you of the baptism of two more Chinese, and now I report to you and the Board and the churches, that still another Chinese was received for Baptism by the church last night. The work continues both among the Chinese and Americans, and yet without stir or excitement, or protracted meetings, or any foreign influence. Pray for us."

With reference to the Baptist church at Oakland city he says:

"The Oakland people are greatly anxious for a pastor."

He also urges the propriety of sending an evangelist there, from which he says "I believe great results would be witnessed."

INDIAN MISSIONS.

Indian Missions.

This department of the Board's operations is prospering. There seems to be a deep and growing interest on the part of the churches in relation to this long-neglected people. Individuals, churches and associations are sending in their pledges to sustain both native and white preachers among them. The labors of our missionaries are not in vain. The fruits of

their toil and sacrifice are coming in to the joy of both sower and reaper.

Brother Buckner reports for quarter ending Dec. 31st, 13 baptisms, commenced the erection of two meeting houses, constituted one church and ordained twelve deacons. He adds a summary of his labors for the year:—travelled 2772 miles preached 133 sermons, and 144 addresses, 2192 mourners attended his meetings, baptised 73 converts, made 292 religious visits, ordained 31 ministers and 15 deacons, constituted 2 churches, baptised and ordained one Presbyterian native preacher.

Report of Halocke Islands, native preacher—baptised 12, assisted in the ordination of 11 deacons and in the constitution of one church. (We have not room in the Journal to report all the statistics of labor in detail. We only give some of the most important items.)

WELL DONE.

The Pine Bluff Association, Alabama, pledges to sustain two native preachers, one among the Creeks and one among the Cherokees. The Coosa River and Cherokee Associations each pledges to sustain a white man among the Indians. Who will go to the Indians? We need several white men among them now.

Brother Buckner, in his last communication, writes: "We are very anxious to have another Baptist missionary in the Creek nation, at or near the Creek agency; and that he shall get to his field in time for one of us to attend the bi-annual convention in May next. Another could be stationed at Fort Gibson, among the Cherokees. He and the missionary at the Creek agency could mutually assist each other, the two points being only eight miles apart. The Creek Agency is 45 miles north of me. I have visited the neighborhood once in eight weeks, without a single failure since I have resided at this station. The distance is so great that my visits are often made at great sacrifice and much hazard to my health. They need the time and services of a missionary with them all the time."

Again we ask, "Who will go?"

The Discussion.

Bro. Buckner states in regard to his late discussion with the Presbyterian Superintendent, "We have conquered a peace." "I do not think I will be challenged again soon. Our congregations were large, and much more intelligent than one, unacquainted with this country, would suppose. We had no interpreters. D. N. McIntosh and all the Baptists were delighted. I was the only Baptist missionary present, while the Pedobaptists had seven."

Our Baptist brethren in the States must send us a *Baptist circulating Library*. All the native preachers desire it."

Who will contribute to this object?

The Contrast.

Bro. Buckner states: There are 14 Pedobaptist missionaries to one Baptist, yet the Baptist membership is nearly one hundred to one Pedobaptist. With reference to which Bro. B. remarks:

"Surely God has given us this field, and we shall be recreant to our trust if we do not cultivate it."

We feel grateful to the Baptists of the Southwest for their kind regard for Indian Missions, and confidently look to them for the supply of our future wants."

We feel full assurance these devoted missionaries will not look in vain.

Report of Joseph A. Sands, (native.)

"Delivered 34 sermons, witnessed 21 baptisms, aided in the ordination of 9 deacons—the whole number of mourners who have attended my meetings is 313."

James Yarjee, (native,) reports 37 mourners, assisted in the ordination of 13 deacons and in the constitution of one church."

Samuel Yarjee (native,) reports 13 mourners.

Monday Durant reports 41 mourner and 2 baptisms.

Joseph Hall (native,) reports 57 mourners and witnessed 18 baptisms.

Samuel Worcester.

A letter from this native preacher of the 17th of Nov. informs us that he has been sick since the 1st of Oct.—is now convalescent. He says: "In all my affliction my Saviour was with me to comfort me." What a happy change! Had not the gospel been sent to him, in this sickness he would have trusted to the wild superstitions of heathenism for comfort.

Now he knows and trusts the Saviour—that Saviour is with him and comforts him in his affliction. He preaches that Saviour to his wild countrymen. He gives an interesting account of the baptism of a sick Indian. This he performed during his own illness. We give his own language:

"I have the privilege of call to attend one sick person in my neighborhood, and was admitted to baptize him, as he was desirous to be baptised, and to be ready before he died. This was happen on Friday before the 2nd Sabbath in Oct. I was truly satisfy with his christian experience. I could not refuse him. I was by myself, yet I did not willing to wait some other day. I have baptise him as he request."

Worthy of Imitation.

We take the liberty of publishing the following letter to our Treasurer with the hope that it will stimulate others to a similar course.

Bro Hornbuckle,

You will please find enclosed five dollars for the Indian Mission. It is the result of a two months effort in our Sunday School.

In the early part of the year, in about three months, the school raised ten dollars for this purpose, which I handed to your agent in Ky last June. Collections were stopped for a time, to replenish our library. That being done they were commenced again about the first of Nov.

The children take pleasure in contributing for this purpose. It is only necessary to let them know what is going on among the Indians, and go to the classes and receive their contributions every Sunday.

J. B. L.

Paris, Ky., Jan. 1st. 1857.

BIBLE BOARD.

Having failed to receive copy from the Secretary for this number of the Journal we insert the following extracts from "A Plea for the Bible Board."

"BAPTISTS are Bible Christians. Baptists love the Bible: it is their creed: it is their confession of faith: it is their book of discipline: it is the only and complete foundation of their faith and their practice. What is not taught in the Bible they are under no religious obligation to obey. And it has never been any part of the faith of the Baptists that the teachings of the Bible must be, or may be permitted to remain in the possession of the privileged few, to the exclusion of the masses. They have always and everywhere taught that it is not only the privilege, but the duty of every one to search the Scriptures for himself, and see whether the things which we believe and practice have the sanction of this Book of God. At all times, and everywhere, we have been accustomed to refer all inquirers to this umpire, as supreme above all."

It is not surprising, therefore, that Baptists have taken the lead in the great and glorious work of spreading the sacred pages among all the people on the earth. It would be strange indeed if Baptists could regard the Bible cause with opposition or indifference. And if they seem in any instance to have done so, we may be sure it is not because they do not love the cause: not because they do not regard it as the very basis of all their work for the evangelization of the world; but simply and only because there is some mist of ignorance, or some cloud of misapprehension, which has come between them and the object of their affection and generosity."

"It will be seen, that there is but one SOUTHERN BAPTIST ORGANIZATION which aims to unite the whole denomination South in the great work of giving the printed Word to all the world."

1. "THE AMERICAN BIBLE SOCIETY," from a participation in whose funds we were, as Baptists, excluded over twenty years ago, has never changed its plans or revoked its decrees in this respect, since it determined to give the heathen, not the true meaning, or any meaning, of the word *baptizo*, but to transfer the Greek in to all their versions. If there was ever any good reason why we should have ceased to contribute to its funds, the same reasons still exist in all their force, why we should not contribute to them now. Let Baptists, then beware. If they wish to sustain their own denominational organizations, let them not give their Bible funds to the Southern agents or the Southern auxiliaries of this Pedobaptist establishment."

2. "THE AMERICAN AND FOREIGN BIBLE SOCIETY, though a Baptist, is yet a Northern institution. We make no other complaint of it, than what is based upon the simple fact that it is located in the North, and all its operations controlled by Northern men. We do not say the men are abolitionists: we have no information in regard to this particular. They may have been innocent of any participation in the anti-slavery excitement which drove us out of the Triennial Convention and compelled us, as conscientious Christian men, to engage, as Southern Baptists, in the great work of evangelizing the

world. But when we separated in one department of our operations, such was the mutual dependence of each upon the others, that it was found advisable to separate in all. We have, therefore, a Southern Board for Foreign Missions, a Southern Board for Domestic Missions, a Southern Publication Society, and a Southern Bible Board. Why should Southern Baptists ignore its existence, or practically repudiate the action of the Southern Baptist Convention which organized it, and continue to send their Bible funds to the Northern societies?"

"If there were ever any good reasons for our withdrawal from the North, those reasons still exist, and have increased in their significance and power."

3. THE AMERICAN BIBLE UNION does not pretend to be a Baptist institution. It is not denominational: it owes no accountability to Baptists, North or South. It is engaged in a great work, which many Baptists desire to see accomplished. So also is its auxiliary, THE REVISION ASSOCIATION; but they are, neither of them, Baptist organizations. They claim to be an amalgamation of all denominations, or, rather, to be separate from and independent of all. It is best they should be so. They can thus best secure the great object at which they aim. We would not cast a straw in the way of their progress. We bid them God speed. But we do not wish our brethren to mistake their work for ours, or ours for theirs. They are engaged in making revised versions. We are circulating the old."

"Twenty millions of souls are passing from the earth in every year: most of them die without a knowledge of salvation. Shall we let them die and perish, till these revisers shall have completed their improved translations, and secured for them the confidence of the Baptists? or shall we, at once, do all we can, with the materials we have on hand? These materials are not worthless. We have tried them. We have proved that they can be made the power of God unto salvation. We are disposed to employ them at once,—to work now, as well as we can, while these others are getting ready to work more effectively."

HOW CAN WE DO IT?

"Let us now ask your attention for a moment to the plans by which we expect (so far as possible) to accomplish this vast work. 'The field is the world.' We cannot cultivate it all, but will do all we can, as we shall be furnished with the means, and Providence shall open up the way."

The destitution which we feel especially charged to supply is,

1. That which we can reach through the instrumentality of our FOREIGN MISSIONARIES.

Our foreign missions have, thus far, been limited to China and to Africa. In the former field, one third of the whole population of the globe can read the Bible in the same language. The demand must ever be commensurate with the capacity of our missionaries to find access to the people. We have now a version of the New Testament, prepared for them by our late lamented brother Goddard, complete in every part, and beautifully bound, which can be furnished at the cost of a single dime a copy. Portions of the Old Testament are also ready, and have been widely circulated; and we cannot help believing that the recent casting away of their idols, by a vast multitude of that strange people, was owing in a great degree to the influence of such copies as have found their way to the interior. The demand for the Scriptures has of late greatly increased, and we look for wonderful developments in that country, as the result of their free distribution."

In Africa we have a three-fold work:

1. To supply the destitute upon the coast, who mostly use the English language.

2. Our brethren, Bowen and Cluk, have recently ascertained that there is, in the far interior of that continent, a comparatively intelligent and educated people, dwelling in vast cities, larger than New York, and reading and writing the Arabic language. These must be furnished with the Arabic Scriptures, which we can procure in England at the mere cost of publishing."

3. Brother Bowen has long been preparing to translate and publish the Scriptures in the language of the Yorubas, and is soon expected to return to this country, or to England, to superintend the work. The denomination expect us to furnish the means, and we intend to do it."

In addition to these, in Asia and Africa there is now, also, a vast field open in the interior of Europe. Through brother Jukes and his associates, thousands of copies of the Word could now be sent there, until recently, they could not have gone."

The late war in the Crimea has resulted, like all the wars of the last hundred years, in opening a wide door for the gospel: Christianity may now be carried into Turkey, and the Bible may be read in the land where the Koran still rules."

But, inviting as the new field may be, we have no hope to be able to enter it at present. Our greater work is in the North. Here in the Southern and Southwestern States, is the destitution which we most desire to supply."

Our means of doing this are,

1. Through the missionaries of the Domestic Board at Marion. That Board have nearly one hundred in their employ. Almost every one of these might increase his usefulness, and influence, by the circulation of the Scriptures in his field of labor; and as we feel bound to place in the hands of the missionaries of the Foreign Board all the facilities that may be needed for this department of the work, so, also, we must furnish similar facilities for those of the Domestic Board."

CALIFORNIA.

Through one of these missionaries brother J. Lewis Shuck, we may now have access to the many thousands of Chinese in California. It is probable through these Chinese that China is more fully to be brought to a knowledge of the truth. The missionaries who go to China as strangers, can never find free access to the people which is accorded to her own children. The Lord has sent them to us; we must give them the gospel; they will, some of them, experience its power; they will become new creatures in Christ Jesus, and then, with hearts burning with his love, they will go back to tell their brethren, in their own native tongue, the wonderful works of God."

But these people are reading people. We can reach them through the page more readily than by the preaching, which few of them will hear, and fewer still will understand."

We ought now to have several colporteurs, under the care of brother Shuck, among these people, but thus far have not been able to sustain even one."

THE INDIANS.

Through the Indian missions we may have access to many who can read the Scriptures among the native tribes. As who, we have been informed by brother Buckner, would gladly receive and highly prize a copy of the Word. They should be at once supplied,—those who can read the English, with the common version, and those who can only read their native language, with such translations as have already been prepared and printed for their use."

BOARD OF FOREIGN MISSIONS.

RICHMOND, MARCH, 1857.

To Correspondents.

Letters relating to the Journal are sometimes sent to Marion, Alabama, sometimes they are directed to J. Thomson, H. K. Illyson, and McFarlane & Ferguson, of this city. We wish all our correspondents, in future, to direct their letters thus: "HOME AND FOREIGN JOURNAL, RICHMOND, VA." Please attend to this."

We are late

In issuing the Journal. Our printers were thrown so much behind hand by the severe cold weather, that they have not been able to overtake their business as yet; but they assure us they are making every exertion, and will soon have a straight."

Our Receipts

For the month are distressingly meagre, but little over \$500, deducting the amount from the Bible Board. Brethren, shall this continue? How are our missionaries to be supported, and our work carried on at this rate? Who will send us something to make good the deficiency? The Board cannot get on without greater liberality."

Friends of the Right Kind.

If all the patrons of the Journal were such, so far from being an annual charge upon the Boards, the paper would pay something, every year, into their treasuries. See how they write:

"I send you the money for ten copies of the Home and Foreign Journal. Discontinue the paper to ———; I mean to try to send you two in place of this."

Hear how another talks:

"DEAR JOURNAL.—I wish you to pay your monthly visits this year to the following lady and gentlemen."

"I enclose a dollar to pay your expenses. Perhaps I shall send for others soon. Five copies come to me."

Here is another to the point:

"DEAR JOURNAL.—I see from your last number, that yellow boys are very much needed, to wait upon the duties of your office. You will find enclosed one of these fellows, for whose services please send me one copy, and the balance of his services you may devote as you think proper."

Another:

"The Journal has visited my collar for two years past, and I still wish it to

You will please send to my address five copies instead of one. I enclose one dollar to pay for them; and I will scatter them as I go."

And yet another.—But no. We cannot do all—these will serve as specimens of hundreds. But all who receive the paper are not so kind. We have a few letters which, we presume, our writers regard as very spicy, and others that are not a little sour, because the clock has sent the writers a little of paper, stating what they owed to the Journal. We are very willing in all cases to comply with the accompanying direction, "Stop the paper;" though we confess it would give us additional pleasure to receive, in every instance, (which we do not,) what is due.

The Commission

It is not without the "right kind of ends," though it could well accept a number more. See a specimen of their expressions of good will. The Journal is asked by one of his friends who is a younger brother with him on a visit to a certain house in Mississippi. Well, and so; and here follows the request: "continued visits of the young-ster." "Commission.—I am very much pleased with you, and send you two dollars for your year. My desire is that you travel until your wings may spread over the heathen nations."

"Your friend and advocate."

P. S.—They are not yellow boys, I hope will answer the same purpose. "Commission" makes a grateful and how, and promises to continue his visits for the two years. Would be glad to visit other friends on the same terms. We take the following from the Bible Recorder. It was over the signature of "Thank-brother T.":

My Dear Brother James:—I hope your readers who take the Commission will read carefully brother Yates' interesting communication, in the January number. And I hope, also, that such of our readers as have not yet subscribed to that valuable Missionary Monthly, will forthwith send a dollar to Richmond, and take the periodical. Why should it be more widely circulated? If you are a Baptist who does not take it, you tell him from me, that he is missing a monthly treat."

Southern Baptist Convention.

The next session of the Convention, it will be remembered, meets in Louisville, Ky., on Friday before the second Lord's day in May next. It is desirable that there should be a full delegation from the States in which the Convention has heretofore found the larger portion of its members. We know that our brethren in Louisville desire a large gathering of brotherhood. They have hearts and uses to entertain with pleasure to themselves and their visitors, all who go; and hope very many from Maryland, Virginia, N. and S. Carolina, Georgia, Alabama, Tennessee, and other States, will give them the privilege of welcoming them to their beautiful city.

A trip to Louisville, at that season of the year, will, of itself, compensate for the trouble of taking it. But, unless we have a full meeting, we must fail to make a favorable moral impression upon our brethren, and upon others, which is one of the chief advantages of such meetings. We frequently hear breathless say, "There is no use of my going to meetings of this kind. I can do nothing after I get there." This is altogether a mistake. It is true, all cannot take a leading part in the business of the occasion, but every one adds to the aggregate strength and influence. Suppose one should, literally, do nothing of himself, it would be still true that he accomplished much. A cipher, by itself, is nought, placed upon the right side of an unit, is a thing of worth—it adds ten, a hundred, or a thousand fold to the value of the unit. Of what account would be our speakers and business men, on such occasions, if they had nothing but empty benches for co-operators? But it is not true that any good man is a cipher. His prayers, his suggestions in private conversation, his very presence, the strength and the comfort of such a unit, or official position, are called in to take the lead. We doubt not that we are men who have never spoken a word in public on such occasions, whose

influence has been far more potent for good, than that of many who take a prominent part in discussion.

The time of meeting is rapidly approaching. We trust the different Boards which have charge of the business, will, if they have not already done so, take steps immediately, to secure a full delegation.

Prayer for the Convention.

Will not all our readers engage in earnest, heart-felt prayer for the blessing of God upon the meeting of the Convention in May? There is need of special wisdom and grace by those who assemble on such occasions, to enable them to judge what is right, and to prosecute the right in a proper manner.

The next Convention will be a meeting of vast importance. The progress already made in all the departments of conventional effort, is such as to demand that the next meeting shall "devise liberal things." Our Domestic Missions are being enlarged, and yet, with every advance, the point to be reached, seems, by the widening of our spiritual horizon, to become more distant, while, at the same time, the demand for effort becomes more imperative and encouraging. Our Indian missions are progressing with a rapidity and power which none were prepared to anticipate in so short a time. The Bible Board has before it a work, vast, urgent, and indispensable. It must have greatly enlarged means. And last, though not least, God is blessing our Foreign mission enterprise in a way that calls loudly for more men, more means, more prayer, for the salvation of those "set-ting in the region and shadow of death." Oh! what tremendous responsibilities rest upon the Baptists of the South! And how solemn will be the position of our next Convention!

Brethren and sisters, lift up your hearts in continual, earnest prayer, that God will endow those who go up to represent you on that occasion with his spirit and may have his presence go with them. Issues are depending, the magnitude of which oppresses us, even in the partial glimpse we can take of it, but which eternity alone can develop. Interests affecting all that is loved and cherished in our own land—the salvation of the heathen from eternal death—and the glory of our Redeemer forever! O! PRAY FOR THE CONVENTION! P.

COMMUNICATIONS.

For the Home and Foreign Journal.

A Labor-Saving Machine.

Recently I had occasion to call at the Mission Room on a little matter of business. While waiting there, a colored man came in for "his Journal." It was handed by the clerk, who inquired when he subscribed. Being told last January, the man was informed that his time was out. If he wished to take it another year he had better pay in advance. The twenty-five cents was immediately handed. After which, like a good business-man, he left the office. The clerk remarked if all would act thus, it would save much trouble. People were unwilling to be dunned; and they felt equally unwilling to ask for twenty-five cents.

Pretty soon he took up a package of letters, saying, "All these are from G. I believe the people in G. read more or prize our papers more than elsewhere. Our calls from that State are immediately responded to. They seem only to need being informed of their indebtedness, and at once forward the amount."

It immediately occurred to me, to write a line for the Journal, to inform its readers how much trouble would be saved by attention to little things. One is apt to think no one can be harmed by the failure to pay so small a sum as twenty-five cents. But a few hundred twenty-five cent pieces punctually paid in, will enable the proprietor of the paper to pay for some of the labor necessarily bestowed upon the paper, and save the clerk the trouble of writing many letters, at the same time keeping the minds of the secretaries free from care and embarrassment.

Attention to little things in all departments of life would be like a labor-saving machine. Let us try it. M.

Impressive lesson—the Commission.

Bro Taylor:—Such an impression was made on my mind, by a single item in the Commission, the other day, that I have felt like I wanted to speak of it ever since. I have spoken of it privately, and in the pulpit. And by your consent I will call the attention of my brethren to it through the Journal.

Dear brethren, read a short letter in the Commission for Dec. from Bro. Harden of Africa, and note especially, the contribution to assist Bro Bowen to print his Yoruba books.

How many of us ought to, and will be rebuked by that lesson? A missionary, sending back such a part of his support to assist in enlightening and giving the gospel to the benighted people around him. And that missionary a colored man on small salary!

I feel disposed at times to desist from laboring as I do, diseased as I am, and stay at home. But when my eyes glance over that item how was I *shamed, smitten and rebuked!* How little I do! Oh! how insignificant my sacrifices compared with Brother Harden's. Brethren, don't pass this over lightly, and say, I am only excited, before you contrast your situation with his, and your opportunities to work, with his opportunities.

But my dear brethren, do go further, and let's endeavor, as *best we can*, to realize the condition of the heathen; without the Gospel, or any means of grace, while we revel almost in gospel privileges. Are not some of us afraid of the contrast? It will mortify the "old man" too much.

Another thought. How very important that we read, and inform ourselves. For this purpose, I hesitate not to say we ought to read the "Commission," and "Journal" published at Richmond. What a treasure of interesting, useful, and beneficial knowledge may be obtained from, and preserved in the Commission.

The Missionary letters, Bro. Bowen's sketches, and such articles as, "The World waiting for the Church," in the last issue. Oh! such reading not only makes us wiser, but will make our hearts better. Oh! we will value religion more after such reading, and feel too, how great a thing it is to be a *christian*, how glorious, how responsible!!

W. N. C.

Jan. 2nd. 1857.

LETTERS FROM MISSIONARIES.

IJAYE.

Letter from Rev. W. H. Clarke.

IJAYE, Sept. 12th, 1856.

Rev. J. D. TAYLOR AND A. M. POINDEXTER,

Dear Brethren.—The termination of another quarter makes it my duty to give you another report of my labor. This term, with us, embraces the most unpleasant and disagreeable part of the year, and that which is least favorable to systematic and continued labor. So far as the season and justice to myself allowed, I have been, for the most part, engaged in study and preaching. I am afraid, from some little lessons of experience, to throw my soul into my studies, lest I should defeat my object. Still I am trying to wear away the rock by degrees. I cannot give a statistical account of my labor. My preaching has not been so regular, owing to the inclemency of the weather, and the absence of my interpreter, on a visit to his people in Abbeokuta. Perhaps I would not make an average of once a day. My trip to Iwo which I trust was attended with some good results, also interfered with my regular duties. For sometime past I have been pursuing the plan of visiting the houses of the people, and there preaching Christ. They kindly receive us, and listen to the word. The attendance on preaching is fluctuating. In one or two instances there is a regularity that gives us some hope. During the past quarter, we have baptized one candidate, a man from Sierra Leone. A few days ago there was another applicant, on whose case we have as yet made no decision. Our regular Sabbath services are two sermons and two Sabbath school exercises.

My trip to Iwo ascertained the following facts. It is equidistant, one day's journey from Ibadan, Awayaw and Ogbomishaw; half day's journey from Ede, one day from Oshogbo, and three days' travel from Elisha, the capital of the Ijsha country, allusion to which has been made in previous communications. Elisha is represented by all with whom I conversed as being a very large town. With regard to the kingdom, I could hear but little. Iwo has about one third the population of Ijaye. And yet there can scarcely be less than 25,000 or 30,000 people residing in the town. Ede and Oshogbo are said to be still larger. I am sorry to say the location of Iwo must be anything but healthy. And therefore, I will here offer the suggestion of the importance of colored men occupying such points as would be less dangerous to them than to white men. This point is important from its connection and relation to the east. For the present we have been deprived of the privilege of occupying Awayaw. The rejection will be only temporary.

CONCLUSION.—ENCOURAGEMENTS.

In conclusion I would remark we have abundant reasons to bless the gracious Lord for his protection and preservation. Bless the Lord, O my soul, and forget not all his benefits.

Brethren, I may add progress to this report. Surely in America you are beseeching the God of Mercies on behalf of Africa. Oh, may he bless you, in your labors a thousand fold, that we too may

rejoice in the success given to your hands. And may your souls be abundantly refreshed by our success through your earnest and availing prayers. Pray for us.

ABEOKUTA.

Letter from Rev. A. D. Phillips.

ABEOKUTA, Nov. 17th., 1856.

I set out early on the 11th inst. for this place, and after about two and a half days travel reached here.

I met with no misfortune on the way. I was out a little after night one evening, and then had to sleep in the farm, but had enough to eat, and screened myself from the night air by means of an open shed, and hanging up blankets. I eat mostly native food in traveling. It agrees well with me. I have coffee and sugar and tea, which is all I take except what I can get in the country.

I find the lot of land selected by Bro. Denard to be a very fine site. I think it a very healthy locality. At the time of his selecting it, it was outside the wall, but this year the wall is made nearly half a mile beyond it. I have now laid out the place for the house and expect to have it dug out to-day.

I fear however, that we shall have more or less trouble here with one of the head men of the town who has now moved near the lot, and who is a very covetous man. He has already taken part of the ground, and I have let him know I was not pleased about it. When I came down however, he said he would give it all back. Though he, and some of his people, send me word to-day, that if I want land to build upon I must come to them. I pay no attention to it. Went ahead this morning with my compass and line, surveyed the land, marked the lines, and expect this afternoon to dig the foundation of the house. However intend to-morrow to give them a talk and shame them for treating a stranger so. The people and the king, (whom I have been to see,) seem very glad that I have come to build a house here.

Nov. 18th. I find that I will be obliged to return to Ijaye to-morrow, therefore shall at once close my writing.

I have already been to see the persons referred to yesterday, as those who might trouble me. They talked very differently from what was represented to me. They profess to be very friendly, and I believe will do me no harm. I have this morning had the foundation of the house dug out, and the wall builder is now putting up the wall. I have marked out all the rooms, and there is no more that I can do now.

I intended to have staid here about a week, or a little more, so as to get rested well, and to preach in the town, but several men were sent from Liberia to Ijaye, who missed me on the way, and they know not what to do, and I hear that one of them is sick. They are sawyers.

The people here very much want me to come here and live.

Stir up the Rehoboth Association to send a man here soon. The house will be a very comfortable one, four rooms, two twelve feet square, and two fourteen by twelve; the wall 9 feet high.

Owing to my having to leave here so soon I can write to very few persons this mail. It will be too late per mail when I get back to Ijaye. I must tell you all about the prospect here by next mail.

I think my trip has done me much good, though I have been so hurried, and shall have to go back in a great hurry. Would like to travel some about March or April.

My health is very good; for nearly six months I have scarcely had a symptom of fever.

OGBOMISHAW.

Letter from Rev. J. F. Benumont.

YORUBA, AFRICA, Nov. 6th, 1856.

Rev. J. B. Taylor:

MY DEAR SIR.—I write again, although I received nothing from America by the last mail. We have fine weather now, the dry season having fully come. Since my last, there have been great feasting times among these people; the object of which, if they have any, I cannot learn; but during them, all kinds of wickedness was indulged in without restraint. I am informed, that in some parts of the country they have been offering human sacrifices, and in this town permission was asked of the chief to sacrifice one of his grand children! The request, however, was not obtained; but I was informed that permission to poison persons was granted for one day. I have not learned that any fell a victim to their diabolical deeds. They say that offering human victims is a prelude to war; and there is a tribe some distance South-east of this place, that sent messengers to the chief to notify him to prepare for war; that they were coming. I do not know the exact amount of faith the report is entitled to since rumors are sometimes circulated which have no foundation in truth.

The roads in different parts of this country are at present infested with thieves, and many robberies have lately been committed; among others, a woman who had saved four bags of cowries and bought beads, which she was carrying to Ilorin to sell, for the purpose of enabling herself to redeem one of her nieces from slavery, was robbed of all that she pos-

sessed. The woman is originally from Sierra Leone, but lives in Abbeokuta. She staid in this mission yard the night before she was robbed; and is now staying here lamenting her loss. I sent twice to the chief to get him to find out the robber, but to no effect. And yesterday I was told by one of my particular friends, and one of the chief's head men, that if the chief could recover the stolen property, he would keep it all to himself. Irritation had previously been communicated to me, that the robber had given part of the stolen property to the chief, but it did not come from a good authority the latter, and I felt unwilling to believe it.

My object for mentioning this, is to give you some idea of what we may expect, under similar circumstances. And if other missionaries have never lost anything, I only add, it is much more than I can say. They tell me the custom is, when a robbery of any considerable amount is committed, for the robbers to take part of it to their respective chiefs, who, on the reception of it, shall go home in peace; and if noise is made about it, they will hush it, and secure them.

EXTRACT OF LETTER FROM J. F. BEAUMONT.

"A few weeks ago a very interesting looking Mohamedan called to see me, and asked me for the Koran. When I told him I had none, he asked for the charm of Jesa; and as I had no person to interpret for me, on account of my scanty knowledge of Yoruba, it was difficult for me to understand him. However, he was not discouraged, and made characters which I knew to be Arabic, when I concluded that he wanted the testament in the Arabic language. Fortunately I had brought a few copies with me, with one of which I presented him. He was so much pleased, that he did not know how to express his joy, and promised to show the book to his brethren, and let them read it. For several days in succession he returned to show me how far he had read. He said he was very much pleased with it, and would preach it wherever he went. He was from Ilorin.

"It appears to me, that by distributing the Scriptures among those that can read good might be done. After I had presented this man with the Testament, he asked me for the Book of Moses and the Psalms, neither of which I had. When I was at the Bible house in New York, they told me that if I wanted Arabic Testaments for distribution, to let them know, and they would furnish them."

LAGOS—AFRICA.

Letter from Rev. Jos. M. Hurd.

REV. JAMES B. TAYLOR.

My Dear Brother,—Yours of the 24th of September containing information of the sailing of the bark Hermitage, with our brethren Cason, Priest and Trimble and their wives, is now before me. You may be well assured, that everything in my power shall be done for their comfort and speedy removal to the interior. I have already begun to make arrangements for their removal; although the ship has not yet arrived; your wishes too with regard to the boxes, kegs and packages shall be faithfully attended to.

I will now proceed to answer your inquiries.

TRANSPORTATION INTO THE INTERIOR.

As to the mode of transportation. I have always sent the goods, &c., by way of the river in canoes, because this mode is far cheaper than to send them by land. As to the passage of the missionaries up to Abbeokuta. They are either taken by canoes or by land in hammocks, as the parties may prefer, but the latter method costs a great deal more than the former, it being about one bag of cowries for each person, from 5 to \$7, according to the price of the cowries. They are then carried by land in hammocks or on horse back to Ijaye, but I do not know the price from Abbeokuta, as the agent there attends to it and gives account to Brother Clark. The price of each package from Lagos to Abbeokuta varies according to the state of the river, being from 15 to 25 string— from 15 cents to 20 cents, and from 25 cts. to 35 cts. according to the price of cowries. It is very difficult for me at any time to get a sufficient number of carriers here in Lagos, for these people here are by no means fond of labor, not so in the interior. We always pay by the package, never by the day; and as I said before the price varies according to the state of the river, and the cash price according to the price of cowries.

CHAPEL BUILDING.

My reason for not writing at the time that you speak of was that I had as I thought nothing particularly interesting to write. I have just been able to complete (with the exception of the mud floor and benches) our little chapel and the people are to-day fixing the mud floor. The only difficulty now in the way of dedicating the house is the want of plank (which is very scarce) to make benches. I think that the house will comfortably seat about 200 persons and as I told you in a former

letter it was built by subscription, myself heading the list with 5 bags or \$30.00.

NEED OF GOD'S SPIRIT.

* Will you not help me to pray that the house may be always filled and that the word spoken may have the desired effect? I have continued to go out into the highways and hedges and preach to this poor and blind people, but apparently without effect. I hope however to be instrumental in their conversion, although the prospect looks very dark. The people are constantly making promises of repentance, but I fear without any intention of fulfilling them. May the merciful Lord have mercy on them.

Letter of Rev. R. W. Priest.

BARK HERMITAGE, Lat. 15° North, Long. 25, W. Atlantic, Ocean, Oct. 25, '56.
DEAR BROTHER TAYLOR.—I shall write a few lines and keep at hand, as it is possible we may meet with another opportunity of sending letters. We sent some last week by the Bark Vickery to be mailed at Gambia; among them Brother Trimble's one for you. We met with the North East trade winds last Friday; crossed the Tropic of Cancer on Saturday, and are now getting along finely. Cape Verde Islands lie not more than one or two degrees to the East; yet, we have not seen land since we left New York, and this is our forty-first day. Mrs. Priest has been sea sick all the time. This is the only day she has passed without vomiting, she was quite sick till noon, but did not vomit. Sister Trimble has been sea-sick some, but sister Cason has escaped it very well. As regards our general health, we are all well. Time passes off very fast; for I have to read a little; cook some; and occasionally we fall in with a school of Dolphin, and while away an hour or so at fishing. I feel that you and Brother Smith made a happy choice for us, in sending us out on the Hermitage. For I don't think a more gentlemanly set of men could be found. Indeed I am astonished at the affable disposition and noble generosity of the sons of the ocean.

When Mrs. Priest was very sea-sick I asked the super-cargo Mr. F. J. Mideiros, to sell me a bottle of wine, he said he would give me the wine, but to offer pay for it would insult him; and added, that that he had nothing but what he was willing to furnish when it would be an accommodation. Capt Roberts is not a Christian, but is favorable towards religion. He frequently joins with us in singing the songs of Zion. Sometimes it almost feels like home to be here. Yes, this is now our home, for we are strangers and pilgrims who seek a habitation, for here we have no continuing city.

O Brother Taylor, do pray constantly with the fervor of your last prayer with us. And urge the churches at home to prayer; for the eyes of the Lord are over his people, and his ear is open to their cry. Oct. 29.—I was up this morning by light, and the first thing that attracted my attention was a "land cloud." I saw land, but I thought it a dark cloud almost buried in the distance. The land we see is Brava and Fogo, two of the most southerly of Cape Verde Islands. They are about forty miles off.

I suppose Brother Trimble told you of Brother Smith's notice of, and kindness to us after you left New York. As also, the kindness shown us by our Southern brethren who were in the city. There are many warm-hearted brethren in New York and Brooklyn, who feel much for us and our mission. I pray the good Lord may enlarge the hearts of his people a hundred fold; that He will put it in the hearts of such a number of his children to become missionaries, that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

Dec. 7th. At anchor off Elmina—only a moment to write. We learn that Lagos is now besieged, six English men-of-war are lying there to protect the town. No communication with the interior. O Brother Taylor, pray that we may live humble before the Lord. We have been long on the way (80 days). Perhaps the way may be open when we get there; no more time, farewell. Mrs. P unites with me in sending love.

GREENVILLE.

Letter from Rev. R. E. Murray.

The following is one among the last communications from the beloved Murray.

Greenville, Sinoe Co.,
Sept. 29th, 1856.

BRO. TAYLOR.—We are still feeling the effects of war, and are frequently called to follow to the silent grave, some victim of disease, caused by exposure and privation. The county will not recover from this war for a long time. The number of widows is still on the increase.

The schools are, on the whole, in a prosperous condition. The circumstances of many parents, compel them frequently to keep their children at home to assist them on the farms, &c. Calls have been repeatedly made for the gospel by natives since the war. A favorable impression has been made on their minds.

A native youth who calls himself Thomas Butwa paid me a visit last week, and

informed me of his desire to be placed in a situation to improve his mind. He is weary of living as he has done, and wishes to be of use to the rising generation. He says, little can be done to enlighten the old natives, they have grown gray in their country habits; but there is great hope for the rising generation, and he is anxious to improve himself for their benefit. This young man was under the tuition of Messrs. Canfield & Sawyer, Presbyterian Missionaries at Settra Kroo:—reads and writes a little, and displays a taste for drawing. While Bro. Neyle was at Butwa "Thomas," would often visit him for instruction. The good sense displayed by him in conversation, would be matter of astonishment to many who imagine the natives are a dull, stupid set of creatures. But of all the demands made latterly, that from the interior I deem the most important. "Joe Weah" has repeatedly requested a teacher, and preacher to be stationed in his town, for the instruction of his people, and I feel certain, that more can be accomplished among them in one year, than among the natives in our immediate vicinity in two years. Civilization would spread rapidly among them. A better mode of tilling the land would be adopted, coffee and cocoa could be introduced with ease. The distance from here to his place is not great. Men can leave here at 7 o'clock, A. M., pass through the Sinoe Country, and sleep at one of the stopping places, start the next morning about the same hour, and arrive there at 4 o'clock P. M., about 20 hours. The journey has been made in less time.

The present is the most favorable time for the establishment of a station there. If it is neglected, perhaps the opportunity will be lost.

MONROVIA.

Extract from Letters of Rev. John H. Day
MONROVIA, Nov. 10th, 1856.

Rev. James B. Taylor:

The present edifice in Monrovia, called "Day's Hope," is full. The lower floor is covered with boys, the room above filled with girls; and the Library room is occupied by the few young men studying the word of God. Another house is going up, although I have not a word to cheer my aching heart. Could the Board but see and know, I know the needed help would come. They would tell me, build a porch, inclose the lot with stone, and finish off the rooms I have begun, for kitchen, store-house, for food, a place for youths to lodge, and a room for female school.

Ever since the first Monday in last month, I have been teaching from nine o'clock till half past two. From three to five I have a grammar class. On Sunday, I teach a Bible class, and preach once in Day's Hope to Congos and others. At three I preach in Providence, five church; at night I rest. Yesterday I preached three times, and baptized one—preached once to day, and to-night I sit and write too hoarse to talk, with soreness and pain of chest almost insufferable. Well I live until I die,—wear out much rather than to rust.

DAY'S HOPE, MONROVIA,
Nov. 13th, 1856.

ARCH. THOMAS, Esq.:

Very Dear Sir.—I wrote to brother Taylor a few days ago, when I had, by excessive labor, thrown myself into a raging fever. I am now better, and am likely to escape a much dreaded attack of lung-sickness.

The necessity of an out-building connected with the school edifice, will be obvious to the Board. But that that building should be large enough to inclose a room for a female school, may not be as obvious. They may ask, as some have asked, "Why did he not build the edifice large enough?" 1st. I was afraid to ask for money enough. 2d. I did not know the actual necessity of having both schools under my own eye. 3d. I did not as well know the necessity, and indispensibility indeed, of such a school to the mission.

If I had talent to set the subject properly before the brethren, they would say, finish the building, put on a porch, inclose a garden, &c. And as I have neither talent nor influence, do, brother Thomas, intercede for me. Publish a piece in the papers, which will move the hearts of Southern men to do this for Africa.

They will say, let the people help. Brother Thomas, they can't help. There are such masses of poor, ignorant people sent here in circumstances better suited to slavery than liberty. Soul crushed as many are, this is no place for them. They become an incubus on community, and require as vigilant action of the missionary as the heathen. Indeed, they must be arrested with a strong hand, or into heathenism they fall. And with the far-sounding fame of Liberia, enrolled as it stands with the nations of the earth, boastful and proud as many of its subjects are, it is but what missionary men have made it. Take but that prop away, and fall the fabric must. And will benevolence of heavenly birth let loose the infant hand of this feeble State, and let it crush to atoms, before its young knees have strength to sustain its body? No! Eternal love forbid!

CAPE PALMAS.

Report of Brother Drayton.

REPORT OF MISSION STATION CAPE PALMAS

The church are yet living and prospering. The interposition of the favor of God is signal on our behalf—as we both clearly see and feel He is kind and long suffering toward us. The interest, it is a satisfaction to state, has suffered no loss from accustomed attacks from without, and though inward weakness and unfaithfulness are to be regretted, still the warmth of the spirit is given to invigorate, and we are cheerfully and thankfully striving to please the Lord. I have the satisfaction to state that while we have not recorded any baptism this year as yet, there exists firmness in the Church; and to go forward is the watchword. The Church numbers 89 members, one Licensed Preacher, and two exhorters. The congregation with but little variation continues to be large.

SABAATH SCHOOL.

This happy system of religious training is yet maintained among us. We had reason to lament, some time back, in consequence of a falling off on the part of teachers, but I am thankful, that at present, a better state of things exists. I received a few days ago quite a lot of very fine Sabbath School books from the "Sunday School Union" of London, which was quite opportune. We need however some large cards with Bible instructions, and engravings or illustrative plates. My step-daughter who was raised in the school—and is now a member of the Church, is now a teacher. The school numbers 65 or more members—8 teachers.

NATIVE SCHOOL, "JOE WALL'S PLAIN."

Amidst diversified conflicts this station and school are still in operation, under the care of James Moore. The last examination spoke well in favor of the attention given to the instruction of the pupils, and of their willingness and capacity to learn. I am encouraged to keep up and persevere with this station. My conviction is, that in a few years we will have a very large and prosperous native station. The number in school is as follows:—12 boys—and four girls regular—often more than that number attend. The Sabbath is devoted to catechism, and other religious instructions. They attend preaching at the Church when required. I would again attempt to prevail on you to appropriate a small sum annually to afford them clothes to wear. They look to the mission for it; I would recommend the building of a suitable house for school and preaching. Do delay in this no longer!

COLONIAL DAY SCHOOL.

Under the care of Hanson W. Motton, and in a prosperous condition, numbering 39 children. Writing, Arithmetic, Grammar, History, Bible instructions are taught. I am pleased to state that the children are improving. If you should deem it advisable to authorize me to appoint, or employ Mr. Motton as an assistant preacher; I will then hope to have the school under the instruction of a more competent teacher.

The School being kept in the Chapel, has affected it some and the building needs repair. Please help us.

All of which I most respectfully submit.
Yours Affectionately,
B. J. DRAYTON,
Supt. Miss Cape Palmas Station.

Other Missions.

American Baptist Miss. Union.—Rev. E. Kincaid, who has just arrived in this country to remain but a few months, stated, in a recent address, as reported by the Examiner, that there were in Burmah, as the result of Missionary labor, 11,000 native communicants, in addition to the multitudes who have died in the faith of the gospel. The speaker gave an interesting account of his own labors since his return to Burmah in 1850, showing the manner in which the gospel has been received and sought after by the heathen, from the time of the capture of Rangoon until now. While the guns of the English could be heard from the interior, the natives were crowding around him at Rangoon, in multitudes too large to be contained in any house in the place. Up to last June, 1,200 converts had been baptized, and twenty-eight new churches formed, within the limits of the Rangoon mission, making in all forty-five churches in that mission. These are self-sustaining churches, having built their own chapels and supported their own pastors—and having also contributed, in one year, 5,000 rupees to benevolent purposes. Mr. Kincaid stated that there are now one hundred self-supported native churches in Burmah. God has raised up large numbers of native preachers, but the demand far exceeds the supply.

Mr. Kincaid then gave an account of his visit to Ava in the spring of 1856, and his cordial reception there. He stated that after his arrival became known, there was not a morning, for two or three months, when the people did not gather around his dwelling before sunrise to hear the Word,

and remain until 9 or 10 o'clock. The King had urged him to accept of presents, and also expressed his desire to support him, so that Mr. Kincaid with difficulty explained why he could not place himself under obligations to His Majesty. He never asked permission to preach in Ava, and never would ask it of any man. The direction of Christ is to preach, and he had done so without let or hindrance.

The present King was represented as exceedingly humane, and a man of enlarged views. The Burmese are yielding to the gospel. Since his arrival in this country, he has received a letter stating that a deputation of Karens had come from a distance of 600 miles beyond Ava, begging for books and teachers. The discourse was full of glowing statements, showing that the missions in Burmah were never more prosperous and promising than at the present time.

"THE GRACE BESTOWED IN THE BASSEIN CHURCHES."

Mr. Van Meter has reported the contributions of the Bassein churches for 1855; "how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." May their zeal "provoke very many."

It is with much pleasure that I now, at length, send you a statement of what the churches in Bassein did in 1855 for the support of the gospel among themselves, and for extending its blessings to others. The amount was contributed for a number of objects, and shows how their liberality has "abounded," and what an increase "in every good word and work" we may expect from them in the future, should no outward influence, no "root of bitterness" or division, spring up or be introduced among them. Could we get full and complete reports from all the churches, the result would in some particulars much exceed the figures now given. We report in round numbers where the statistics were not complete, adding somewhat to several for the reason just stated.

Contributed for the Home Mission, rs. 721
" in aid of pastors, 700
" support of school teachers, 600
" for chapels, 1000

Making an aggregate of rs. 3,021

Besides these, smaller sums, in money, have been contributed in aid of poor members, &c., and for support of their pastors 3500 baskets of paddy, which has been selling here for rs. 50 per hundred during a large part of the season. Let this be put down at a fair valuation, say rs. 1500, and we have a total of rs. 4521.

BOOK NOTICES.

KNOWLEDGE IS POWER. A View of the Productive Forces of Modern Society and the Results of Labor, Capital and Skill. By CHAS. KNIGHT. Revised and edited with additions. By DAVID A. WELLS, A. M. Boston: Gould and Lincoln. New York: Sheldon, Blakeman & Co.

The above work has been placed on our table by the last named enterprising publishers. It is, in its typographical appearance, well executed, being illustrated by numerous pictorial sketches. The design of the author is, to exhibit the various processes by which labor becomes productive, and the advantage of bringing the principles of science to bear upon the industrial pursuits of life. Many curious and interesting facts are introduced in the history of savage and civilized nations, tending to sustain the main object of the book. With some of its statements and illustrations we are not prepared to concur, yet the book, as a whole, deserves a place in every library. T.

MODERN ATHEISM, under the forms of PANTHEISM, MATERIALISM, SECULARISM and DEVELOPMENT and NATURAL LAWS. By James Buchanan, D. D., LL. D. Boston: Gould and Lincoln. New York: Sheldon, Blakeman & Company.

We have received from Sheldon, Blakeman & Co. the above work, and most cordially commend it to our readers. Its author, the successor of Chalmers in the chair of Systematic Theology, meets and answers most satisfactorily some of the most prevalent arguments of modern scepticism. That infidelity in diversified forms finds a place, both among educated classes, and the less refined, cannot be concealed. Sufficient attention has not been given to this branch of theological inquiry. On this account, we cannot but welcome, with unfeigned satisfaction, the work before us. It cannot but accomplish much good. T.

THE SUFFERING SAVIOUR, OR MEDITATIONS ON THE LAST DAYS OF CHRIST. By Thos. W. Krummacker, D. D.

This work also, published by the enterprising publishers of Boston, Gould & Lincoln, has been placed at our disposal by Sheldon, Blakeman & Co. of New York. The religious public have become familiar with the name of Krummacker, as the author of several valuable treatises, and the book before us is not the least interesting among them. It depicts in glowing language the tragic scenes of Gethsemane, Pilate's bar, and Calvary, noting all the circumstantial, and edifying practical thoughts suited to comfort and sanctify the penitent believer. We cordially commend the book to the readers of the Journal.

The above named works may be obtained at the book-store of Wortham & Cottrell of this city. T.

ELEMENTARY MORAL LESSONS FOR SCHOOLS AND FAMILIES. By M. F. Conderley. 1 vol. 12mo. pp. 251. H. Cowperthwait & Co. Philadelphia.

We are indebted to Messrs. Harrold & Mur-

ray of this city, for a copy of the above little work. It chiefly consists of interesting narratives, compiled from various sources, with questions and an application, suitable for each chapter. The object of the author is, to aid teachers in a general presentation of the common virtues and duties which require early attention. The book is interspersed throughout with illustrations. We commend it to teachers as worthy of examination, and juvenile readers will find in it much that is interesting and instructive.

CHRISTIAN REVIEW.

The January number of this valuable paper is before us. The Review is now under the property and under the editorial control of Franklin Wilson and George B. Taylor of Baltimore. We trust that in taking up its abode in a more southern city, the Review will not only be a warm home, but many warm friends. The articles are all good. We have not space to remark upon their merits, we give the table of contents.

1. The Future State.
2. Future State of the Heathen.
3. The Providence of God in Books.
4. Cockburn's Memorials of his Time.
5. Notices of Scripture Translation in Chinese Language.
6. Allison's History of Europe, (second series.)
7. Notices of New Publications.
8. Literary and Theological Intelligence.

Ecclesiastical Record.

RECEIPTS OF THE BOARD

From 13th January to 13th February 1856

SOUTH CAROLINA.

Salem Asso. for Foreign Miss., \$48;
African Missions, 11 50;

ARKANSAS.

Mrs. Chesnut, 50 cents; Robert Pol-
ley, 50 cents, per Eld. B. Crawford,

GEORGIA.

Rev. C. M. Irvin, \$50; Rev. C. D.
Mallory, 25 00;

NORTH CAROLINA.

Moherrin Ch. subscribed to Rev. C.
Bradford, ag't, per Dr. S. J. Wheeler,

ALABAMA.

Rev. J. W. Williams,

KENTUCKY.

1st Baptist Ch., Covington, per J. H.
Fitzhugh, Tr., \$156 43; Felix Sec-
tle Roseville, per N. Robinson, 3;

LOUISIANA.

Coliseum Place Bap. Ch. N. O., for
African Missions, \$25; Dr. R. H.
Reynold, Bayou Sara, per Rev. D.
Shaver, 10 00;

VIRGINIA.

Susan E. Lindsay, per Jos. Morris,
\$2; Tusculum church, 19 65; Cool
Spring church, 16 00, per Ru. T. W.
Sylvor; Bethel church, Mocklen-
berg, per A. G. Jeffries, \$21 15;
V. Vaiden, 10; Mrs. W. J. Sey-
mour, 55; E. S. Williams, \$3 20;
Lucy Edwards, for African Miss.,
2 50; Wm. Johnson, Sistersville,
100 00;

Bible Board, S. B. C., per Charles A.
Fuller, Treas'r,

We are requested by Rev. G. A. Brown
to state that he has received, as fol-
lows, in South Carolina:

Beach Island church, S. C. \$21 70

Union " 26 25

Cypress Chapel, 16 70

Spring Town, 2 50

Dr. R. Bradford, 25 00

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HOME & FOREIGN JOURNAL

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