

HOME AND FOREIGN JOURNAL.

VOLUME VII.

RICHMOND, JULY, 1857.

NUMBER 1.

PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, JULY, 1857.

Twelfth Annual Report of the Board of Domestic Missions.

The Board of Managers for Domestic and Indian Missions, submit their Report for the year ending April 1st, 1857.

DEATHS.

Two Missionaries of the Board have finished their course on earth during the past year, Rev. J. W. Turner, of St. Mary's, Georgia, and Rev. Samuel Worcester, a Choctaw Indian.

OFFICIAL CHANGES.

Last October Rev. Joseph Walker, who had with marked ability and success discharged the duties of Corresponding Secretary for more than three years, resigned his office, to take effect December 31st, 1856. The urgency of the Board and the solicitation of friends availing nothing to induce him to change his purpose, his resignation was accepted, and the present incumbent elected to fill the vacancy; who entered upon his duties January 1st, 1857.

The President of the Board, Rev. J. H. DeVotie, having removed from the State, tendered his resignation in January. Rev. Wm. H. McIntosh was appointed to the presidency.

FINANCIAL STATEMENT.

During the year the receipts for the department of Domestic Missions, have been from all sources \$20,362 93.

To this sum add the balance \$103 66 in the Treasury April 1st, 1856, and we have \$20,466 59, the total resources for the year. This sum is \$5,166 59 less than the resources for the preceding year. There is not, however, all this difference in actual receipts during the year. At the commencement of the preceding year the Treasury contained a balance of \$2,543 41, against \$103 66, at the commencement of the year just closed, making a difference of \$2,881 82 in collections in favor of the former year. This falling off may be accounted for, in part at least, by the fact that the Board has had but two agents in the field since the 1st of January last. And one of these is in a field more adapted to missionary labor than to that of raising funds.

DISBURSEMENTS.

The expenditures for all purposes pertaining to the Domestic Department have been \$16,191 02. Leaving a balance in the Treasury of \$4,272 57. This is a much larger balance than for the preceding year. The reasons for this are two. An unusually large number of commissions expired with the quarter ending September 30th; and the number of appointments for the succeeding quarter much smaller than for the quarter closing with June, or for that commencing with January, consequently the expenditures for that quarter were much less than for any other quarter during the year. Again: A large number of reports for services already rendered have not yet reached the Mission Rooms. There are claims of this sort amounting to some \$1,500, which are daily expected to be presented. This will reduce the above balance to \$2,772, which is the true balance for the current year.

LIABILITIES.

In addition to the above named liabilities, the Board has already made appointments to the amount of \$18,000. One-fourth of which will become due June 30th. Hence the balance now on hand will not pay the first quarter's salaries for the present year by nearly \$2,000. But, under God, our reliance in the future is upon the voluntary contributions of the churches, both to meet present liabilities and to enable the Board to increase their appointments as they seem to be imperatively demanded. In the past history of the Board their confidence in the churches has not been disappointed. Not one of their drafts has been protested, not one of their missionaries has failed to wait for his salary beyond the first

meeting after the reception of his report. This inspires them with encouraging hope for the future.

AGENCIES.

How valuable would be the discovery of some means of awakening a spirit of benevolence among all our brethren—of enlisting the prayers and energies of all our churches in behalf of the cause of evangelizing the world—of gathering their liberal contributions regularly into our Treasuries, without the necessity of employing agents for this specific work. To accomplish an object so desirable much time and ingenuity have been expended in devising and proposing plans. But the discovery of the perpetual motion is quite as hopeful. Very few churches, comparatively, are systematically sustaining our missionary operations. Facts, as they now exist, and in the history of the past, proclaim that agents are indispensable to the prosperity of the Board. The receipts have always been in proportion to the number and efficiency of its agents.

Rev. J. A. Collins, agent for Alabama; Rev. Wm. P. Hill, for Georgia and South Carolina; Rev. Dr. Kingsford, for Virginia and Maryland, closed their several agencies December 31st. Rev. J. H. DeVotie resigned his Financial Secretaryship, August 1st, 1856. Rev. Dr. Johnson, of South Carolina, has done valuable service by occasional tours in the State where he resides. Dr. Phillips, of Mississippi, has travelled to some extent on behalf of the Board during the past year. The Board have had but two in the field since January, Rev. J. O. Scriven, of Georgia, and Rev. L. M. Berry, of North Carolina.—The latter is regarded in the light of missionary as well as agent.

There is a necessity for a good agent in each State.

ORGAN OF PUBLICATION.

The Home and Foreign Journal has been our organ for the past year as heretofore; occupying one-third of it. The Foreign and Bible Boards occupying the remainder. As to the best means of employing the press is a question that now deeply interests the Board.

MISSIONARIES.

About one hundred and ten missionaries and agents have been employed in part or the whole of the year; scattered through all the slave States, California, Kansas and the Indian Territories. They have supplied more than three hundred churches and stations with a preached gospel, delivered over 8,000 discourses, made more than 8,500 visits to families for religious instruction and prayer, held 2,000 meetings for prayer and other devotional exercises;—been instrumental in the conversion of some 2,000 souls, of whom 1,325 have been baptized, 400 added by letter and restoration. They report an aggregate of some 9,000 members;—133 Sabbath schools; 3,600 pupils; 475 teachers; 141 converts, among pupils and teachers—the organization of 20 churches, the ordination of 28 ministers and 32 deacons—the completion of 25 church edifices, and the commencement of 19 others. In the performance of these labors, they have traveled over 70,000 miles. As has already been stated, a large number of the reports are not received; consequently this report does not embrace all the labor performed during the year. Yet it will be seen that a vast amount of work has been done, great good has been accomplished.

SELF SUPPORTING CHURCHES.

Several churches under the fostering care of the Board, have received numbers and pecuniary strength sufficient during the past year, to sustain themselves.—Among this number may be found Chattanooga, Tenn., Hannibal, Missouri, and Fayetteville, Arkansas. Very many self-sustaining interests, once, under the patronage of the Board, furnish pleasing evidence of its great utility. Texas is a gratifying illustration. Formerly it received a large share of the sympathy and aid of the Board. Now Texas has a large Baptist membership, and an efficient ministry.

During the last year, they raised for Domestic Missions, within their own State, over \$3,000. Our Board has had but two Missionaries in that State during the past year. Not that there is no more destitution—not that the Texas Baptists are yet unable to supply it, but the Board has felt that other new States have had stronger claims upon the small amount of funds placed at their control for sending the gospel to the poor.

CITIES.

Cities and towns are important centres of influence. Your Board have deemed it the part of wisdom to bestow a liberal share of their aid upon these promising fields. In so doing they have acted in compliance with the expressed wishes of many donors. They have stations in Baltimore, Md., Washington, D. C., Richmond, Manchester and Petersburg, Va.; Columbus, Darien and St. Mary's, Ga.; Mobile, Alabama; Nashville and Memphis, Tennessee; Little Rock, Arkansas; St. Louis, Hannibal, Jefferson City and St. Joseph, Missouri; Galveston, Texas, and Sacramento, California. In most of these cities reinforcements are not only very desirable, but highly important. In Mobile, New Orleans and St. Louis, several new interests seem especially demanded. They already have a large citizenship unprovided with the gospel, and are rapidly increasing in population and commercial importance.

The Coliseum Place Baptist Church is, and has been self-sustaining for more than a year. It is a prosperous church. But its efforts are greatly embarrassed by a heavy debt not strictly their own, but of the denomination outside of the city; from which they ought at once to be relieved. It is hoped that this Convention will take some efficient measures to this end.

At the meeting of this Convention in Montgomery in 1855, the following resolution was adopted:

"That the Board of Domestic Missions be instructed to occupy Kansas as a field of Missions as soon as practicable."

The civil and political condition of that Territory has rendered it, until recently, entirely impracticable to obey the instruction conveyed in the foregoing resolution. In December last, Rev. J. H. Luther, of S. Carolina, was appointed to this field. It was deemed advisable by the Board that he spend most of the winter in an agency on behalf of his contemplated mission, to which he yielded. About the 10th of March he embarked for his new field. No tidings from him since his arrival on his field.

What will be the result of this effort none of us can tell. The Board regard it in the light of an experiment made in compliance with the instructions of the convention. The policy of the Territory is not yet settled—the trials are not yet ended—human foresight is not sufficient to disclose the end when, or where, or what it shall be. The Missionary sent out has all the requisites of success, so far as human instrumentalities are concerned.

CALIFORNIA.

As a missionary field California possesses many points of attraction. Its extent of territory—containing nearly 190,000 square miles. Excepting Texas, it is larger than any three States in the Union.

Its vast resources of mineral wealth has already attracted, and will continue to attract an immense population. No census statistics are capable of keeping pace with the influx of the people. One who had resided there three years says: "Here emigrants are rushing from every continent and isle; they crest every mountain; they cover every sea; they sweep in like a cloud from the Pacific, they roll down like a torrent from the slopes of the Sierra Nevada."

The moral condition of this people should awaken our sympathy, enlist our earnest prayer, and call forth our early efforts to send them the Gospel.

In the absence of the restraining power

of religious institutions, virtuous society and home influences, depravity becomes more depraved by the natural working of its own inherent elements. How this tendency is accelerated when the alluring gambling saloon, dramshop and brothel become the common Sabbath resort in every town, village and camp. Under such influences it is reasonable to suppose that many, both in youth and manhood, will fall to rise no more. And what gives additional interest to this subject, is they are, many of them, our own people. We sustain the same relation to them that Paul did to the people concerning whom he said,—“My heart's desire, and prayer to God for Israel is that they might be saved.” More than this: How many of us are united to that people by the tender cords of kinship? How few are not.

There are social, civil, and political affinities which interest us in that field. We are credibly informed that the larger portion of the residents of Southern California are from the Southern portion of our confederacy; differing in social and business habits. And one resident writing from that portion of the State, says they possess some degree of pride in this peculiarity. Another who has long resided there and well acquainted with the social and political feelings and relations of that country remarks: “All the political sympathies of California are with the South.” Its destitution has been hinted at. A word in relation to that portion lying South of Stockton, between the Sierra Nevada mountains and the Coast range, a distance of some four hundred miles in length. A minister who has for some time resided there, now a missionary of the Board, says: “I know of but one Presbyterian or congregational minister in this part of the State; and even the Methodists, who have hitherto mostly occupied the field, have lately reduced three circuits to one, supplied by one man, aided by one or two local preachers; while the Baptists have never sent, nor, to my knowledge, encouraged one Baptist minister to occupy this destitute region.” This is perhaps a very fair representation of the mining country. There is a strong desire manifested on the part of this people to hear the gospel. Through this entire region there are more or less Baptists scattered as sheep without a shepherd. Twenty active and faithful ministers could not supply this portion of the State.

OAKLAND CITY.

At this point we have a church organized, and for some time under the pastoral care of Rev. E. J. Willis, now of Richmond, Va. The Church is now without a pastor, yet anxious to procure one.

MARYSVILLE AND SAN FRANCISCO.

These are two important and thriving cities, having a considerable Chinese population. An enterprise ought to be undertaken at both these points in connection with the Chinese population, similar to that under the care of Bro. Shuck, at Sacramento.

CHINESE IN CALIFORNIA.

The Providence of God is bringing this singular people to our shore, rendering them easy of access. Removing them from many of the strong influences that operate powerfully against the truth in their own country; such as the multitudes that believe not, and the small number and humble position of those who have the moral courage to follow Christ—the political and civil institutions that are hostile to the truth—the wicked and idolatrous customs and habits of the entire people—the persecution and oppression which are certain to visit those who renounce the heresies of their religion and embrace the Gospel; by removing them from these and kindred influences, and associating them with Christian people, they may, by continually observing the improving and elevating power of Christian institutions, gradually lose their long cherished and deep rooted prejudices.

The success attending the efforts of the Board in their behalf, is proof of this.

It is about three years since the enterprise was commenced. A good chapel has been built and paid for; twelve Chinese converts have made a public profession of their faith in Christ. One of these, Wong Moag, is a man of learning and high order of preaching talent. Another, Ah Chak, recently baptized, is a man of fair attainments, of considerable business capacity and influence, and promises to be a valuable accession to their little band of disciples. Thus far all the Chinese converts seem to walk orderly and give hopeful evidence of the sincerity of their piety.

Brother Shuck, in a late communication to the Board, remarks: “The prospects in California for Christianizing the Chinese are better than I ever expected to see them.” With regard to the Church in Sacramento City, of which he is pastor, he says: The cause among our own countrymen is onward; congregation, church, and Sabbath school are all on the increase, and we continue to have accessions to our membership every month. The Southern Baptist Convention ought to have two more missionaries here, one in San Francisco and one in Auburn or Marysville, laboring, as I am, with the Americans and Chinese. Here is a wide and inviting field for our Southern Churches to bring the Gospel to bear upon the Chinese, and at the same time, look after the stray sheep from their own folds, wandering and widely scattered in this land of the “FAR WEST.”

The missionaries now in the field are Rev. J. L. Shuck and Ah Moag, at Sacramento, and Rev. C. N. West, in Sierra Nevada valley. Rev. E. J. Willis labored a portion of the year at Oakland. Domestic afflictions seemed to demand his return to Virginia.

The Board have felt the importance of reinforcing this mission, but have not felt at liberty to do so with the limited means at their command. Indeed, they could not have sustained the enterprise thus far, had it not been for the generous appropriations of the Goshen Association of Virginia, for that specific purpose.

Here your Board will take occasion to speak of the example of that Association as worthy of all praise, and the imitation of other Associations. It pays one-half the salary of brethren Shuck and Ah Moag, in California, and sustains brother Moffat and one native preacher among the Indians.

INDIAN MISSIONS.

In another place the death of Rev. Samuel Worcester, a native Choctaw, has been announced. He died January 30th, 1857. During the fall he suffered from a severe and protracted illness—from which he so far recovered as to resume his missionary labors. Early in January he wrote the Board, making grateful mention of the goodness of God experienced during his affliction, and his settled purpose to devote the remnant of his days with more earnest zeal to his master's cause. How few was that remnant! In less than one month he ceased from his labors and entered into his rest. He was educated in Kentucky—there united with a Baptist church, and was ordained to the ministry in the summer of 1854.

FINANCES.

The receipts from all sources for the year have been \$18,640 75. Balance in the Treasury, April 1st, 1856, \$1,313 20; total, \$19,956 95. By an examination of the Treasurer's report it will be seen that the several amounts received from the U. S. Government sale of lands, &c., the balance in the Treasury at the beginning of the year, make up the sum of \$10,233 90, leaving but \$9,723 05, the total amount of collections from all the churches.

While the resources for the year have been \$3,816 26 more than for the preceding year, the receipts from the Churches have been \$3,515 39 less. This retrograde movement is much to be deplored. It may be accounted for as in the case of decrease in Domestic Mission receipts, in part, the

want of agents, but chiefly in the fact that this whole subject was attended with marked and sympathizing circumstances, investing it with an interest, during the first year after the transfer, which it never had enjoyed before, which it has not since. An extract from an address delivered last fall by the late Cor. Secretary, clearly indicates those circumstances and that interest:—

"You have already heard of the condition of the Indian Missions at the time they were turned over to the Domestic Board. I am quite sure if all the facts touching the financial affairs of the American Indian Mission Association, had been known when the proposition was made to place the missions of that Society under the direction of the Southern Baptist Convention, that the Convention would never have received them. It was only on the assurance of worthy and reliable brethren, that the assets on hand would fully liquidate the liabilities of the Association, that the proposal was accepted, and these Indian Missions put in charge of the Domestic Board. On visiting Louisville, a few weeks after, I found a very different state of things. The debts of the Association were found to be over \$12,000, while the assets, from all sources and of all kinds, made an aggregate of but little above \$5,000. As soon as it was known that these missions had passed over to a different organization, which had become responsible for all just claims against the old Society, accounts were presented, claiming principal and interest, which swelled the unpaid debts to over \$15,000, leaving a deficit of \$9,000 to be provided for by the spontaneous liberality of Southern Baptists!! While on the one hand, I never found creditors—I do not allude to the missionaries—more exacting; on the other, I never found Christians more ready to contribute for the canceling of these claims. About 2,000 dollars were fortunately realized from the prompt payment of some old school accounts which had not before been sent into the Indian Commissioner at Washington, and two or three small legacies by benevolent brethren, who had shortly before deceased; but notwithstanding this timely aid, there were still \$7,000 to be raised. Within the brief period of nine months, the whole of the required amount was available, and I am happy to announce before you this morning, that all the debts are paid with the exception of about \$400, which will also be paid when the accounts are sent in for settlement, and regularly vouched. I proclaim with pride and pleasure, that I have never known Baptists to act more nobly than they did in discharging these missions. They seemed to me to be impelled by the instinctive conviction that everlasting disgrace would attach to the entire denomination, unless energetic and liberal measures were promptly taken to remove this formidable difficulty. One simultaneous movement was directing funds from all points of the compass towards the treasury, that cheered and encouraged the Board on the arrival of every mail. No single person is entitled to the credit of this opportune deliverance. It was the united work of many individuals, aided by a combination of many circumstances and influences."

This prompt aid and success are causes of devout gratitude. But it is with profound sorrow we record the fact, that a sense of the claims of the poor Indian, and a love for his soul are not sufficient motives to continue and increase this interest.

DISBURSEMENTS.

The total expenditures in this department for the year have been \$16,780.26, leaving a balance in the Treasury of \$3,173.69. Against this there are claims for missionary and school service, now due, and daily expected to be presented, amounting to over \$1,500, or, which will reduce this balance to about \$1,500, the actual balance for the current year.

MISSIONARIES.

There are 26 missionaries, whites and natives, laboring among the Creeks, Cherokees and Choctaws.

LABOR PERFORMED.

It is extremely difficult to procure statistics from most of our missionaries among the Indians. Hence the amount of labor performed and the results thereof, cannot be reported to any definite extent. Most of the missions are in quite a prosperous condition. The number of baptisms reported thus far is 324. Many reports, however, for the last quarter have not come to hand.

REINFORCEMENTS.

Only one white missionary and one interpreter have been added to the list during the year. Rev. J. A. Slover of Ark., has been located among the Cherokees. Another native Creek is soon to be ordained.

CALL FOR MORE LABORERS.

Brother Slover says:—"The calls that have been made upon me here are more than three missionaries can answer. When I pass from place to place, through this destitute country, I am deeply impressed with the words of our Saviour to his disciples: 'Pray ye therefore the Lord of the harvest that he would send forth laborers.' This is my earnest prayer. I know of no people more in need of a faithful ministry. Your Board ought to have one or two more men of deep piety and sound

practical sense among the Cherokees." It is the earnest hope of the Board to secure these men at an early day.

A CHOCTAW CRY.

A short time since we received a petition signed by five Choctaws, praying for more Missionaries.

We give it place here:

"Dear Brethren,—We are praying to you like unto Macedonia to Paul. Acts 16: 9. 'Come over and help us.'"

"We would be truly happy to have some of your ministers sent to us to cooperate with us in our labors, as we have none that live among us. The members of the churches are very much discouraged, because there is so much error flowing in on all sides. We see very plainly that the Baptists ought to send out two more strong ministers here for the Choctaw people,—one for Arkansas and one for Red River. It is very much to be hoped that our humble prayer will be heard.

"We Baptists are too much beholden to pedobaptists for books. They have translated the New Testament and Hymn books into the Choctaw language according to their peculiar views of Christian baptism. These are the books we are compelled to make use of.

"We think it is time for Baptists to do something among us by way of translating the Testament and other books into the Choctaw language; they are much needed here.

"You will please write us an answer so soon as you receive these few lines from us, and let us know whether you can do anything for us or not.

"We are yours, &c., in Christ,

PETER FOLSOM,
WILLIAM CASS,
SIMON HANCOCK,
SHORNBEE,
LEWIS CASS."

This petition suggests a topic which has, for some time, interested your Board; that of such an acquisition of knowledge of the Indian tongues, by a portion of the missionaries, as to enable them to preach in those languages without the intervention of interpreters, and, if need be, to translate the Scriptures into the Red Man's dialect. This subject your Board respectfully submit to the consideration of the Convention.

CREEKS.

The appeals from this nation for reinforcements are not less urgent and important than the foregoing. Brother Buckner, our earnest, laborious and indefatigable missionary, who has often been called the Apostle to the Indians, has written much on this subject. The Board are in correspondence with several ministers in relation to this field. One has engaged to go. He is now a member of Mercer University, and will enter this field soon after the close of the present session. Little doubt exists that some five or six men will be sent out the present season to these several tribes.

SCHOOLS.

The Potawatomie School is in a flourishing condition. The superintendent, Rev. John Jackson, states that the Indians are taking a more than usual interest in the school; and that some of the larger pupils are considerably concerned about their future welfare. This and the Wea school are supported by the U. S. Government.

The Wea School, under the supervision of Rev. David Lykins has been greatly interrupted by the political strifes in the Territory; and for a portion of the time has been suspended.

There are two neighborhood schools in connection with brother Moffat's stations; of their present condition and prospects of usefulness, your Board are not informed.

Brother Worcester, in his last communication to the Board, made earnest request for a school in his neighbourhood.

Brother Buckner has brought this subject to our notice as worthy of immediate attention.

SUPPORT OF MISSIONARIES.

There is a pleasing change during the past two or three years on this subject.—Associations, churches and individuals are adopting missionaries, and pledging their support. There are many advantages arising from this arrangement. The support is more certain—the missionaries and those contributing to their support, are brought into more immediate contact, a deeper interest is awakened and a stronger attachment is formed. It is hoped that the time will soon come when every Association

and church will have its missionary or missionaries.

Among the Associations which have adopted this course, may be found the following: Goshen, Virginia; Bethel, Ebenezer, Western and Central Georgia, Alabama, Bigby, Eufaula, Pine Barron and Coosa, Alabama; Aberdeen, Mississippi. Churches—Montgomery and Carlowville, Alabama; Bethel and Salem, Kentucky. Several are sustained by individuals. A brother in Georgia sustains brother Slover. A sister in Jackson, Mississippi, sustains a native. In Alabama, in two or three cases, different persons have united in supporting native preachers. The young ladies in the Judson Female Institute of Marion, Alabama, sustain a native. Three brothers in Covington, Kentucky, also sustain one.

NEW FIELDS.

It is not only desirable to reinforce the missions in the fields already occupied, but to send missionaries to the contiguous tribes, which are now open to the gospel, and have strong claims upon us for it. An early occupancy of these fields is highly important.

CONCLUSION.

In closing this account of their stewardship, your Board would express their sense of gratitude to God for his goodness in prospering the work of their hands. They urge the necessity of increased effort to sustain and enlarge the missions of the Board. The sum of \$50,000 for each department of their labor is requisite to meet the wants of the field. An earnest appeal is made to the friends of the Saviour and his cause for a steady purpose to secure this amount.

May the Great Author of Missions impart the Spirit of Missions to his people, and of wisdom to the Board.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

Where do we stand?

It is important, in the prosecution of the great works of Christian benevolence, to pause for a moment and look around us, and see where we stand. What has been done? What yet remains to do? We do not know how we can give our readers a better idea of the state of our Bible work at the present time, than by showing him a portion of our Report which was made to the Convention, which recently met at Louisville, Ky. It is a long article, but it will, we are sure, amply repay the trouble of a careful reading:

THE THIRD BIENNIAL REPORT OF THE BIBLE BOARD.

In our Report to this Convention, made two years ago, we suggested a plan for our future operations,—contemplating the formation of Bible Societies in every State, auxiliary to the Bible Board, with associational and other local societies auxiliary to them. This plan, which the Convention was pleased to adopt, and which is heartily recommended, we have seen no reason to change. But every day's experience has convinced us more and more of the importance of its general adoption.

The committee to whom these suggestions in our former report were referred recommended that "a system of colporteurage, which should embrace, not only Bible, but religious and denominational book distribution, be established by these associational societies."

Upon the adoption of the Report containing this recommendation, the Convention unanimously passed the following resolution:

"RESOLVED. That the Bible Board be instructed in all future appointments of colporteurs, so far as practicable, to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures."

These instructions it was our duty and our desire faithfully to observe. But to bring about the change in the character and objects of our operations, which it evidently contemplated, was, of necessity, the work of time.

Our plan of operations, while it did not preclude the Board from engaging and sending out colporteurs directly from itself, yet did not contemplate such a course. We preferred to accomplish all the work, so far as practicable, through

the State societies, or other local Bible associations. The fund collected within their limits, we desire to place at their own disposal. We wished them to employ the colporteurs, purchase the Bibles, and themselves attend to their distribution, so far as they could be brought to do it effectively and promptly. Except in extraordinary cases, the Bible Board itself employs no colporteurs. We had, therefore, no other means of carrying into effect the spirit of the instructions given to us by the Convention at Montgomery, but to recommend to our auxiliary societies which were then in operation, that they should at once conform to the requirements of the Convention, and make the necessary arrangements, by negotiations with our Publication interest, to supply every colporteur with a suitable stock of denominational and other religious books; and in the formation of new societies, to incorporate this object, wherever it was practicable and desirable, into their constitution.

The ALABAMA BAPTIST BIBLE SOCIETY, always one of our best auxiliaries, had already raised a fund for the purchase of books. It established a depository, changed its name to correspond with its additional functions, to the "Alabama Baptist Bible and Colporteur Society;" and has been, ever since, a model for all societies organized for similar purposes. The increase in its prosperity and usefulness, the firmer hold it has taken upon the hearts of the brethren, the new energy it has infused into the churches, the rapid increase of intelligence among them, and the unexampled spread of Baptist sentiments through the State, would sufficiently indicate the far-seeing and deep-seeing wisdom of the Convention in giving us these instructions. Even without taking into consideration the reflex influence of their adoption upon the publication interests of the denomination.

This Society reports to us, as the aggregate of its two years operations, the sum of *fifteen thousand five hundred and six dollars*,—which is much more than the whole amount reported by us in any two years of our previous existence, from all the Southern States combined. And, though a considerable portion of this fund has been employed in the circulation of other religious books, yet we are assured that vastly more has been done in the distribution of Bibles than was done by the same Society, when it made Bible distribution its exclusive work; and, though much the greater portion of it has been employed in the supply of their home destitution, they have sent much more in the last year than any former year to us for the supply of the destitute in other fields.

They have sustained ten colporteurs, at an average expense of about three hundred dollars each, and so evident and so great has been the good accomplished, that they have determined to raise at least twenty thousand dollars more, as a permanent fund for the colportage work. Some six thousand of this has already been pledged. The balance will probably be raised within the next two years.

We fear it will be several years before we can secure auxiliary societies equal or comparable to this in all the other States connected with the Convention. But to this object we propose steadily to direct our energies.

THE NORTH CAROLINA BAPTIST BIBLE AND PUBLICATION SOCIETY

Became auxiliary to the Bible Board of the S. B. Convention, by a resolution adopted at its meeting at Fayetteville, in 1854. It has, from its first organization, combined the distribution of Bibles with our denominational and other religious books, upon the plan recommended to the Bible Board by your resolution at Montgomery. So far as we can learn, it is a well managed and very efficient body; but it needs a larger capital to do thoroughly the great work of spreading the printed truth through so large and populous a State. We trust the brethren in North Carolina will see the necessity of giving it an endowment of at least ten thousand dollars, so that it may do promptly what it was designed and what it is expected to accomplish. It reports about three thousand dollars as the aggregate of its two years' work.

THE VIRGINIA AND FOREIGN BIBLE SOCIETY,

One of our first and most reliable aux-

iliaries, has been disbanded and its turned over to the Bible Board of Virginia Baptist General Association. We hope the change may ultimately prove for the advantage of the Bible cause. Both the Society and the Board during the last two years, engaged in connection with the Sunday School Publication Society of Virginia, in a joint distribution of Bibles and other religious books. The Society reports that it has expended about two hundred and twenty dollars as the amount of its operations one year, and the Board one thousand and fifty-four dollars for another year; making an aggregate of some other funds sent directly to the Board, of over four thousand five hundred dollars. The report of the Virginia Bible Board, recently received by us, seems to express a feeling of discouragement, which is hardly justified by the facts. It was to have been expected that the change in their organization could be effected without some temporary derangement of their work. When we consider this, and that the Board was located at Norfolk, Portsmouth, whence it was scattered the pestilence before it had entered its duties, we think they have no reason to complain of the past, and much ground to hope great things for the future. We trust and confidently expect to find the Virginia standing, two year hence, where she has been accustomed to stand—the first rank of the auxiliaries of the Bible Board.

THE BIBLE BOARD OF THE SOUTH CAROLINA BAPTIST CONVENTION

Has shown itself an important auxiliary, although it has not yet entered upon the joint work of Bible and book distribution, in accordance with your resolution of instructions to us. We trust it will be led to do so at the next meeting of that Convention next July. It is composed of some of the best and most zealous brethren in the State. Its President, Hon. J. B. O'Neal, has been a leading spirit in the Bible efforts of that State many years. The location of the Southern Publication Society at Charleston affords them great facilities, and gives strong inducements to the combination of the book with the Bible distribution. The union will give new energy and enlarged utility to both departments. We cannot forbear to express our anticipation that it will be effected, and the work of the Board increased fourfold. We have between thirteen and fourteen hundred dollars, as the amount of their work reported to us for the last two years.

THE BIBLE COMMITTEE OF THE GEORGIA BAPTIST CONVENTION

Was, at its own request, released from further care of Bible matters more than a year ago, and the whole business entrusted to the control of your Bible Board at Nashville, with the understanding that we would take measures to secure the organization of a State Society, in accordance with our general plan, at the meeting of the Georgia Convention, which has just passed at Augusta. That committee had faithfully performed a large amount of unrequited labor, and been the instrument of accomplishing much good. We have now a State Society which goes into operation under most promising auspices,—combining book and Bible distribution, and which, likely, in the course of two or three years to take rank with that of Alabama, and employ its fifteen or twenty thousand dollars yearly in the dissemination of truth.

We have, as the aggregate from Georgia for the last two years, including the work of the Committee of the Georgia Convention, that of the newly formed Bible and Colporteur Society, and our own, about four thousand and three hundred dollars.

THE BIBLE SOCIETY OF THE GREAT ASSOCIATION OF TENNESSEE AND MISSISSIPPI

This Society has not entered yet upon the work of Bible and Book Colporteurage. It has some superior advantages for an effective accomplishment of such a work, and will probably engage in it at an early day. It represents, however, only a small portion of the Bible interests of Tennessee. We do not see at present any prospect of thoroughly combining all these interests, though it is an object which we do not think impracticable, and which we hope some day to accomplish.

BOARD OF FOREIGN MISSIONS.

RICHMOND, JULY, 1857.

Union University.

On our way from Augusta Ga., to Louisville, Ky., we had the pleasure of a passing visit to Murfreesboro, Tennessee, the seat of Union University. Murfreesboro is a pleasant and apparently thriving village, and as we should judge, a very suitable locality for an institution of learning.

We were glad to have this opportunity of making a visit (our feast) to the Union University. None of our colleges is doing so much for the foreign Mission cause as this. It has furnished us six of our missionaries, two for China and four for Central Africa; and we are hoping for others from among its pupils, to bear the glad tidings of eternal life to the perishing.

Brother Holman, Cor. Secretary of the Domestic Mission Board, and brother S. Henderson, of Tuskegee, Ala., were with us in our visit. To each of us the estimable president of the University, brother Eaton, and other brethren, extended the kindest christian courtesy; causing us to regret that we could not spend a larger time in delightful association with them. It was my first acquaintance with brother Pendleton, Theological Professor, and I must be allowed to say that the social qualities and just sentiments developed during the interview served to enhance my conviction, before not weak, of his fitness for the position. To Dr. Eaton and brother Pendleton (spite of the old landmark-ism of the latter, which he knows I cannot stomach) I feel that we may confidently look for such instructions and influences as will tend greatly to promote the usefulness of the young ministers who may be subjected to their instruction.

We regretted to see the unfinished state of the college buildings and the want of attention to the campus. Our brethren of Tennessee ought to raise funds enough to complete the buildings, lay off and beautify the campus, and liberally endow the University. Come brother Graves, can't you rally them speedily and heartily to this work?

General Association of Kentucky.

This body is growing in importance and strength. At its session last year, it was determined to employ a Corresponding Secretary, who should devote his time to the interest of the Association. Rev. A. Broadus was selected, and as the result of his efficient management, there had been quite an encouraging increase of contributions for state missions during the year.

Owing in part, no doubt, to the fact that the meeting immediately preceded the Assembly of the Southern Baptist Convention at Louisville, the delegation was much larger than usual. But we believe this increase was in part attributable to the increased interest felt in the cause of evangelical effort among our brethren in Kentucky. The efforts of our efficient and energetic agent, brother Thurman, brother Broadus, brother Campbell and others who have been laboring as agents, are arousing our Kentucky brethren to somewhat more liberal views of their obligations to the cause of Christ than have heretofore prevailed.

The sessions of the General Association were harmonious and spirited, and formed a fit prelude to the

Southern Baptist Convention.

In this body there were more than two hundred delegates, assembled from the different States of the South and South West, though, as a matter of course, much the larger delegation was of the State of Kentucky.

We do not propose a sketch of the doings of the Convention. We remark in passing, however, that it was a meeting of unusual pleasantness. The most cordial, fraternal feelings appeared to pervade every heart. The discussions, though frequent and animated, were always kind and respectful, and with one slight exception, (relating to the Georgia delegation, which was soon satisfactorily disposed of,) the business was transacted with entire harmony and good feeling. We trust that many of those who participated in the meeting felt their hearts inspired with the purpose to pray more and labor more for the salvation of the world than they had

heretofore done. The next session of the Convention will be held in Richmond, Va.

General Association of Missouri.

From Louisville, in company with brother Holman, we went on to Lexington, Mo., to attend the General Association at that place. It so happened, that at their sessions last year both the General Assembly of the Cumberland Presbyterians and the General Association of the Baptists, (they meet at the same time and therefore did not know each others appointments,) selected Lexington as their place of meeting for the present year. Thus we had the two assemblies holding their anniversaries in the same town and at the same time. The good citizens and the churches of the place, divided their hospitalities and kind attention very equitably, so far as we could perceive. At least all seemed to be satisfied.

The General Association of Missouri has not concentrated much of the strength of the denomination. The delegation was small, and the amount contributed to the treasury meager. Much more is being done by the District Associations than by the General Association, for the evangelization of, (as Missourians are fond of calling it,) this "great and growing State." But our brethren are far, very far, from having entered upon this work with any thing like the unity, energy, liberality, or fixedness of purpose to do it, which their position, their ability, and the future of their State demand. And it is painful to be forced to add, also, that they are doing very little for the cause of Christ elsewhere. The plea of home destitution is urged in abatement of the claims of Foreign Missions. If they were vigorously and with self-denying liberality, laboring to supply their home wants, we could admit the plea, if it were made—but then it would not be made: but as it is, nothing but want of reflection can prevent their perceiving that it has its origin in some other feeling than interest in State Missions.

We met a number of intelligent brethren at Lexington, and spent with them a very pleasant, and we trust, not unprofitable season. It was our first visit to Missouri, and we should like to chronicle some of our impressions regarding the State, but must forbear. It is indeed, "a great and growing State," and we can think of no emblem of society there more apt, than the rushing, turbid, boiling current of their own Missouri. O, that Christians in that and other portions of the West could realize the immense responsibilities imposed upon them as residents of such a country.

LETTERS FROM MISSIONARIES.

Liberian Mission—Africa.

Letter from Rev. B. J. Drayton.

COUNTY OF CAPE PALMAS, REPUBLIC OF LIBERIA, March 13th, 1857.

Dear Brother Taylor,—The change of this Government, on the 3rd ultimo, has freed me from all the obligations of an executive officer; the duties of which, during the late difficulties with the natives, was peculiarly arduous and perplexing. The citizens regard a change expedient, and that to become a part of the Republic of Liberia, a thing very essential to our common prosperity, protection and general success in our attempts to build up a christian empire. I regard this union with them by far the best step; and hence I threw nothing in the way, leaving the people to be their own judges.

This relief, from official duties, will enable me to give every moment to your service—which is no hard task to one whose aim is to do good, though it often fails for the want of strong faith. I am encouraged however with the assurance that I love God, his work and his people.

The prospect to do a great work here is still cheering, and I am of the opinion much better than ordinary. The foundation being laid, as I am sure by a firm hand, the result of the ultimate consummation of the fabric is certain. A revolution in religious matters is observable, and by a well directed effort, the whole scheme will shine forth in glorious brilliancy.

I invited your attention in my last letter to the state of the church, as you will kindly notice we have not a meeting-house. The natives in their march of destruction burnt it, together with the Episcopal Mission premises at Mt. Vaughn estimated at \$5,000.

I would again venture, at this early date, to beg you on behalf of our suffering Zion, a people who have ever proven devoted to the cause, and for the prompt and unremitted prosecution of your work, that a

house entire be built by you. It is quite expedient that this be done at once in view of our influence and success. We cannot do much without one, and under existing circumstances, our membership being very poor and destitute, it will doubtless take years to build one. The surest and cheaper plan would be that you send the entire house out with the exception of the sills; all ready to be erected. The timber or lumber can be bought cheaper with you than they can be procured here. I have thought that its erection, or a greater portion of it, could be done without charge.

The former house was 40 feet long, 22 feet wide and 10 feet in the corner post. I would like to have the body 13 feet high, three windows on a side, in proportion to the length; one door in front, with a neat cupola for a bell. It will be necessary that you give us a neat house, as all others here are built by the several missions of stone and made quite convenient. Let them see that the Baptists in the U. States have as much interest in their church out here as they have. The success, in part, of our churches lays in the start given to it. You know how poor the people are who immigrate here, and how can they build churches! I now ask in the name of the holy cause here—in the name of the cause which you have so nobly brought forth from the grave when every one thought it dead—don't suffer it to fall—give us your hand liberally and say live! I will pray and wait anxiously to hear from you.

The schools will all go into operation the first of April. I have procured a very intelligent young man for the native school. I hope to exert myself more than I have done, and trust that you will approve my efforts. The mission and church in this place have tone and influence, and improvement only is necessary to drive us ahead in the good work. All of our hymn books were burnt; please send us more.

I will carefully notice your recommendation in reference to the membership giving something in aid of the cause of God, it shall be brought before them at regular periods, and I hope to have to report to you some good result. I have always thought of this work of sacrificing a portion of our goods to the Lord for the spread of his truth, but the condition of the people prevented me from urging it, but notwithstanding, I will give it my attention in future.

I beg to remark that I am holding service in the Court-room, and will preach from house to house as circumstances will justify.

With these hasty lines, I beg leave to close by asking your prayers and support. I would also state that I have written always to you and cannot see how that you miss getting my letters. I send you for your information and satisfaction the causes of the war between us and the natives.

I remain yours very affectionately,
B. J. DRAYTON.

SINOE.

Letter from Rev. Stephen W. Britton.

SINOE, Feb. 26th 1857.

Dear and Beloved Bro. Taylor.

I received your kind letter of Sept. 2d, 1856, not quite in due time, and must truly say that emotions of joy filled my heart. I most heartily thank you for the kind advice you have given me. Truly it is such, that if I follow it, I shall indeed be "a humble, heavenly-minded man." God give me grace so to do. The effects of the war with the natives which recently took place here, have been most disastrous. My poor father-in-law, Rev. Joseph Bing, and his dear wife were both most brutally massacred, being literally cut into pieces. Their house and entire property were completely destroyed. The tragic death of her parents almost caused the death of my poor wife.

If you have, dear Sir, any books which might be made serviceable to me in my studies, I shall be under very many obligations, if you will send them to me.

Brother Day is at present very sick, but I trust that God will again restore him to health. The result of the war has been to make the times very hard, and I have been no small sufferer.

There are a number of the natives in and about Kroo Town, whom I occasionally visit, as well as some at Blue Barr. They express a desire to hear the word of God; and I must say, as far as I can judge, that the war has had the effect of destroying the hostile feeling which before existed on the part of the natives towards the Americans, and wholly preclude the possibility of having the Gospel preached effectively. Since the death of Rev. R. E. Murray, I have partly filled his place, until Judge Day shall give farther instructions.

Letter from Rev. Jacob Vonbrunn.

The following is from a native preacher of good talents belonging to the Bassa tribe, and who is about to be engaged as our missionary.

PONBRUNN VILLE, Bexley,
1st March, 1857.

Rev. J. B. Taylor.

MY DEAR BROTHER IN CHRIST—I have the honor of addressing you, hoping you are well. We were glad to learn from you, through brother Cheeseman, who informed us that you were desirous to gather some information about this mission station and ourselves. It affords me pleasure,

indeed, to inform you that we are all here; that is to say, the members of the little African church, 18 in number, which is situated on my own soil, in the heart of the country of the Bassas, it being more or less a stopping place. Twenty of our scholars received support, besides several others from surrounding towns; most of them reading the Bible. The school is divided into classes, the two higher classes learning to cipher and write, besides the other useful instructions. Brother William D. Crocker and Thos. G. Clarke taught the school for years, likely they shall write to you by this opportunity; you are aware that these two brothers, as well as myself, are natives of the soil, and of course capable to speak and write the language. I preach regularly in the Bassa language. The two brothers above mentioned have taught some of the scholars to read in Bassa as well as in English. I would further beg leave to remark that I have been engaged by the Northern Board for 14 years in succession, and flatter myself to have deserved their satisfaction.

The church and school building are now however rather in a bad state and need repairs—the latter not being sufficiently large to contain the scholars, the number of whom could be doubled if all the applications for coming to school were granted; and an additional teacher would then be necessary.

Lastly I would state, that this church could not be connected with any other in the place, on account of it aiming more directly to instruct and christianise the aborigines in their own tongue and manners, so that a connection with any other church here would compel us to English preaching and teaching, and we then will be disabie to work to the same advantage among them as before.

Hoping you will excuse the liberty thus taken, and honor us with an early reply, I remain,

Very truly yours in Christ,
JACOB VONBRUNN.

EDINA.

Letter from Rev. J. H. Cheeseman.

EDINA, March 31, 1857.

REV. JAMES B. TAYLOR,

Richmond, Va.

Dear Brother.—I had contemplated writing to you by the Mary Caroline Stevens, but was disappointed, in consequence of her not stopping at this place. I however seize the first opportunity to answer your favor received by her, under date of November 28, 1856.

I am aware that it would be gratifying to you, at all times, to hear of the conversion of sinners, and it would be truly pleasing to me, to make such communications, but at present I am denied that privilege; however, I feel pleased when I can say, that the preaching of the gospel is not apparently without its effect. There are some persons deeply convicted of sin, and who, on last Lord's day, wept bitterly, under the preaching of the word, and afterwards solicited the prayers of the church.

There is evidently a marked improvement among the natives. Polygamy, as well as their abominable superstitions, are being abolished, which will better prepare them for the reception of the word of God, after which many inquiries are being made,—even by those far in the interior. I have recently received letters from three native chiefs in the interior, requesting me to send them,—"God-man," a teacher; but I have no means of supplying them. I promised them in my reply, to lay the matter before the good people of America, and request them to aid me in supplying them with teachers. I now, therefore, lay the subject before you, hoping that it will receive a favorable consideration. An appropriation of five hundred dollars, would enable me to supply two teachers, at least, for the present. The schools are doing well. I need new books, slates, pencils, copy-books, ink, pens, &c. A few copies of philosophy and astronomy for beginners are much wanted.

Pursuant to your request, I now proceed to answer your queries respecting the station of the Northern Board.

This station is an important one, and ought to be sustained,—being confined in its operations wholly to the natives. Bro. J. Vonbrunn, whom I had the honor to baptize, and subsequently to assist in ordaining as pastor of the African Church, is a native of this country; a man of sterling worth, and possesses great influence among his people. This brother would be a valuable acquisition to our mission. The church (African) is composed, with the exception of one person, wholly of natives, and numbers sixteen. The school consists of about twenty native youths;—the most of whom are capable of reading the Bible. The teachers, Thomas G. Clark and William D. Crocker, are excellent young men, and apparently much interested for the salvation of their brethren. The station is on the east side of the St. John's River, and affords an easy access to a number of native villages. This station might be sustained with an appropriation of \$1,000, (one thousand dollars.) There might be an amalgamation of the two churches without difficulty, were they not, on opposite sides of the river; however, that will

the West Tennessee Bible Society re- itself as the auxiliary of the Bible on rather than of your Bible Board, they have made us a handsome of Bibles and Testaments which valued to them at about five hundred ars, and have in various ways express- their interest in our work and their re for its success.

There is a wide field for our operations in Tennessee. A very happy begin- has been made, and we expect short- have an efficient working organiza- in that portion of the State.

The aggregate of our work for Tennes- including the above mentioned Bibles, something less than two thousand dol-

MARYLAND BAPTIST BIBLE SOCIETY. one of our first auxiliaries we regret to have, if not disbanded, at least ceased to efficiently in the work in which it formerly engaged. We trust, how- that our brethren in that State have lost their interest in the cause, and confident that we shall be able before her meeting of that body to report it has been revived or another organi- formed in its place.

BIBLE SOCIETY OF THE FLORIDA BAP- TIST CONVENTION

but recently been organized. It is country where there is much destitu- to be supplied and is likely to be- a very useful body in the distribu- of books, if not in the collection of funds. It has not yet been enabled to upon the colporteurage work, though we understand that it designs to do so as as practicable.

LOCAL BIBLE SOCIETIES.

Besides these Boards of State Conven- and General Associations and State Societies, we have many local socie- directly auxiliary to us. Some like of Hopkinsville, Ky., (which is rep- in your body,) confined to a sin- church and congregation; others em- an Association or a county or ict. Some of these local societies connected with our denominational ols, and we regard these with more rest than any others, on account of reflex interest which they exert upon e who are to be the leading minds in coming generation. Two of these eties have represented themselves in r body, viz: that of the Mary Sharp ale College at Winchester, Tennessee, first that was formed, and the worthy el for all similar institutions; and of the Union University at Murfrees- o, Tennessee.

As yet we have no State Society in -ouri, Kentucky, Arkansas, Missis- pi, Louisiana, Texas, or California; but fully does our experience confirm the wisdom of this plan of operation that we will continue to labor in this direction until we have a State Society or its equiv- nt in every State connected with the vention. We need them as much for the of distribution as for that of collec- . They do us double service—first ing the funds and then superintending employment of them and other funds needed in the supply of the destitution n their own bounds.

It is true we have received contribu- from some States where there is nei- a Society or a Board auxiliary to us, almost the whole of what we are ena- to report as the amount of our opera- for the last two years has been done our permanent auxiliaries; and we ink it is owing very much to the gene- adoption of this plan of operations suggested by us at your meeting at Mont- nery with the additional provision for book colporteurage recommended by , that we are enabled to report more n three times as much as at any other ing of the Convention; something re than thirty thousand dollars.

INSTRUCTIONS DESIRED.

A portion of these funds, it will be ob- ved, was raised by our auxiliary and operative bodies, and by them employed accordance with the resolution of in- ctions to us, passed at the last meeting this Convention, in the joint circula- of Bibles and other religious books un- the direction and control of those who ed them. That portion, however, which placed at the disposal of the Bible and itself, was all employed in the ex- ive circulation of the Scriptures, ex- so much as was required to meet the nses of the Board.

be effected if possible. The Sabbath school and preaching on the Sabbath regularly kept up.

Bexley Station.—The church in this place numbers twenty-seven members. Brother R. F. Hill, teacher, also preaches to them, and has been recently recommended for ordination. Brother Hill ought to be sustained.

I presume you have the report of schools, as furnished last quarter. I have mentioned to you several times, and now only hint it, that my school needs help. I have expended nearly all my means to sustain young men who are now rendering valuable services to the mission as teachers, and to the churches as preachers; and have still others with me, who will soon be prepared to engage as teachers. My native scholars read and write. One is a promising young man, and will be very useful, no doubt, to the mission. I have taught over sixty to read, and fifteen to write a little; and, although they leave after being able to read, write, and cipher a little, still they take the Bible and other books with them; and I learn that two young men at River Cestr's, (sixty miles from here,) are leading civilized lives, &c.

I will (nothing preventing) write again soon. Pray for us.

BUCHANAN.

Extract of a Letter from Rev. A. P. Davis.

In reply to questions proposed by the Secretary, among other things, brother Davis observes:

You ask, "what is the condition of the people, &c., &c." The condition of the native African as a general thing, is distressingly low. They are as a general thing industrious, and provident in regard to their temporal wants. In these they are in the lead of many who profess to be under the influence of civilized life.

When, for instance, it is the time to clear and plant their farms, they cannot be induced to neglect them for money nor price, though exceedingly fond of money (goods). They are not slack in efforts as it relates to their future state, but their efforts are wrongly directed. They are perfect slaves to superstition and idolatry, and therefore labor hard and steal, to obtain money, to apply to senseless purposes. They seldom steal from each other, but when and wherever they can from the white man. By this name all foreigners are meant. It is understood and taught among them as a law, when they or their children enter the employ of the white man, they must invariably steal from him, or they are not considered smart. Their views of a future state, embrace two distinct places, and one is for the rich and honorable, and the other the poor and contemptible. The reward of the former is the enjoyment of a world inconceivably rich and productive; the region pure; no sickness, hot sun, nor cold weather, a state in which they will associate with greater men and better society arising from the fact that they were rich and honorable here, and that slaves are to serve them there; that they are to be known and respected as distinguished war men, &c. But, the low and contemptible, whom they consider so from their being poor, are bound to an opposite state, barren soil, scorching sand, and to wander in a desolate wilderness. Another idea in connection with this is, they believe that if they die rich, in their way of estimating riches, they will have no difficulty in returning to this world through some respectable person, as they are true believers in transmigration; while the poor from their dejected state are compelled to wander without dwellings or places of rest; and if they return to this world at all, it is through a monkey or some other wild animal, &c.

I have not time nor room to follow this further now. I do not think there can be a more superstitious people in the world. Indeed, it is a part of their law. A person in their view of the subject never becomes sick unless some person causes it. If a king dies with old age, some of his family are put to death for making witches. If a woman dies in child-birth, some person or persons are put to death, and sometimes whole families for having, according to their superstition, made witches. If the seasons are unusually rainy, so as to prevent cutting and burning their farms at the usual time, their doctor is called and inquired of, as to the cause of so much rain, and he invariably attributes it to some person having made witches. Then he must point him or them out; when pointed out, they are tried by Sasey-wood, commenced in various ways, sometimes by applying red hot iron, other times by compelling them to put their naked hands in boiling hot oil, saying at the same time if you are innocent it will not burn you; without seeming to think that certain causes will produce certain effects. If an unusual quantity of rice birds gather at the rice farms, some one has turned to rice birds, and hundreds of persons are put to death for it, charged with having turned to rice birds, and destroyed the rice of others, and then return to persons again. They believe that persons turn to Leopards and destroy cattle and then become men or women again; many hundreds are put to death, as that belief is current among the unenlightened African.

Some persons this very month, three in number according to my information, were

tried and convicted for having tied the sun, by which an over quantity of dry weather is occasioned.

I might fill many sheets with facts of this kind, but I had long ago said all that could be said on such subjects. As objects of worship, nothing is too low for the unenlightened African. The bones of various kinds of animals, the horns of others; trees of different sorts, rocks and rivers. Departed ancestors are prayed to and consulted, food carried to their graves to supply their wants, though they have been long dead. But I must leave these subjects for the present.

We have had no additions to the church since I last wrote. My principle services have been as nearly equal as possible—the church residents at Fishtown and upper Buchanan. The schools at each point are well taught, and some native girls and boys are in each. The children are not supplied with books mostly suited to their capacity. We have a sufficient quantity of Bibles and Testaments, and almost the greatest quantity of every other but good spelling books. My mind is most impressed with a desire to go to the interior to labor. I believe I could do more good there. Mr. Seymour and some half dozen more have gone about 6 or 7 days travel from the beach, and located among the natives, and are teaching them the use of tools, and teaching them the English language as they use it, and preaching to them at the same time; and are making rapid proficiency among the Pessey Tribe, a people cast out and made slaves of by the Bassa people. But it appears that a capacity for learning and improvement develops itself in Pessey people, unknown among the Bassa people, and I believe I ought to go wherever I can do the most good; and if I had the means at my command, I would go to the relief of these poor, neglected people.

Bro. Henry M. West, a member of my church, made a tour to the place and came back with his mind made up to go among that people. Mr. Geo. L. Seymour is a member of our Lyceum, called the Young Men's Literary Association of Buchanan, and has applied to the Society for pecuniary aid to assist them in carrying out objects of instructing the heathen in the way mentioned. If the weather holds good sufficiently long, I will take a tour myself, though travelling experiences are great according to Bro. West's account. This place is so unfrequented that on the route to it, one is obliged to sleep out in open African forest three nights before inhabitants are reached from either end of the journey. I understand the N. J. Col. Society intends commencing interior settlements next year, and I hope the Board will keep the subject of an establishment before its mind, as it is the policy of denominations to keep pace with the age. I write in much haste now, &c. Capt. Layrey told me he would sail to-day. I will give you more information on this subject in future communications, if life is spared.

I am, as ever, yours in Christ,

A. P. DAVES.

MONROVIA.

Letter from Rev. John Day.

MONROVIA, April 8th, 1857.

Rev. James B. Taylor:

Very Dear Sir,—I drop these lines under some little discouragement in reference to our school. My low state of health, and the little apparent interest felt in the school by our people, induced some to think that in the event of my death, the school would be abandoned. Bro. Wilson and John Stansbury have quit school. I am, however, cheered by the entering of three very encouraging young men, whose aptness to learn, and willingness to labour on the farm pleases me much.

Some of our knowing ones say the buildings are too expensive, the Board will never pay it. A northern gentleman said to me the other day, he heard that from a gentleman who ought to know, and advised me not to involve myself. You see, sir, said I, the houses are under their roofs; the Board has paid \$2,300, \$500 more will polish off. I shall finish the buildings and trust to the Board. The Southern people are a little impulsive, it is true, but a more generous people you never saw. They do not stop to calculate the dimensions of their ability to give; but touch the heart, and the purse strings fly. These buildings do not cost what the piazzas and fence of the Methodist Seminary did. I am told to be economical, but still they wish the buildings to bear some impress of the character of its patrons.

I should be very glad of an appropriation for Cape Mount. The rapid increase of population; the existence and increase of the church; the number of almost heathen children, and other advantages presenting themselves to the mission, call loudly for a missionary there. I had sent Caesar Frazure to Sand Fishes town, a few miles from Cape Mount. We hear a good deal of natives wanting the God-man and book-man. But these Veys have devised a method of writing. And besides, in Mr. Cary's time, he had a school there, and quite a number were baptized.

I am now packing up to go to Sierra Leone. They say I am much needed there. There are some good and some evil in the Freetown Church; some have

been added and some have left for other Churches. I am going to try to settle matters, see the prospects of the mission, fix things as I wish them, and leave such instructions as may seem fittest for their condition. I go without any plan or prejudice; open to conviction and holy guidance.

I have tried to get the paper of Mr. Page until I tire. From every quarter I hear interesting accounts of the Mission. All are filled with zeal, and, I hope, with the true Missionary spirit. But if that was so, would not the fruit be seen clustering on every bough; and less dribbled on paper.

Now my dear Bro. Taylor, I know not what a short time may bring forth. I may never see Day's Hope again; the only hope for Baptists here. For Heaven's sake sustain this school! The Baptists here are poor and ignorant, and know not how to appreciate their present prospects. But raise up men, and they will rise.

Farewell! The Lord be with you and bless you.

COMMUNICATIONS.

Δ Trip to Chesterfield Co. Va.

There is a *Working Society* in Chesterfield—a Female Working Society for Foreign Missions. And be it observed, this is a sure-enough working society. It not only talks, and resolves, and plans, but it works—and so effectually, that it has sent its hundred dollars, annually, for the support of the missionaries, for a number of years, and this amid much discouragements and with very few to aid. Now, I like to work for those that like to work themselves; and hence, when I was honored some weeks ago with the invitation of this society to preach their annual Sermon at Bethlehem church, I did not debate the question at all, but just went to do as I was bid.

The day appointed for going was bright and pleasant; and the cars soon carried me to the spot where my kind host, Mr. J. R. McT. was awaiting me. As it was Saturday, and we were just among the coal mines, I was glad to avail myself of my friend's kindness in showing me the lions of that sooty region. A few hours' examination of the outside arrangements, the part of the works above ground, answered all my purposes, without a descent into those depths where so many have perished. In the dark chambers of one of the pits, some 700 feet deep, the bodies of eight or ten workmen are even now floating about, who were caught in its caverns by a flood of waters bursting through, that had accumulated in the abandoned workings near by. At another point, I saw the fragments of old machinery and buildings, which remained from an explosion, in which about sixty lost their lives, and almost every locality had its own tale of disaster and death.

An experienced miner and manager, with whom I had some conversation, said to me—"I have been now more than forty years engaged, as man or boy, in the mines. I have been down a great number of pits, in England and in this country, and I have never known fear nor scruple in going where duty called me, though I have seen innumerable accidents, and know the dangers well. But I say to you, if duty did not call, I never would go down another pit."

I examined the slender but immensely strong ropes of 36 strands of iron wire twisted round a hempen cord, by which communication is kept up between the surface and the bottom of the pits; the arrangements for signals, for ventilation, for removing and sorting the coal; the accommodations for those who might be taken sick, &c. And I could not help thinking of the analogy between the position of those workmen down below, and our missionaries, who have gone into the regions of unbroken shadow, not to mine for gold, nor coal, but to recover buried treasures of far higher value—souls buried in darkness and in sin. We are on the higher ground; we govern the machinery at the top. A little neglect, a little thoughtlessness, or delay even on our part, may involve the most serious distress to those who are toiling in the mine. Let us never forget them. It occurred to me also, that when an accident happens at the mines, and lives are lost, men always say—"Ah, we must be more careful," but never dream of giving up mining for coal. But when a missionary dies at his post, a hue and cry is made against the whole cause of missions, as if it was a sort of system of suicide, and Christians become discouraged, and ready to give up. We can't do without coal; but the heathen may be left to do without the gospel.

But I must not dwell on this. The Society's Anniversary was duly celebrated on Sabbath. In the morning I had the privilege of attending and addressing the Sunday School, which is kept up at Bethlehem Church. Although Bro. Bland, their own esteemed pastor, preaches near by, on the alternate Sundays, a number of the members deny themselves the privilege of going from church to church on those days when there is no preaching at their own house of worship, in order that they may keep up their school. O that there were a Sunday School in every Baptist Church.

Some interesting facts were communicated with regard to the Society. It had its origin in 1833, with a few warm-hearted ladies. They gave their dollar apiece as a nucleus, and set out to make and sell various articles, thus "laboring with their hands that they might have to give to him that needeth." The first year 43 members were enrolled. During the almost twenty years which have elapsed, more than half of these have died; and their daughters and nieces are now required to fill their places. It was touching to read over the list of the original members, and hear the sad echo, "dead," which followed so many of the names. It was felt by all as a powerful warning to do with our might whatever our hands find to do, before the coming night closes our labors and our lives together.

Year after year, this society has continued its humble, useful exertions. The zeal, which prompted its organization, has sometimes flagged, but never died out; and now, I trust it may "renew its strength," and rejoice again as in the day of its youth.

In the afternoon a very interesting service was held at the Midlothian African Baptist Church. The colored people, most of them connected with the mines, have erected a neat and spacious house of worship, which is thronged with a congregation, as well behaved, and well attired, and attentive, as one need wish to see. A part of the rear of the house is appropriated to the whites, a considerable number of whom attend, but the chief place is occupied by the colored people themselves. They support their own preacher, a white brother, Rev. A. A. Baldwin, who was elsewhere engaged on that Sunday, so that I did not have the pleasure of seeing him. During preaching, and the singing which preceded and followed, there was an evident interest and ardor, which contrasted most pleasingly with the listlessness of some congregations more highly favored.

I was informed that they would be offended, as I had come to plead for missions in the morning, if after preaching to them, the subject of missions was not laid before them; that they expected it, and thought they had as good a right to the privilege of helping to send the gospel to the heathen as their white brethren. I made a brief exposition of facts, without any appeal for funds, and a collection of \$5 10 was placed in my hands, with the apologizing remark, that they wished they had known about it beforehand, so that they might have come prepared. I shall long remember the warm and affectionate grasp which Bro. Ben York, and Bro. Squire, and others whose names I do not recollect, gave me, as we parted after singing the chorus, "One more river to cross."

As I parted with the new acquaintances I had made, and with the old friends, whom I had previously known, I felt that I should treasure up, among the pleasant scenes of my life, the recollection of my trip to Chesterfield.

B. M., Jr.

Chinese Ideas about Demons, the same as the Jews entertained in the days of the Apostles.

In the new Testament, both men and women are mentioned as being possessed with devils; and Christ and the Apostles recognized these demons as such, by conversing with them and commanding them to come out. That these were wicked or unclean spirits, the Scriptures clearly state, but gratify our curiosity no further. The Saviour and his Apostles spoke of these demons just as if their auditors understood all about them. Yet we are not to infer from this, that they sanctioned any erroneous or superstitious notions which the Jews might entertain concerning demons.

Though the Scriptures give us no account of their origin, yet Josephus lets us know what was the belief of the Jews on this point. "Wars of the Jews," book 7th, chap. 6th, he says, "they are no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them."

Whether this notion of the Jews be correct or not—it is the same entertained by the Chinese of the present day. Such is their fear of the spirits of the wicked, when a criminal is beheaded, the assembled spectators raise a united deafening clamor, in order to drive, or rather scare off his ghost. They say as soon as he dies, his spirit leaves him and wishes to go into somebody else and make them as vile as the former. It is a common thing for a Chinaman to speak of demons and of persons being possessed with a devil. They sometimes employ the Tanish priests to cast them out; but whether they succeed is another thing. A few days ago I was telling my teacher what Josephus said on this subject—when clapping his hands in applause, he replied "exactly so!" And then in an animated style went on to tell me of a case with which he was conversant. They say the reason why we foreigners cannot see ghosts is because we do not believe in them—that they will not manifest themselves to unbelievers.

A. B. CADANISS.

Shanghai, Feb. 14th, 1857.

MISCELLANY.

CHRIST INTERCEDING FOR THE SINNER.
"Father! I bring a worthless child to thee To claim thy pardon, once, yet once again. Receive him at my hands, for he is mine. He is a worthless child, he owns his guilt. Look not on him—he will not bear thy gaze. Look but on me—I'll hide his filthy garments. He pleads not for himself; he dares not plead. His cause is mine. I am his intercessor."

"By that unchanged, unchanging one—mine—
By each pure drop of blood I lost for him;
By all the sorrows graven on my soul;
By every wound I bear, I claim it done—
Father Divine! I would not let him go.
He is a worthless child—but he is mine.
Sin hath destroyed him—in hath died he.
Satan hath bound him—Satan is my slave.
Death hath desired him—I have bought him."
Death."

"I could not bear to see him cast away,
Vile as he is, the weakest of my flock,
The one who grieves me most, that loves me least—
Yea, though his sins should dim each space of love."

I measure not my love by his returns.
And though the stripes I send to bring him home,
Should serve to drive him further from my arms,
Still he is mine, I lured him from the world.
He has no home, no right, but in my love.
Though earth and hell combined against him rise,
I'm bound to rescue him—for we are one."

THE THUGS OF INDIA.—The Thugs are a professional murderers, who obtain a subsistence by first murdering and then selling their victims. They are found in all provinces of India, and belong to all castes, callings, the Mohammedan, the Brahmin, sweeper, the landholder and the day laborer. They virtually give up their former occupations when they become Thugs, but still retain visible means of support in order to avoid suspicion. The greater portion of them are employed to their dismal occupation from childhood and undergo a long course of training under a guru, or religious teacher, who is generally a retired Thug. They usually dispatch their victims by strangling with a handkerchief, a handkerchief is the symbol of their trade, with which, however, a youth is seldom provided who is under twenty years of age. Still young, the boys who are destined to employment are permitted to accompany parents as decoys, watchmen, grave diggers, &c. The ceremony of investiture with handkerchief is performed in the presence of all the gang to which the candidate belongs, and is esteemed by the youthful murderer the greatest honor he could receive.

His earliest victims are selected among weak and timid, and from these he proceeds to those of a more bold and courageous bearing. The Thugs rarely murder in their own neighborhood, where they generally pass for harmless people; on the contrary, they generally travel a distance from home, making up a gang from the Thugs of several different villages, and appointing some remote rendezvous, they meet and consult upon their plans of operations. Sometimes they assume the garb of pilgrims, with whom the roads in India are crowded, and join themselves to a treasure escort or a caravan, avowedly for protection against the Thugs of whom they profess great dread. For greater safety, so they represent it, they permit to encamp near the party by night, and when all has become quiet, they manage to strangle the guard and get possession of booty. While the work of death is going on, others of the party dig the grave, over which the earth is again levelled, a fire is kindled, that no traces of the work of death be visible.

If they hear of no treasure escort, sometimes they divide into small bands, and go forth to meet again at a given point, where they await an account of their success to their leader. Some put on the guise of religious beggars, sit in solitary places by the wayside to lay up merit by bestowing alms, they manage to strangle the unsuspecting victim, then rob him of his valuables and bury them. One can scarcely ever be sure that he is not from these miserable murderers; and so they do they carry on their infamous work, such a police as exists among the heathen rarely detect and bring them to punishment. And men made in the image of God are ready to devote their lives to purposes so vile and cruel. Surely, "the dark places of earth are full of the habitations of cruelty."

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