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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, JUNE, 1857.

Indian Missions.

REV. H. F. BUCKNER.

Below we give a portion of brother Buckner's first letter to the present Secretary. He is assured that his sentiments of high regard are fully appreciated, and his confidence and sympathy reciprocated. We have written several letters to that devoted missionary, and made remittances that are due to him and to his co-laborers; but up to last dates, he had not received them. From all accounts, it appears that the severity of the weather, and impassibility of roads and water-courses have cut off mail facilities to some extent. Read his letter:

"Dear Brother.—Yesterday I received from brother Walker his last official letter, in which he informed me that you are his successor, and that we will have the pleasure of your company among the Indians soon after the Biennial Convention. You are the eighth Corresponding Secretary in connection with the Board which has sustained me during my short missionary life. It is but natural I should feel some anxiety when a change occurs; since next to my dear family, the Secretary of my Board occupies the first place in my affections. It is he who is most familiar with my wants and cares. It is he through whom I speak to all my other friends, and through whom they send to me the tokens of their regard. I do not know that I ever had the pleasure of an introduction to you, but from the testimony of brother Walker, and other reliable friends, and my confidence in the choice of the Marion Board, I am satisfied that thy heart is right, as my heart is with thy heart.—2 Kings, x: 15. I will not hazard my reputation for veracity, by announcing to the Indians that you will be with us after the Convention, for they would by no means credit me. A living Baptist Secretary would be a curiosity among the Creeks. He would be sure to attract crowds of gaping admirers. So many have promised to come, and no one having fulfilled such promise, the Indians will surely be surprised to see you. However, I will have a camp-meeting sometime in June, so that if you do come, you will see several together upon your arrival. Pseudo-baptist Secretaries are here almost annually."

Unless providentially prevented, we shall surely surprise the Indians by our personal presence among them, sometime in the month of June. The interests of these important missions require the personal visit of the Secretary to the field of operations. There is a species of knowledge required, arrangements to be made, positions to be occupied, men to be employed, etc., etc., which cannot be done advantageously by correspondence merely. It is the purpose of the Board greatly to enlarge these missions during the present year, if suitable men can be found to enter the field.

Rev. B. Buckner, of Missouri, and uncle to our missionary, has been appointed to the Cherokees. He preached among them several years when they lived in Tennessee, and is well acquainted with all the old men among them. He and the father of our missionary, were the companions of Humphrey Poole and Jesse Bushyhead. They all preached, baptized, and organized churches among the Cherokees. He is quite advanced in years,—about sixty,—but vigorous and warm-hearted, and is admirably fitted for the position assigned him; and there is but little doubt that he will accept it. We want others for the Creeks and Choctaws.

Cherokees.

FROM REV. J. A. STOVER.

"Having received my commission and entered my field, I hasten to inform you of my locality. I am in Tahlequah, at which point you will address me hereafter."

"Most of my time since the reception of my commission, has been occupied in getting to my field, consequently I have not preached much yet. This is a delightful place, surrounded by a beautiful country, fine water, and friendly people,—but no religion. They need a faithful ministry. The citizens all speak

English. There is no need of an interpreter at this point. I have not yet found one for those places where his services will be required. I can preach a great deal without the aid of one. I desire you to impart to me all the instructions you can, which will be of service to me. My inexperience in missionary life, and the sad state of religious affairs here, will render my labors arduous with all the aids I can have. I commit all my labors to God, and trust he will prosper his own work. Pray for me, that success may attend the mission."

Bro. Stover is supported by the liberal contributions of one brother.

Choctaws.

Rev. Samuel Worcester, of January 17th, states that he has so far recovered his health, as to enable him to preach when the weather will admit of travelling, and the assembling of the people. His afflictions seem to animate him with fresh zeal. He says:

"By the help of God, through Christ I intend to travel and preach more than I have ever done. It has been so extremely cold, that we have not been able to travel far from home to preach."

He remarks that, in consequence of the great drouth last year, times are very hard in the Territory,—more so than at any time previous, since the settlement of the Choctaws there. In relation to books, he says:

"I have but one book, 'The Bible at Home.' I stand in need of other good books. I wish the Board of Missions to feel for me, and send me Scott's or Gill's Commentary, and a Concordance; if I have to pay for them, I wish them ordered and sent."

He is also much interested in the establishment of a day-school in his neighborhood. A small fund can be secured for that object; but not sufficient to secure a competent teacher. He asks for additional aid, and a teacher, either male or female.

Port Smith.

FROM REV. JOSEPH SMEDLEY.

"Last Sabbath I baptized one sister. The company of spectators was larger than I expected, and deportment quite orderly. Since I wrote last, I have performed but little missionary work. The snow has been six inches deeper than it has been known in twenty years. For a while the snow crust rendered travelling exceedingly injurious to horses, there followed heavy rains, which put our water courses up. This detention has thrown me once into the company of Bunyan, Baxter, and others, once the living Christian heroes of my native land. The careful re-perusal of Baxter's Reformed Pastor, has struck me dumb! Never have I been so forcibly struck with the truth of Baxter's views on *visiting and private teaching*. Little are preachers aware of the startling ignorance of the people which compose our communities and congregations, both large and small. My feelings of shame, and, I trust, of proper regret I am unable to describe. If spared, my declining years will prove my desire to be more like Him who went about doing good."

Things are going on pretty well on both sides of the Indian line. Before I write again, I hope to visit the Creeks. What a change has been wrought among them and the Choctaws since I first located among the latter in 1835. Twenty years ago there was not a professor of religion in the Northern District of the Choctaw nation. Now, there is a goodly number of devoted native preachers, and several hundred members. Among the Creeks still larger accessions have been made, but the change not more striking. To God be all the glory. What Christian dare turn cowardly away from such a contest? The victorious banners of the cross are waving conquests in every direction."

Reports of Missionaries.

TENNESSEE.

Rev. Wm. R. Green, Nashville.—"The prospects of building up a Sabbath school are very encouraging. During the last four Sabbaths the average increase has been eight each Sabbath. I think we shall have 150 pupils and teachers in less than two months. Our congregations have increased rapidly recently. For the last two weeks we have had prayer-meetings almost every night at private houses. I entertain strong hopes that God will soon visit sinners with his saving mercy. Pray for us, that the word of God may have free course and be glorified."

LOUISIANA.

Rev. J. A. McGuire, Monroe.—"I rejoice in hope that, as Spring opens, better times are at hand. I find much good resulting from religious visiting and conversation. I hope also shortly to have some accessions to our membership. We have many difficulties to encounter, but we trust in God for support and prosperity. We now have good weather; I shall be able to preach more frequently."

ARKANSAS.

Rev. John W. Miller, Will Hams.—"I entered upon my mission immediately after my appointment. The severity of the weather has prevented extensive travel. Prospects are good—the country rapidly filling up—we have large and attentive congregations—the missionary is received kindly, and a willingness to support him bears a reasonable proportion to their ability. Ministers are scarce and the destitution great. I expect to supply four churches and two other stations during the year. I have baptized five persons—I shall soon organize two new churches."

ALABAMA.

Rev. William Davis, Randolph County.—"Having recently entered upon my labors, I have devoted the greater part of my time in making arrangements for future operations in this extremely destitute county. I have found many aged, infirm and afflicted, to whom I have administered the consolations of the gospel. I met with one dear old sister 106 years of age, of sound mind and substantial hope in Christ, patiently waiting her coming of the Lord and Master. She was greatly rejoiced at my visit, as no minister had seen her in several years."

Rev. James Davis, Wetlowe.—"Our congregations here are increasing every month, a good state of feeling prevails in the church; last night some dozen came forward for prayers and religious instruction—the attention to preaching is encouraging."

SOUTH CAROLINA.

Rev. A. P. Norris, Graniteville and Blackville.—"I cannot report that success which has formerly attended my efforts here. Yet I am encouraged by the large congregations that regularly wait on the ministry of the word. Our Sabbath School here in Graniteville is in a flourishing condition. It numbers 150 pupils. At Blackville, through the instrumentality of two excellent young ladies, late graduates of the Madison Female College, a small but interesting Sabbath School has been put in successful operation. Paul made honorable mention of the 'women who labored with him in the gospel.' I take great pleasure in reporting the valuable services rendered by these two young sisters, who united with the church at Blackville soon after I took charge of it. It is a matter of encouragement to the friends of Missions, that during the last two years, since we have been under the fostering care of the Domestic Board, near two hundred believers have been baptized into the fellowship of this Church. If I mistake not, we now have the largest white membership of any Church South. Yet our people are very poor, and able to do but little to sustain the gospel. Our Church is making an effort to organize a Missionary Society. Though poor, we are not insensible to our duty."

MARYLAND.

Rev. Noah Davis, Baltimore.—"The labors of the past quarter have been arduous, but pleasant and profitable. We have been engaged in a protracted meeting for six weeks; and God has graciously blessed these efforts to the edification of his people, and to the salvation of sinners. Eight happy converts have been baptized—two more will follow soon—several enquirers are at the anxious seat every night earnestly requesting prayer. I have been more encouraged in my work during this revival than at any previous period during the history of the Church; and we feel to continue these meetings as long as

there is a sinner in our midst crying for mercy. At our baptismal scenes, we have reason to believe that many have been favorably impressed with the beauty and simplicity of the ordinance. Some indeed have dated their convictions from witnessing these solemn administrations."

NORTH CAROLINA.

Rev. L. M. Berry, Agent.—"This brother is engaged in a two-fold work—that of missionary and agent. Much the larger portions of the churches and neighborhoods he visits, seem to have more need of missionary service than ability to contribute to aid others. He says: 'I find great want of Baptist preaching in many places in N. C.; and, worse than all, I find many opposed to missions, and not a few of them who never heard of the Southern Baptist Convention.'"

MISSOURI.

Rev. W. Barnhurst, St. Louis.—"The second Baptist Church is yet without a pastor. And except Brother Crowell, of the Western Watchman, I am the only Baptist Minister in St. Louis. We are hoping, by the blessing, a brighter day is about to dawn upon the Baptist cause in this city. Our own little band are very united. Becoming more and more, I think, swayed by Christian principle, instead of moving by impulse. Quite an increase is noticeable in the attendance upon the prayer meetings. We feel greatly encouraged. I have a Bible class in connection with an inquiry meeting on Monday evenings, which is becoming more and more interesting."

DISTRICT OF COLUMBIA.

Rev. Gustavus Brown, Washington.—"Owing to the severity of the winter, and the want of a comfortable house of worship, this mission has suffered much during the past quarter, in the abandonment of the Sabbath School, and scattering the congregation. As the Missionary truly says, 'experience has shown that a Church cannot thrive without a Sabbath School in which many of the warm-hearted Christians are willing to spend a portion of each Sabbath in training the young for God and immortality.'"

He further adds, "the re-establishment of our school is my only hope of again gathering our congregation. We cherish some hope yet that a kind Providence has some plan, yet unrevealed to us, by which we may possess ourselves of a comfortable place of worship. Our house, as uncomfortable as it is, we keep open every Sabbath, and the Lord, we trust, has not left us to ourselves."

TEXAS.

"COME OVER AND HELP US."

Below will be found some interesting extracts from one of Brother Howard's recent letters. He is the Missionary of the Board in Western Texas.

"Dear Brother:—I beg leave to trouble you with a few lines in relation to a Mission on the western frontier of our State. Some one to labor in that vast and destitute region is greatly needed. The tide of emigration is westward; and we must keep up with it. To do this, some person must be employed and sent by some responsible body, to whom he can look to for means of support. Our State Convention is doing well, doing much, but it is not able to possess this whole land,—we still need more aid from the Southern Board. Allow me to call your attention to some important places. The first is El Paso County. The Senator from that county informed me, that the only minister who preached in that county was a Roman Catholic Priest. Another section of great destitution is Camanche County, about one hundred miles distant from me. And I suppose there is no Baptist preacher living nearer."

During last fall, I visited that county, where I found several Baptists,—among them was an aged brother and sister by the name of Hicks, formerly from Alabama. On approaching the house, I found the old man reading James' Church Mem-

ber's Guide. He invited me in. On announcing that I was a Baptist minister, he eagerly grasped my hand, and exclaimed with joyful expression: "Welcome! Welcome!!" At this moment his aged companion came in, to whom he introduced me. It was a joyful meeting. She said, with tearful eyes, that "nearly all hope of ever seeing another Baptist minister had left her." She loves her Bible, which lay open upon her table; and evidently had not been left but a few moments, and that for the purpose of private prayer. Oh how charming, in this far off wilderness, to meet some disciples of the meek and lowly Saviour,—seeking divine guidance from the holy Scriptures, good religious books and prayer. I left them with a promise to visit them, which I have not yet been able to do. I also pledged them my influence to procure a missionary for them. But up to this time my labors have been fruitless. Cannot your Board send them one? I feel my soul drawn out from them. They are as "sheep having no shepherd." Oh that the Lord of the harvest would raise up and send forth laborers into this field.

OPEN COMMUNION HERESY.

In a communication received a few days since, Brother Howard states, that in one of his tours, he met a minister who claimed to be a Missionary Baptist, and had been for thirty years; but he had been teaching and practising the heresy of Open Communion. The Church of which he was pastor had been organized upon that principle. The fidelity of our Missionary convinced both Church and preacher of their error, and both now embrace and practise the truth in this matter.

KANSAS MISSION.

Rev. J. H. Luther left South Carolina early in March for his new field. On his way he wrote the Board, while at Savannah, Ga., March 11th: he says: "I am now on my way with several of my relatives—hope to be in Nashville next Sabbath, and in the Territory on the Lord's day following. My present impression is that I shall commence stated services in Lecompton immediately. Should my life be spared, I will write to you on the last week in March, or the first in April."

During his temporary agency he was not as successful in securing funds as he had anticipated. The obstacles in his way were many and serious; the weather was extremely unfavorable, numerous agents had immediately preceded him, and not a few lacked confidence in this enterprise. Yet he awakened a considerable share of sympathy, and secured pledges from Churches, benevolent societies and individuals for future support. In view of which he remarks: "I am cherishing the hope, that when I get to work, and send to this State the wants and prospects of the West, the Carolinians will enable you to support, at least, one Missionary."

If ardent zeal, persevering energy, and willingness to sacrifice and labor, are guarantees of success, Brother Luther will succeed. We commend him to the confidence, prayers and support of the denomination. Whether this Mission will meet the expectations of its friends, the future must prove. It has been commenced in compliance with the instructions of the Convention in session at Montgomery, Alabama.

CALIFORNIA.

We lay before our readers several interesting extracts from Rev. C. N. West's letter, of Mariposa, California. His extensive acquaintance with the country, its moral condition, and its importance as a Missionary field entitles him to a candid hearing.

"Dear Brother:—Permit me to present to you a subject very dear to my heart,—the promotion of Christ's kingdom in California through the instrumentality of the Baptist denomination. California is a country, the moral condition of which is as little known to the Churches of the States as some of the most distant fields

of Missionary labor. The reason is obvious,—the too meagre accounts of our moral condition as in some instances given in religious journals, and wholly incorrect accounts in others. Much of the information relating to this country, and that which is most relied on, is derived from persons who come here for gain. This object is ever before them—their observations are directed to those things which promise most to promote that end—all aside from that is incidental or accidental; and when they write or speak of the moral state of things here, it is as things appear in the absence of a knowledge of certain facts, without tracing the relation between causes and results. There is another class of "Informers"—called "Letter-Writers," whose specific business is to write "Letters." Many of them belong to the public journalists and political circles; and their letters often indicate a much stronger desire to secure a party or selfish end than to set forth the facts as they exist. These varying and conflicting statements in relation to our moral and social condition as a people, have had, we doubt not, an unfavorable influence upon the mind of the East, and the tendency has been to chill rather than warm the ardor of their Missionary zeal in our behalf.

Whatever may be your impression touching the spiritual necessities of this otherwise desirable land, it is indelibly written upon every Christian heart here, that religious destitution, moral death and unblushing infidelity reign almost supreme in California. From the extreme North to the South, in every valley, mountain, ravine and cavern, are found large numbers of immortal beings, from almost every clime, of every shade of moral character, of every degree of mental culture; and all engaged in the all absorbing pursuit of gain. To this all must bow. Time, talent, health, moral principle, and, too often, common honesty are willingly offered in sacrifice upon this altar. "Will it pay?" is the interesting question. An affirmative answer settles all morals.

Society here lacks those restraints which religion, with its organizations, its Sabbaths and ceremonies, imposes. The Church-going bell, the crowd of worshippers wending their way to the house of God have an influence, and happy is that people who enjoy them. We do not. We need virtuous female society to soften the asperities of nature, to cultivate and chasten the affections, and to elevate the moral sentiments, to remind us of home far away, of wife, mother and sister; to restrain men from becoming brutes. But in the place of such wholesome, hallowed influences, we have the gambling saloon, the grog shop, and the brothel in the town, village and camp. These are the common places of resort and recreation. Here not only youth but age and wisdom often sink to rise no more. What I have stated I know, and the picture is feebly drawn. The question arises, what can be done to save men so lost in sin and lust?

"The only name given under heaven whereby men can be saved," must be continually sounded in their ears,—their refuges of lies torn away, and pure religion exemplified in the life of the professed followers of the Saint. Neither a spurious religion nor false principles in religion will answer here. A religion that can be put on to-day and laid aside to-morrow will be of little service to this people. Neither will the doctrine of human expediency and discretionary obedience to God's commands avail for this latitude. We need a pure gospel. A heavy responsibility rests upon Baptists, who possess the only true Apostolic Constitution, to hold "forth the word of life," that these multitudes may hear and live. But "how can they hear without a preacher, and how can they preach except they be sent." Twenty faithful ministers would hardly be sufficient to supply the region of country to which I have had principal reference in these remarks, and which I will shortly name.

Allow me to recommend one to your notice and for your appointment to this field—Rev. Moses Damron. He has been at work here for the last two years. He came to California in 1854, and located on a rancho in Mariposa County. He is the only Baptist minister besides myself, in all the region of country lying South and East of Stockton,—extending along the Sierra Nevada Mountains, a distance of near four hundred miles, to their intersection with the coast range of mountains embracing all the country lying between

the two ranges. He commenced preaching at several places, sought out all the Baptists of whom he could find any knowledge, scattered through the mines, and was the first Baptist minister who preached in all this region. During the two years of his labors, he has collected Baptists sufficient to form two Churches, one hundred and ten miles apart, which he has regularly supplied with preaching. Other places, wherever it was desired, and it was possible for him to do it, have enjoyed his ministry. He has been devoted to his work. To meet his appointments, so remote from each other, night, as well as day, has often been consumed in travel. And for want of better, the earth and his saddle-blanket have constituted his bed, and the starry vault of heaven his only shelter. The divine blessing has attended the labors of this faithful servant. There have been additions to the Churches, both by letter and baptism, much awakening among the impenitent has been manifested. He is universally esteemed and loved. His education is limited, but his piety is fervent,—his style of preaching not brilliant, but energetic and effective,—his manner, though not graceful is persuasive. His experience in frontier preaching is great. He preached in Arkansas several years, then moved to Texas, where he preached eight years. I regard him as pre-eminently qualified for this field. His family is still in Texas. He desires to continue in this field, but cannot remain longer from his family, and is not able to sustain them here, and devote his life to preaching. If he continues in the field, he must have aid from abroad. Can you aid him? A bare support is all he asks."

CALIFORNIA SHOWERS.

An eloquent writer describes showers in California thus:

"We have had at last a true specimen of California showers. The wind blew a gale from the South. Cloud on cloud was piled into the zenith till the whole dome of heaven was filled with substantial darkness. The earth lay in an eclipse. A few heavy rolls of thunder and the rain fell in torrents; it lasted twelve hours. Every roof and frowning cliff became a cascade. Down each ravine rolled an exulting tide. The aquatic bird dashed onward in its foam to the sea."

A SABBATH AT THE MINES.

Mr. Colton in his work, "Three Years in California," makes the following record:

"October 1st. Another Sabbath, and our first in the mines. But here and there a digger resumed his work. With most it is a day of rest, not so much perhaps from religious scruples as a conviction that the system requires and must have repose. He is a blind philosopher, as well as a stupid Christian, who cannot see, even in the physical benefits of the Sabbath, motives sufficient to sanctify its observance. He must be a callous soul who, with the hope of heaven in his dreams, can wantonly profane its spirit."

NEVER SATISFIED.

"The miners in a certain ravine," says Colton, average about one ounce per diem to each laborer. They who get less are discontented, and they who get more are not satisfied. Such is human nature; especially when it is infected with the gold fever.

SACRAMENTO.

Rev. J. L. Shuck.—The baptism of another Chinese convert. Of Feb. 4th, Brother Shuck writes: "With humble gratitude to God, I report to you the baptism of another interesting Chinese convert. His name is Ah Chak, a man of business here, of some learning and intelligence, and promises to be a valuable accession to our noble little band of Chinese disciples. Ah Chak was baptized on Sunday last, the 1st inst., and makes the seventh Chinese I have baptized in this city. We have here an interesting, encouraging and promising Chinese enterprise. All the disciples up to this time afford me much satisfaction. There are still some promising inquirers. Our enterprise here is equal to anything in China. There is, perhaps, no native preacher in all China who excels Wong Moay in earnest zeal and preaching ability and power. Your Board, together with Gothen Association, I trust, feel that you are not praying, and giving, and laboring in vain. I feel that God is with us in this enterprise. We shall, I hope, soon have a regular and distinct Baptist Church with its pastor, deacons, Chinese clerk,

&c. The cause of our own countrymen is also onward. Church, congregation and Sabbath School are all on the increase, and we continue to have accessions to the membership of the Church every month. But California is a hard field, and for poverty, pressure in business, tightness in money matters, it excels any country in the known world. I never saw anything like it in any part of China, nor can we so write as to give you, of the Atlantic States, any tangible idea of it.

"I Must Wake the Boys First."

A College building was on fire. The one staircase which connected its three stories was already in flames, and soon all means of egress, except by leaping from the windows, would be cut off. Harry, a colored man, who attended the building, was among the first to discover the disaster: and on being told to save himself—exclaimed, as he rushed up the burning staircase—"No! I must wake the boys first!" He waked them, he saved them, but he perished himself. His injuries proved fatal; and many a master's face was suffused with tears, and many a heart was sad—as they buried the noble servant, Harry. A simple, yet touching inscription on the monument recently erected, in Marion, Ala., tells the story, and the friends of Howard College will not soon forget it.

There was here a generous disregard of self. He knew there was danger. He saw it plainer than any body else. He went up those flaming stairs, precisely because there was danger there. It was not reckless indifference to his own fate. He intended, he hoped, to rescue himself—but he must "wake the boys first." Whatever else was neglected or postponed, they must not be left to slumber till surrounded by the fiery destroyer. The boys first—himself last.

There was also a conviction that no time was to be lost. A few minutes later, and it would be too late. A slower mind, or a colder heart might have suggested: "Wait and see if they will not find it out themselves;"—or—"perhaps it will not be much of a fire after all;"—or—"may be some one else has gone to rouse them already." But Harry simply thought—"I must wake them," and must do it at once.

There was, too, a keen conviction that the waking of the boys was necessary to their deliverance. He might have gone out of doors, and shouted "Fire!" or rung the bell, or thrown stones at their windows, and all this probably would have awakened them; but he wanted no perhaps about it. Nothing short of their being waked would satisfy him, or save them.

Friends and brethren—are there no slumberers around us, in danger of none terrible burnings, who sleep in strange and fearful indifference? Shall we not try to wake them? May we not learn a lesson from this poor yet high-souled African? Our friends are in peril. They must be waked. We must wake them. We must do this first. Other things may be done another time, but this let us strive to do now.

B. M., Jr.

A Macedonian Cry.

The following petition is from five native Indian preachers, who are now devoted to the work of the ministry among their brethren. They call to us for help—for men to go to them and aid them in preaching the gospel to their kinsman according to the flesh. Read their joint letter:

DEAR BRETHREN.—We are praying to you like unto Macedonia to Paul, (Acts xxvi: 9.) 'Come over and help us, or else we perish.' We would be truly happy to have some of your ministers sent out to us, to co-operate with us in our labors, as we have none that live among us.

"We are truly sorry to see our brethren on Red River going down to the neighborhood where brother Moffat is laboring. The members of the church are very much discouraged because there is so much error flowing in on all sides, and none to lift up his hand against it. We see very plainly, that the Baptists ought to send out two more strong ministers for the Choctaw people,—one to be located in Arkansas, and one on the Red River. It is very much to be hoped our humble prayer will be heard.

"We Baptists are too much beholden to the Peco-baptists for books. They have translated hymn books and the New Testament into the Choctaw language, according to their peculiar views of the gospel ordinances, and we are under the necessity of using their books. We

think it is time the Baptists were doing something among themselves in the translation of the Testament, hymns, and other books into Choctaw, as they are much needed among us. You will please give us an answer soon, whether you can do anything for us or no.

"We are yours, &c., in the Lord,
PETER FOLSOM,
WILLIAM CASS,
SIMON HANCOCK,
SHONUBBEE,
LEWIS CASS."

Death of Rev. Samuel Worcester.

A recent letter from Rev. A. G. Moffat announces the death of this native Choctaw missionary. We heard of this sometime since, but were not sufficiently confident of the fact to give publicity to it. Our correspondent says:

"Since I last wrote, brother Samuel Worcester, a missionary of the Board, has died. He died on the 31st of January. Bro. Worcester was educated in Kentucky, joined a Baptist church while in that State, was ordained to the gospel ministry in the summer of 1854. His loss to the mission, especially to the neighborhood of his immediate sphere of labor, is seriously felt."

In the month of February, we received a letter from brother Worcester, dated January 4th, informing to the Board, that he had so far recovered from a protracted and painful sickness as to be able to preach again. His letter indicated an increase of spiritual-mindedness. He expressed a more settled determination to consecrate his remaining days to the advancement of the Redeemer's glory, and the salvation of his countrymen. But he has finished his course; his labors are ended. We trust he has gone to the "rest that remains for the people of God."

Encouragements.

Bro. Moffat, writes: "At the places where I preach we have no houses of worship; still we have some good meetings,—back-liders of long standing have been reclaimed, and one has been baptized. Our cause has been much strengthened, and we begin to feel encouraged. As soon as grass springs up, we shall begin our camp-meetings.

"The Board will doubtless be pleased to learn that Mrs. Moffat has been baptized and joined the Baptist church in this place. She has been a Congregationalist seven years."

The Fruits of Missions in India.

BY DR. DUFF.

"Where are the results of missions? What a fruitless, hopeless task! How silly to expect to succeed?" Such are the complacencies with which we are sometimes greeted.

Scarcely a generation has elapsed since the missions in India began; and yet what hath God wrought! The thrilling testimony of an eye witness so well informed and reliable as Dr. Duff, cannot be read without interest.—B. M. Jr.

"To one who knew India a generation or two ago—as it lay in the almost hopeless stagnation of twenty or thirty centuries, and with an hereditary reputation of being unchangeable—its present aspect appears not a little surprising. Change—change—change, has begun to lay its innovating hand on many of its most venerated institutions, as well as on the habits and usages connected without the outer and inner life of myriads of its inhabitants. Of course, the manifestations of such change are by no means universal. In a country of such vast territorial extent, there are regions that still lie in the lap of stagnation, unconscious of surrounding movements, and undistracted by the breath of progress. But at the great central foci of influence, and along the great thoroughfares of travel and commerce, the evidences of change in progress or in prospect obtrude themselves on the eye of the most casual observer. I shall briefly glance at a few of the more obvious. About a quarter of a century ago, we felt almost isolated from Europe, and at an awful distance, by sea, of fifteen thousand miles from home; while the passage by the Red Sea, when then projected, was counted as the vision of an idle dreamer; now, that passage, regularly accomplished every month, has shortened the distance from home to a fourth of what it was before—has removed the feeling and the fact of former isolation—and has, in a manner, brought long stagnant India into immediate contact with the stirring activities of Europe. Then, if we had an answer to letters within the twelve months, we could not complain; while the irregularities of correspondence were endless, depending on the fluctuations of seasons and the varying powers of sailing vessels; now, we are independent of seasons and sailing vessels, Western India, and through the telegraph even Eastern India, being within a month of Southampton; while twice every month we can usually calculate almost on the very day when home will pour

in upon us its masses of written correspondence and published intelligence. Then the trade of India was greatly restricted, being but very partially opened to the west; the interior of the country was wholly sealed against the intrusion of strangers; while no one could even touch its guarded shores without a special license from the Court of Directors; now, the commerce of India is thrown freely open to the whole world, and has accordingly undergone an unprecedented increase the denizens of every clime may enter it without license or passport; while the interior is thrown open from end to end, to the capital, the enterprise, and the exhaustless energies of the Anglo-Saxon race. Then, there were no properly made roads in India—only rough tracks, difficult at all times, and utterly impassable during the rains; now, in different directions, as between this and North India, there are thousands of miles of excellent roads, with hundreds of substantial bridges, equal to any in the British Isles; while, in consequence of such facilities, internal traffic and communication have greatly increased, to the great advantage of the inhabitants. Then, travelling was limited to the three or four miles an hour of the palkee, the camel, or the elephant; now, from the improvements in the roads one may travel in different quarters hundreds of miles in horse vehicles, at double or even treble that of the Asiatic rate. Then, the first railway laid between Manchester and Liverpool was heard of as an all incredible wonder; now, at Bombay and elsewhere considerable portions of railway have been opened; at Calcutta we have already one hundred and twenty-five miles of it in actual operation, and the natives avail themselves of it (contrary to all expectation) to such an extent that the daily ordinary trains look like the extraordinary monster excursion-trains at home—while in addition to its purely locomotive benefits, it has helped to shake the faith of many in the long cherished traditions of their fathers—some, at Bombay, remarking that the great tunnel dug through the hill in its neighborhood by the skill of 'mlechos,' or unclean engineers, is really a more marvellous achievement than that of the excavation of the Salsette and Elephanta caves out of 'the sides' of the hill—a work to which only gods and demi-gods are ordinarily reputed to be equal; while some of the old incredulous Brahmins in Bengal, when persuaded to be eye-witnesses and judge for themselves, have been seen knocking their foreheads in a sort of agony, and exclaiming, at the sight of the mighty train as it rolled along like an interminable vehicle, that India herself (their Jupiter or god of the firmament) had no such carriage as that! Then, all letters and papers were slowly carried, at exorbitant rates of postage, in boxes, swung by a bamboo across men's shoulders, over paddy fields, and marshes, and jungles; and often in the rainy season literally dragged through mud and water, and bringing us in the end a consolidated mass of pulp; now, along the great trunk roads they are swiftly and safely conveyed in horse vehicles, while at last we have obtained a penny stamp for letters in India, and sixpence for home—the postage on home papers being removed altogether; the effect on native as well as European correspondence is unspeakable. Then, the quickest mode of communicating heard of by sea or land, was that of steam now, we too have got thousands of miles of that most wondrous of all scientific inventions, the electric telegraph, conveying its messages mysteriously on lightning so as practically to annihilate time and space; and strange indeed was it for me to see this crowning symbol of our highest modern civilization traversing forests which hitherto have been the exclusive domain of the hyæna and the tiger; or peering out over the peopled and the palms of our consecrated groves; or skirting the sides of India's idolatrous temples, the deaf and dumb, and sightless occupants within all profoundly unconscious of the near presence of a power which, as the climax of the vast intelligence of the age, silently proclaimed that their long and doleful reign was fast drawing to a close. Then, no one but the amateur geologist thought of the undeveloped mineral resources in India; even coal and its uses were wholly unknown to the natives. A few years ago, in the jungly hills between this and Mirzapore, a company of acetics, having lighted their sticks or dry cowdung where veins of coal were outcropping, the black stone (as they regarded it) caught fire; astonished beyond measure, they circulated the report of a new miracle: the very stones were burning! What could this indicate but a special manifestation of Agni, the god of fire? So hundreds flocked to the spot on pilgrimage; a new shrine was erected, and worship duly rendered to the god of fire! The report was the means of directing some Europeans to the place, who soon ascertained the real miracle, and turned it to profitable account by digging and working a mine, which has since been supplying the Ganges steamers in Upper India with coal. Now, the whole of India is in course of being accurately surveyed by scientific gentlemen at the expense of Government. Iron ore of the highest quality, and other useful minerals, have been discovered in large quantities; already coal mines, in different and distant parts, have been suc-

hall of the Free Church Institution I find an audience of five or six hundred of the educated natives assembled to hear me address them on the providential connection of Britain with India, and the necessity of Christianity for India's regeneration."

BIBLE BOARD.

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BOARD OF FOREIGN MISSIONS.

RICHMOND, JUNE, 1857.

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Home and Foreign Journal.

All communications intended for the Journal, should be directed, HOME AND FOREIGN JOURNAL, RICHMOND, VA.

The state of our Finances.

The treasurer's account, prepared for the Convention, which closes the 1st of April 1857, shows a balance in his hands of about \$3,200. This is less than was the balance of last year by \$1,330. But this is not the worst of the case. There were on the 1st of April outstanding claims due by the Board to about \$6,200, so that they owed at that date, some \$3,000 more than they had the money to pay. *The Board was actually in debt some \$3000 beyond its means of payment at that date.* It will be remembered that at one time the Board had in its treasury some \$11 or 12,000. This fund has been gradually withdrawn by the increased ratio of expenses over income, until the condition of things stated above is the result. How long shall this process go on? At every step now there are one of three alternatives—*retrenchment*—while every thing demands expansion, and to retrench is greatly to impede, if not hopelessly to injure—*increased contributions*, or *debt*. The latter alternative the Board cannot contemplate without utter repugnance. They may, unavoidably, find themselves somewhat involved, but they *will not attempt* to manage the missions, to any great extent, upon credit. It remains then that *there must be an immediate and considerable increase of contributions.*

How shall these be secured? First, It behoves every friend of the cause, to *increase his or her contribution.* Some few may be giving as much as they can; but the great majority could make an addition to the amounts given, with no special inconvenience, and without retrenching in any other contributions. Second, The friends of missions must seek to *enlarge the number of contributors.* There are in almost all our churches members who give nothing. If the pastors and the active brethren and sisters would look these up and urge them to contribute we should receive quite an addition to our funds. *That Pastor and Church are neglecting their duty where there is not in operation a system which seeks to bring every member to contribute to the cause of Christ.* None should be overlooked, however poor; none should be indulged in neglect, however penurious. The subject should be brought home to the individual conscience of each member.

Will our brethren think of these things? Will they remember the necessities of the Board, and then humbly and earnestly ask, "Lord what wilt thou have me to do?" and go and do it? P.

Alabama Baptist Convention.

This intelligent and active body of brethren met at Marion, on Friday the 17th of April. The number of delegates was not large. It was thought that the Spring was an unfavorable time for the meeting of the Convention; and that the extreme backwardness of the present season, especially, prevented the attendance of some. The Convention has again changed its time of meeting. It is to meet on Friday before the 2nd Lord's day in November next, at Talladega. It is to be hoped that these frequent changes will come to an end. It would be better to adhere to the time now selected than to be changing every year or two. This feeling is becoming very prevalent, and it is probable that no change will be made soon.

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transacted with great harmony and good feeling: and I doubt not the impression of the meeting was favorable to the objects which claimed the attention of the brethren. These were such as are usually attended to on similar occasions, and it is therefore needless to specify them. A long discussion was had regarding the interests of Howard College, and a resolution was adopted to raise an endowment for the Presidency. It is expected, I believe, when this shall have been effected, that the estimable President will devote himself exclusively to the Theological Classes.

The Report on Foreign Missions, read by Rev. I. T. Tichenor gave an encouraging review of the condition of our missions, but referred to the want of men and of means for the adequate prosecution of this noble enterprize. The report recommended the adoption of resolutions expressive of the obligation of the Baptists of the South to raise \$100,000 during the ensuing conventional year for this object, and of Alabama to raise \$10,000 of that amount. Would to God that these resolutions might meet with a hearty and effective response! The fact ought to be known that while there has been some increase in the receipts of the Board, it has not been equal to the increase of expenditures. And this, notwithstanding the Board have withheld appropriations which would have tended greatly to the success of our missionaries; and while too, we have nothing like an adequate number of missionaries in the field. It is time for us to awake to the magnitude of the work in which we are engaged, and to put forth efforts commensurate, in some degree, with its demands.

The following earnest appeal is from a devoted female missionary, since dead:

"What can I say? What can the missionaries say? What can any of the laborers who are scattered over this desolate world say, of Christians crowded together in America, to induce them to feel and to act only for dying multitudes? They do feel and they do act *comparatively*; but, my dear friends, it is the eyes that affect the heart; and if we would believe *fully*, that a guilty world is under the wrath of God, we must go to those portions of the earth where Satan still reigns triumphant."

Referring to the proposed abandonment of one of the mission stations, she says,

"Under existing circumstances probably this was necessary; but *ought circumstances to exist* in churches so large, so blessed, so competent as that of America, as unavoidably to doom to eternal destruction a thousand souls in one place, five hundred, or even one hundred, in another, to say nothing of the millions? I think of those groups of Islands in the Pacific; of the Azores, of which we had a faint glimpse when crossing the Atlantic; of other inhabitants of mountains and valleys upon which our eye rested. I look abroad upon the countries around teeming with immortal souls, whose wasted existence will soon be swallowed up in the world of woe; and then my eye turns to our own land, and I see the crowded conference room, the Sunday School, the great congregation, *not denying but enjoying themselves* in the spacious churches where the truth is continually dropping its sacred dew. I see the shelves and tables loaded with publications too numerous to be read, the social board covered with dainties. I think of the hours that are spent in cooking, in visits, in regulating the fold or fashion of an article of dress or furniture—not by the devotees of folly, *but by blood-bought disciples of Christ*, and I think of the wasted years of my own probationary existence; and in view of all this, my heart sinks within me, and I can only exclaim in behalf of myself and others, guilty, guilty! While you have more than enough of all that makes life dear and immortality to appear precious, here there exists native barrenness.

Let me advise any, the humblest, the most uninfluential, whose heart may be touched by such facts, leading him to exclaim, 'What can I do?' to begin with some little thing, be it ever so small, by which he may save, if not many, a few moments of precious time, which he may devote to the purposes of thinking and praying over this great matter. And if he be faithful in a little, he may have authority over much. The Holy Ghost will communicate new views, new energies, and a spark may kindle a great fire."

On our way from the Alabama Convention, we had the pleasure of spending a few days in Montgomery, with our excellent Brother Tichenor, the pastor of the church, and meeting with a number of the members. This is one of the most liberal churches of the South. The members

TUSKEGEE, ALA.

Rev. S. Henderson, extensively and favorably known as Editor of the South Western Baptist, and still more extensively by his able discussion of "Methodist Episcopacy" with the Rev. Thos. Hamill, a work which will add largely to his reputation as a writer, is pastor of the Baptist Church at Tuskegee. This is a wealthy church, the brethren generally take great pleasure in contributing to the cause of Christ.

At this place, under the care of brother H. H. Bacon, is in a flourishing condition, having about 200 pupils. The young ladies have an efficient Missionary Society, which we had the privilege of addressing. O that the God of Missions may pour out his Spirit abundantly upon the Society, and all the students of the College, and that they may all become the earnest devoted "followers of the Lamb" whether here, or in heathen lands !

At Tuskegee we met with our beloved brother, Rev. J. E. Dawson, who has been laid aside from all ministerial labor by ill health. We were glad to find that he seems to be rapidly mending under the treatment to which he is subjecting himself—Hydropathy—and that there is reason to hope that he may be re-invigorated for many years of labor. There are too few such men for us to think of his loss to the pulpit without a sigh.

We spent a night at Lafayette on our journey. Rev. Otis Smith is Pastor of the Church, and President of a valuable Female Institute at this village. The number of pupils is about 80, and the prospects for increased prosperity are encouraging. Bro. Smith is an able man, and has a high reputation as an instructor of youth. We regretted to hear him say that he thought it probable he should have to quit preaching on account of disease. Will not our young men ponder prayerfully their obligations with reference to the ministry, as they see one and another thus forced from the field, and behold the waving harvest waiting for the sickle?

The Georgia Sabbath School Convention met on the 23rd of April, in the Lecture room of the Baptist Church at this place. There were not many members present. So little interest has been manifested in the Society that it was matter of serious discussion whether it should not be dissolved. We have understood that it was determined to continue the Society. We trust that the state of the Society is not a fair exponent of the interest, felt in the State, for Sabbath School. We do not believe it is. Yet the origination of it is evidence that some think more interest should be felt, and that more should be done to sustain Sabbath Schools among our churches in Ga. We hope that in some way this increased interest will be secured.

Reader, if you are a Georgian, you may aid in this result by an increase of personal devotion to the work, if you are engaged in it, or, if not, by going at once to it with all your might.

In the afternoon of the same day this Society held its tenth annual meeting. The statements of the Cor. Secretary represent the Society as in a condition of increasing prosperity. Every department of its work is "going ahead." Bro. Tustin is an efficient officer, and admirably adapted to the position which he occupies. Among the most pleasant reminiscences of our life, are those connected with our past relation to this Society. It cheers our heart to see the "little seed" which we aided in sowing, now expanding into a "great tree." Brother Richard Furman of South Carolina was the first, we were the second Secretary. With both of us it was the "day of small things." Well, God did not despise that day, and now they that sowed and they that reap rejoice together.

The Society is doing well, it ought to do better. The capital is far below what is necessary to the accomplishment of the great objects at which it aims, and what

the Baptists of the South might well give to it. The Methodist Book Concern at Nashville started with about one fourth of a million (\$250,000), and they find a profitable use for it all, and will for a much larger amount. Our Society ought to be similarly endowed. We are able to do it, by a gradual increase, without being improperly burdened, and we owe it to the cause of truth to make the press preach the truth.

The Convention assembled in the forenoon of Friday 24th of April. Quite a large number of delegates in attendance. Rev. P. H. Mell preached the introductory sermon, and was subsequently elected President. Brother Thos. Stocks, who, for a long time, has presided over the Convention with distinguished ability, declined a re-election, on account of the infirmities of age. Resolutions of thanks, expressive of the high appreciation of his services were passed, and we think it probable that on no occasion have similar resolutions regarding a retiring officer been more truly expressive of the feelings of those who passed them, or more richly merited.

The greater part of the time of the Convention, which adjourned on Monday night, was taken up in a discussion relating to the propriety of blending all the funds, now invested in the different male colleges in the State, in one University at some point where it would be possible, to concentrate the patronage of the Denomination throughout the State. The discussion was earnest and able, but we think it can have left but one conviction upon the minds of all—that such a union is impossible. Mercer University, the property of the Convention, was represented as being in a prosperous condition, having 124 students, of whom 29 are in the Academic department. Mercer has done a good work for the Baptists of Georgia. It might have done more, had it been properly patronised by them. To what extent its location has operated against its prosperity, we are not prepared to say; though we should think it must have exerted an unfavorable influence. But Mercer is at Penfield—it will remain at Penfield—it is the property of the Baptists of Georgia—it has quite a good foundation in endowment, library and other appointments of a college, and an able Faculty, and we think that our brethren had better yield local preferences, and overcome the *small* difficulty of travelling from Greensboro to Penfield by hack, and, uniting on this, make it such an institution as they want, than to divide their funds and patronage between it and several other colleges. One, it strikes us, would be enough for them; if it cannot be had at Atlanta, or some other favored locality, better have it at Penfield than not at all.

Owing to the engrossing character of this discussion and some other local questions, neither of the Secretaries of the Board of the Southern Baptist Convention had much chance for presenting the claims of their Board. Brother Dayton managed to secure the formation of a State Bible Society, by a few friends of the cause, and they availed themselves of Lord's day afternoon—after sermon—to make known the fact, and solicit subscriptions. About \$600, we were informed, were contributed. As for Brother Holman and ourself, we were forced to content ourselves with a short talk in connection with the report on missions, Monday afternoon, to a very small audience. A collection, (the amount we did not learn), was taken on Lord's day morning, to be divided between the Bible Board and Boards of Domestic and Foreign Missions. We do not mean to complain. We know our brethren were pressed for time. But we beg leave respectfully to suggest whether it would not be more profitable on such occasions, to devote the nights to discussions on the great subjects of Missions and Bible distribution, than to have preaching. The members of the Convention, and the congregations we think would be quite as much interested and benefited by such an arrangement, and the cause of Christ more promoted.

The meeting was quite a pleasant one, notwithstanding some occasional warmth in discussion that might have been dispensed with; and one scene—which we regret we did not witness—was described as possessing thrilling interest. We allude to a mutual exchange of forgiveness be-

