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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, DECEMBER, 1857.

Errata.

In the November number of this paper some twenty-four or five typographical and other errors are found in our department—some of which make us say several things that are wrong, others that are unintelligible. We will call attention to only two. Our Ga. Friend for the support of the Cherokee missionary, \$150.00 instead of \$4.50. The Front Street Church, Wilmington, N. C., \$57.02 instead of \$5.75.

NOTE.—Neither of the Secretaries of the For. Miss. Board were at home when the November number of the Journal came out—being necessarily absent on official business.

East Alabama Convention.

This is a newly organized body in the North Eastern portion of Alabama. Its design is to develop and direct the resources of that portion of the State which have not hitherto been reached by existing organizations. Its first annual meeting was held last May. An adjourned meeting was held on Friday and Saturday before the first Sabbath in November, the object of which was to adopt some definite plan for immediate action. They resolved to sustain four home missionaries, one white and one native preacher, among the Indians, and pay the board of two or more beneficiaries in Howard College; and appointed Rev. J. A. Collins agent, to raise funds for the above objects, and also for Foreign Missions, and Foreign and Home Bible Cause.

The annual session will be held in Jacksonville, in May, 1858.

Alabama Baptist State Convention.

A Session of this body convened in the Town of Talladega, on the 6th of November. As this was regarded as an adjourned, or semi-annual meeting, the delegation was small. The inclement weather and money panic had great influence to diminish the number of attendants. The meeting was as interesting as could have been expected under like circumstances. The several objects contemplated by the Convention, were discussed with spirit and harmony. The amount of funds sent was quite encouraging, considering the pressure of the times, and the fact that this was a short session. The sum was near \$6,000. For a generous share of this the Convention is indebted to one brother in Sumter county, who sent up \$2,000 to be equally divided between Domestic and Foreign Missions. It is hoped that other wealthy brethren will follow this good example, that our Boards may not only be placed beyond the reach of embarrassment, but be put in possession of means sufficient for greatly enlarging their spheres of operations. The Convention adjourned to meet in Gainesville on Friday before the second Sabbath in November, 1858. The time of holding its regular sessions is changed from Spring to Fall.

Communications.

From Rev. A. B. Morris, S. C.:

"Since my last letter to you I held a week's meeting at Blacksville, and sixteen more were received for baptism; among whom were several, in point of wealth and intelligence, of the first citizens of the place. One has for sometime served as a class-leader among the Methodists."

From Rev. T. A. Bell, Batesville, Ga.: "Notwithstanding all the opposition, superstition, and poverty with which the missionary Baptists have to contend with in this field, our cause is prospering; and the time is not distant when we shall have the ascendancy. This is destined to be the garden spot of the South—the thor-

ough establishment of the principles of the religion of Christ will make it such. In this field I have suffered many hardships, and endured many privations, at the expense of my health. Yet I prefer the toils and fatigue of a poor missionary, wandering through these hills and mountains, to all the honors earth bestows.

"A missionary should be continued in this destitute section of country."

From Rev. R. Howard, Burnet county, Texas:

"I have visited a settlement of Germans on the Llano River, about 60 miles west of this place. It consists of about twenty families, living in village style—most of their dwellings covered with straw or long grass; everything about the village neat and in good order. Some of the inhabitants are Roman Catholics, some Lutherans, some Methodists, and some Baptists. Having no interpreter I could not preach to them. I heard of a German Baptist preacher, but recently from Germany, living some 40 miles distant from this village, teaching a school. I purpose visiting him soon, and hope to find him a Baptist indeed. I find so many who have the name, and only the name, of Baptist, that I have learned to wait for something beyond a name.

"We have recently received a member who was once a regular minister of our faith. Having departed from the right way, he had become a teacher of gross error. On making suitable renunciation of his course, we received him to full fellowship, and granted him license to preach, but have not restored his credentials for the full exercise of the ministry.

"I again state that we are in great need of good denominational books and tracts. If our views of Bible doctrine were understood, we should not only secure our own, but win others. I have expended in this way all that I am able. Cannot some benevolent brother or sister send us a lot for gratuitous distribution?"

"We have been, and are now, suffering from hard times. Corn-meal has sold here for \$4 per bushel.

"We have good prospects for a spiritual harvest in some of my congregations."

Reports of Missionaries.

Of Rev. L. M. Berry, N. C.:

527 miles traveled—baptized 10 converts—57 others professed conversion in connection with his labors.

Of Rev. D. B. Hale, Shelbyville, Tennessee:

36 added by baptism—3 by letter—5 others professed conversion.

Although the above have not all been baptized into the church in town, yet this church is in a more encouraging state than ever before. Other important accessions are expected soon.

Report of Rev. W. Price, St. Joseph, Missouri:

"I felt convinced from my first settlement here, that unless I could secure the erection of a suitable house of worship my labors, like those who preceded me here, would be almost valueless. Hence I have directed my energies mainly to securing this object. And I am happy to say my anxious desires have been realized. We have nearly completed one of the neatest and most commodious churches in the city; and the debt will be comparatively little when the whole is finished.

"We have met for several weeks in our new Basement. We have regular prayer meetings and Sabbath School every Lord's Day, and preaching morning and night, each Lord's Day. Our congregations are steadily increasing, and our prospects are in all respects cheering. Our main room will be ready in a few days for the seats; and in my next report I expect to be able to inform you that we are holding our meetings in the upper room, all finished.

"Additions during the past two quarters, 12 whites by baptism, and 10 by letter—10 colored by letter and relation."

Report of Rev. A. J. Merrill, Arkansas:

This missionary has been hindered in his labors by sickness. After giving a brief statement of his afflictions, he adds:—

"I will say, however, my labors so far have been crowned with success, and my prospects of doing good, (with the assistance of Divine Providence,) are still more flattering. I have established one new Church since my last report. There is a growing desire on the part of the people to have the Gospel preached among them."

Report of Rev. J. W. Miller, Arkansas:

During the preceding quarter the hand of the Lord seemed to be heavy upon the family of Brother Miller. He now writes:—

"The health of my family is restored at length—thanks unto the Lord for His blessings. I am also happy to inform you that the cause of Missions here is gaining ground. I have visited during the quarter many destitute places; and the cry is, 'Come over and help us.' But I can preach to them only on week-days. For want of an adequate number of ministers, I am compelled to supply four churches—three of which have enjoyed precious revivals during the past quarter. There have been added 15 by baptism—17 by letter, and 3 by restoration—all whites. 14 others have professed conversion, whom I have not baptized.

"Brethren pray for me, and that the Lord will send more laborers into His harvest."

Report of Rev. G. W. Sanford, Batesville, Arkansas:

"I have just returned from the Rocky Bryon Association. We had quite an interesting and harmonious session; appointed delegates to the White River Arkansas Baptist Convention, instructing them to vote for a dissolution of the Convention, in order that each Association may transact its own missionary business. We also organized a missionary body, appointed an Executive Board, to become auxiliary to your Board at Marion. And I have no doubt but that all the other Associations comprising the White River Convention, will do likewise. By this means I feel confident we can carry on the missionary enterprise more efficiently than through the Convention. We had a glorious revival succeeding the session of the Association—fourteen gave satisfactory evidence of Conversion, and received the ordinance of Baptism; and eight were received by letter—making in all twenty-two accessions to the Church. 'To God be all the Glory.'

"I have to communicate the sad intelligence of the death of my dear old mother, since my last communication. This you may have learned before. I again solicit an interest in your prayers.

"Adieu."

Report of Rev. W. A. Childress, Texas:

"My field embraces Shelby and a part of Rush and Nacagdoches counties—regularly supply three churches and one outstation—preached 87 sermons, delivered 11 addresses—attended 82 prayer-meetings, at which made exhortations—7 baptized, 8 received by letter, 2 restored—all white persons. In my field there are 7 Sabbath Schools, with 28 teachers, and 267 pupils—14 Bible classes, aggregate pupils, 63 females and 76 males—aided in constituting one Church, and in the ordination of one deacon—two young men preparing for the ministry.

"The people are very poor in this section, and can do but little to sustain the ministry. I have given my whole time this year to the work, and have received only \$17 besides my salary from the Board. I have 6 motherless children to provide for and educate. I have been reduced to the necessity of hiring out two of my little sons to aid in support of the balance. Unless a favorable change takes

place I shall be compelled to abandon this field at the close of the year, and engage in some secular employment to obtain a comfortable support for my family."

Could our brethren of wealth see the deep poverty of many of our missionaries, their children growing up without the means of education, and hear the numerous cries from destitute neighborhoods, to preach the Gospel, we know they would be more generous in their contributions to our treasury—that these humble, self-denying ministers of the Cross might give themselves wholly to the ministry of the Word, with full assurance that their families would be provided for.

Report of Rev. J. P. Arnold, Camden, Texas:

"There is an increasing interest in my field of labor. The prospects, I think, are favorable, though we must exercise patience in sowing the seed of Eternal Life. There is one thing I desire to impress on the Board—the importance of circulating denominational books and tracts. I can sell but few books. The people seem willing to read them, and good has been effected by them in some instances. If the Board could furnish me some \$25 worth for gratuitous distribution, good, no doubt, could be accomplished thereby. I am too poor to give them away at my own charges."

We receive frequent applications of this kind. We take this occasion to notify all our missionaries, and others interested, that our Board takes no part in the circulation of books. We receive no funds for that object. Since the establishment of the several Baptist Publishing Houses, and Book Depositories, we have turned the work of book distribution over to them, as coming more legitimately within their sphere of action. We hope that those bodies having charge of this work will use their best efforts to furnish missionaries as well as colporteurs, with books for sale and gratuitous circulation.

Report of Rev. G. Woodrooff, Kelmichal, Mississippi:

The following statistics indicate remarkable industry on the part of the missionary. Could all our destitute regions be supplied with such zealous and laborious men, the knowledge of God would soon cover the land:—

"Two churches and several other stations supplied—43 sermons and 92 addresses delivered—14 prayer meetings attended—4 persons baptized, 9 others received for baptism—132 families visited, with 113 of which prayer was made—religious conversation with 907 individuals—1086 miles travelled in the performance of these labors. Two new churches will be constituted so soon as requisite aid can be obtained."

Resignation of Rev. J. H. Luther.

The following letter ought to have appeared earlier, but it was overlooked:

KANSAS CITY, MISSOURI,
June 21st, 1857.

Rev. R. Holman,
Cor. Sec. Board Dom. Miss.

MY DEAR BROTHER—I hereby formally relinquish my relation to the Board as its missionary in Kansas. In taking this step I am influenced by a variety of motives, which it is impossible to resist without doing violence to my sense of duty, and injury to the Board. The territory, already in part occupied by the Northern Board, will, in all probability, soon become generally so. It is properly the field of that Board; and I cannot, in conscience, call upon our Board for funds to support one in a section where the majority have no sympathy with our religious institutions, and where there is so much ground to be occupied in States naturally and politically designated as the field for Southern Christians. I can for the present accomplish more for the cause in Missouri, and as opportunities present themselves I can effect more in the territory as a minister disconnected with any Board.

In severing my connection with the Board, a feeling of sadness takes possession of me. I accepted the appointment of missionary while the fairest prospects were before me in South Carolina. The church over which I was settled loved me; I might have been useful had I remained with it. Another church kindly extended to me a call to a wide and inviting field, and before I left the State other opportunities offered themselves for usefulness.

I was willing, however, to turn my back to

positions of ease and the advantages of the older States, could I serve the Board in a missionary capacity in the far West. My hopes were large, my feelings enthusiastic, my purpose fervent. Though my salary was small, it was sufficiently cheering to me to look forward to the good that might be accomplished in this new and inviting field. The fact that the appointment was made in obedience to the expressed will of the Convention, was all the evidence that I cared for, that the territory would, in all probability, continue to be the appropriate field of the Board's operations. It was not long, however, before I began to fear that I had entered upon an unpopular work. Men who had given abundantly for political purposes, bestowed not a farthing upon the thousands of destitute settlers in Kansas. Yet I still hoped that my labors in the territory would be blessed. In this I was disappointed. My means would not allow me to settle in the territory. I was compelled to reside on the border of Missouri, and every journey I took was expensive. The few large settlements demanded a resident ministry and weekly preaching. The country, especially that part of it accessible to me, was in too fluctuating a state to encourage the establishment of regular services. But notwithstanding these difficulties, added to another greater, viz: the almost universal consent among professors to let Church organization and religious movements become secondary to business and money making—I could have instituted places and labored with more or less encouragement, had I possessed the means to defray my expenses; and had I felt that the Mission enjoyed the hearty sympathy of the Southern brethren.

It is gratifying to me to feel that during the seven months that I have labored for the Board as agent and missionary, the small amount which I have received was not drawn from the treasury, nor diverted from any established mission. It was raised principally among my personal friends, on my own application, and expended solely for the payment of charges growing out of tours to and about the territory. I do not believe they will regret the bestowment of these little gifts. The money and sacrifice, and time which I have devoted to the work, have been, I trust, freely devoted to Him, who freely gave to me. I know they have not been given in vain.

In Christian Affection,
Yours, Truly,
J. H. LUTHER.

After spending some three weeks in Kansas, we had an interview with Bro. L., and our mutual convictions were that it was impracticable to accomplish anything in the territory worthy of an effort unless the missionary could locate in the field of his labors. Circumstances forbid this in Bro. Luther's case.

It is with regret we part company with our esteemed brother. We hope to receive his sympathies and co-operation.

Many good brethren equally acquainted with the field, entertain an opinion adverse to that of our brother, as to the propriety of Southern Baptists occupying Kansas.

INDIAN MISSIONS.

Creeks.

The following account of a Camp-meeting at the Muscogee Church, and Indian Association at North Fork, will be interesting to the friends of the red men:

Micco, Creek Nation, }
Sept. 24th, 1857. }

REV. RUSSEL HOLMAN, Cor. Sec.:

My Dear Brother.—In my third quarterly report for the current year, I have some good news to communicate.

On Sunday our Camp-meeting of Muscogee Church, I baptized seven converts,—Benjamin Marshall, the national Treasurer and former Delegate to Congress, J. G. Vane, a respectable licenced trader, who was in partnership with Col. Armstrong and others; three aged Indian men, and two Indian women. Besides these, we received into the fellowship of the Muscogee Church, upon their Christian experience, four Indians who had been baptized by an abolitionist Baptist preacher. The members were greatly rejoiced, and the native preachers laboured faithfully. The collection on Sunday amounted to more than thirty dollars. Bro. Opitile who is not under the patronage of the Board, received a suit of fine clothes, a horse, bridle, saddle, &c., from those wealthy Creek Baptists whom you saw from Texas, together with the promise of an annuity of \$25 per annum. He is an humble, pious brother; and I think the Texas Creeks will sustain him.

I regard the result of this Camp-meeting as being in part the product of good seed which was sown in my discussion on Baptism with the Rev. Mr. Loughridge in that vicinity. Had I been defeated in that discussion, these people would never have joined the Baptists. The Muscogee Camp-meeting closed on Monday, which allowed us but one day to reach the Indian Baptist Association at North Fork, which began on Wednesday, Sept. 16th. I should say that it rained every day

of both meetings, except the last Sunday. During the Association, it rained sometimes in torrents. There were but two camps the first day, on account of the hard rains, and as we met eighty-three Choctaw delegates, I had to leave in quest of beef and flour. These two articles alone cost me \$117 for this meeting,—aside from coffee, sugar, candles, books, &c., &c. I mention this for the benefit of those who call us money-hunters.

Our Association was more of a devotional than of a business character, because we are not yet well prepared for business, and have greater need of preaching and prayer.

We had no one who could interpret from Choctaw into Creek, but some of our English sermons were interpreted into both languages at the same time. Sometimes a native Choctaw would preach to his people in their own language, and then a Creek preacher would preach to the Creeks. Indeed there was nearly all sorts of preaching and interpreting. D. N. McIntosh, Peter Folsom, and J. D. Bemo preached in English, and their sermons were interpreted. I could wish you had been here. I think you would have been confirmed in the private opinion which I expressed to you, and which need not be made public. They all preached well, and each had his special admirers; and I could not speak of the peculiar excellence of one without disparaging another. They would have delighted any congregation of Baptists.

Bro. Moffat began an excellent sermon on Thursday, but was hindered by the hard rain. He was then taken severely ill, and continued so until Sunday, when, though very feeble, he finished the sermon which he began on Thursday. Bro. J. G. Smith preached a good sermon after Bro. Moffat; and after Bro. S. I. preached, and took a collection of \$50 37½, for incidental expenses of the Association. We gave \$20 of this to the Choctaws to bear their expenses home, besides two sacks of flour, and one dollar's worth of tobacco to smoke. The balance is in the hands of the Treasurer. On Monday, Gen. C. McIntosh was called to the chair.

1. On motion, it was agreed to let the Choctaws appoint the time and place for the next meeting.

2. On motion of Bro. Moffat, it was unanimously agreed, that our next meeting be with the Brushy Creek Baptist Church, Choctaw nation, commencing on Thursday before the full moon in Sept., 1858.

3. On motion of Bro. Moffat, I was appointed to preach the next introductory sermon.

4. On motion of Bro. Bemo, it was resolved to appoint some one to preach a missionary sermon on Sunday.

5. On motion by myself, it was agreed that Bro. Moffat be requested to preach that sermon.

6. Agreed to adjourn for other religious exercises, to meet again at the time and place designated.

Brother Folsom, by request of the Choctaws, then delivered a melting farewell address to the Creeks; to which, by request of the Creeks, I responded. The Choctaws then formed a line, (eighty-three in a row,) and the Creeks, singing one of their most solemn revival songs, extended to them the parting hand. Surely angels were interested on that occasion. The few unconverted were so moved upon, that they could not refrain from uniting with the Christians in giving the parting hand. The weather had been so unfavourable that few attended except members; and though nearly all these came forward for prayer, yet none made a public profession of faith in Christ. I believe, however, that few meetings in this country have resulted in greater good to the cause of Christ.

I need hardly allude to the peculiar trials through which I have passed during the present quarter; as you are already familiar with the evils attendant upon the payment of a large amount of money to the Indians. The enemy has hoisted his banner in every town. Lawyers, loafers, loungers, *et hoc genus omne*, have flooded the pay-grounds like the frogs of Egypt. A storm—a moral hurricane has swept over the land, whose course can be traced by the fallen trees. It has been impossible, many times, to get the churches together on account of the *pow wows* and councils; and the Great Day will only reveal the swindlings and evils that have been perpetuated. The Indians are struggling to keep their nationality, against a fearful odds; and I would ask the South to save us from the fate of Kansas!

REPORTS OF MISSIONARIES.

Rev. H. F. Buckner, Micco, C. N.—Reports, "757 miles traveled, fifty-four discourses, and twelve baptisms."

"I must set out in a few days for Somerset, Ky., at which point I would be glad to hear from you. The Creeks, will be in council and receiving payments most of the time of my absence, and it will be difficult to accomplish much more than the exercise of watchcare. Yet I regret the necessity. The Association is past; it cost me at least \$200.

"During my absence, I will not fail to make Indian missions the theme of my tongue. The more I suffer and lose the better I like the cause.

"Those baptized at Muskoke are stakes in Zion.

"Just say to those good ladies who are making up a box of clothing for us, 'God bless you!'"

"H. F. B."

Let those who have allowed the unhal- lowed thought a moment's resting place in their mind, that our missionaries to the red men are influenced by love of worldly gain, look at facts as they exist.

At the last Association, brother B. expended, out of his own pocket, for beef and flour, \$117; his whole expense not less than \$200. Every Camp-meeting costs him at least \$50. These several amounts taken from the scanty salary of a poor missionary, leaves but a limited supply for a dependent family. Our missionaries are subjected to the most rigid rules of economy. If some of our wealthy brethren could look into the humble cabins of these messengers of good tidings to the Indians, and behold their deep poverty, we are persuaded that more generous contributions would flow in that direction.

Monday Durant—Reports, "236 miles, forty-five discourses, two baptisms."

Samuel Yorchee—"172 miles, forty-eight discourses, one baptism."

James Yorchee—"257 miles, forty-five discourses, one baptism."

Halochee Islands—"1150 miles, forty-two discourses, two baptisms."

James Hall—"118 miles, twenty-four discourses, one baptism; restored five."

"I have not laboured as much as usual, having been hindered by moving higher up the country where the destitution is greater."

Report of Rev. James Perryman—"Dear Brother.—I have mentioned to you before about preaching the gospel of Jesus Christ up in Thatytown. I can say the Lord is still pouring out his blessings upon the people of this town. I have also told you of one great opposer in this place. His name is Neharthalkocharkpo. In English it is Partridge. This man is still a great enemy to the people of God. But I thank God that he has done a great work in the family of this wicked man. I have told you that his daughter joined the church by baptism,—now his wife is buried with Christ in baptism. At the time she was baptized we had a happy time. We held a meeting on Saturday night, Sunday, and Sunday night. On Sunday night it continued till break of day next morning.

"Three persons baptized during the quarter."

Report of Rev. Joseph A. Sands—Traveled 400 miles, delivered forty-nine discourses, baptized three converts."

Good News.

In a letter from brother Buckner, received since his report, it is written, "Last Sunday, seven were baptized as the result of a Camp-meeting at the 2d Church, just below the Agency, and on this side of the Arkansas river.

"I want the South to keep an eye on this country, for I believe it will be flooded before long; but more on this subject anon. You know I am opposed to taking this country from the Indians."

One day later still. Bro. B. writes, that his trip to Kentucky was deferred a few days, on account of an accident which had befallen his little son,—having been thrown from a horse and broke his arm.

Another Box.

The Baptist ladies of Tuscaloosa, Ala., are making up a box of clothing for one of the missionary families among the Indians,—perhaps brother Slover's.

California.

We have recently received the minutes of the 7th annual meeting of the San Francisco Baptist Association. Eighteen churches represented—116 additions by baptism—total 625—6 churches not reported. The following extract from the "Digest of letters," will show the progress of the cause in this association during the last seven years.

"First Baptist Church, San Francisco. Nearly seven years since, we had the pleasure of bidding you welcome among us; and as we contrast the present Association with the first, we feel that we have abundant occasion of gratitude and praise to the Great Head of the Church for what he hath wrought for us as an Association, and as a Church connected with the Association. At that time were assembled 18 delegates, of whom 12 were from this Church, the others from sister Churches, Sacramento and San Jose. We now find 18 Churches represented. Our Church then consisted of 21 members, of whom more than one-third were non-residents of this city. Now the number is 122."

The following report is recorded of the First Baptist Church at Sacramento.

"We have received accessions to our membership, by baptism or letter, every month, but one during the year. Among those who have given their hearts to Christ and united with us are those coming from all quarters of the globe, and speaking different languages, Chinese, African and English. Like those on the day of Pentecost; we do all hear, in our own tongue, the wonderful works of God; thus proving the universality of the glorious gospel of Christ, and that 'whosoever calleth upon the name of the Lord shall be saved.'"

In relation to the Chinese the report says, "At the Chapel services are held every Sabbath before good and attentive congregations of Chinese. A weekly prayer meeting is also held at the same place, which is said to be of deep interest and benefit to them. At our communion our pastor usually devotes a portion of his remarks to them in their language. We have now connected with us two Chinese converts, all of whom have been baptized by Brother Shaw since he has been with us."

The minutes contain an excellent circular letter on spiritual mindedness; and an able report on missions, which we will publish in the next number of the Journal.

We have received also the minutes of the organization and first meeting of the Sacramento Valley Baptist Association, held in September last in the city of Sacramento.

This new organization is composed of 19 Churches—11 ordained and 4 licensed ministers.

Nine of the above Churches were dismissed from the San Francisco Association for the purpose of forming this new organization.

The committee on "deserted fields" report:—"In one sense all California is a religiously destitute field. In reference to our own denomination, few indeed are the positions occupied. Many points we could name where, at this moment, we ought to have Baptist ministers actively engaged in the great work of preaching Christ to the heathen, and gathering into Churches the converts from the Baptist fold.

The most important of these points within the bounds of our new Association is the growing city of Marysville, on the Tuba River, 45 miles above Sacramento.

The towns of Martinez, Benecia, and Vallego, are all within eight miles of each other,—all containing Baptist members, and so situated that a Baptist minister taking up these three points would find an interesting and encouraging field of labor. San Ramon Valley, Arnett's Settlement, Todd's Valley, all contain Baptist families who would aid in supporting the ordinances of the gospel.

The growing town of Greku, the permanent city of Sonora, are also points of highest importance, containing many Baptists, but wholly destitute of Baptist preaching.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

The Baptist Watchman.

We clip the following sensible suggestions from the above named paper, published in East Tennessee. They are made in connection with some others, upon the recent meeting of the general Association of East Tennessee. We do not remember that we have the pleasure of a personal acquaintance with Bro. Smith, the author of them, but we hereby give him our hand as a true co-laborer in what we regard as just now the great work of Baptists every where—

Let us spread our books:

BOOKS—COLPORTAGE.—We have been asked several times, since the General Association, what was done on this subject, and we will state in advance of the minutes, that a Bible and Colporteur Society was formed at the Association, auxiliary to a State Organization, which is yet to be formed at Nashville; or if the Society chose, it can become auxiliary to the Bible Board of the So. Bap. Convention. The objects of the Society are indicated by the title. The constitution will soon be published, and all who wish to do so, may become members. A Depository of Books will be established at Knoxville, where Colporters will be supplied on the most liberal terms.

But this is future, and there are some men ready to go to work. To such, let us say: go to work at once. If you have

got \$10, invest it in Books, at the lowest possible prices. If you have not the money, the Church, or an individual or two, or ten, will advance so much; and if you don't know where to send it to get Books the cheapest, and the best Books, send it to us, and we will deliver you the Books at the very lowest price at which we can obtain them; and then be careful of the profits, and add that to your capital, and it will double in a little time, and you will soon find yourself with the means to prosecute the business.

You will soon dispose of \$10 worth of Books, and you can not afford to be idle a day. When you find your stock getting low, select the most saleable Book in your stock, and as you go from house to house, preaching and praying, show them the Book, and if they wish to purchase it, take down their names, and deliver it to them the next time you pass along. You will find the money waiting for you in every such case.

We have the utmost confidence in this, as a good and safe system of Colportage, as our readers are aware; and we shall urge some such plan for the consideration of the Board of that Society, when organized. We see no impropriety, whatever, in any brother who has an appointment from a District Association, or is recommended by such Association to the Board, as a suitable person to act, taking hold of it at once, in the manner suggested.

S. H. S.

The Sunday School Convention.

The delegates to this body convened at Nashville according to appointment, on Friday, before the 4th Sabbath in October. Georgia, South Carolina, Alabama, Mississippi, Kentucky, Tennessee and Virginia were represented. Brother R. B. C. Howell of Tennessee was elected Chairman. The delegates were welcomed on behalf of the Sabbath School by the first Baptist Church in a well written and appropriate speech by Brother Wm. P. Jones, the former editor of the Parlor Visitor, who had been chosen for that purpose by the school.

There was great unanimity of sentiment in regard to the propriety and necessity of some organization for the purpose of securing a greater interest in the Sabbath Schools, and providing for Southern Baptists a suitable Sabbath School literature. Some differences of opinion arose, however, as to whether it was best to organize such a permanent institution at this time, or postpone it for future consideration.

After a free interchange of views it was decided by a very large majority that the time had come, and we should form the organization at once. A constitution was adopted and such other action taken as was essential to its continued existence when "The Southern Baptist Sunday School Union," (That is the name of the new institution) adjourned to meet on Thursday, before the fourth Sabbath in April next, in connection with the meeting of the Georgia Baptist State Convention at Americus, Georgia. Then and there if the action of this meeting, in Nashville, should be ratified by the denomination, the board of managers will be appointed, and the Union go at once into active operation for the accomplishment of the objects proposed. We will give a further notice of it next month.

A. C. D.

Beth I Association of Kentucky and Tennessee.

The Bethel Association lies partly in Tennessee and partly in Kentucky. It embraces in Kentucky that land of wealth and promise commonly called the Green River country. There is probably no equal space in all the rest that embrace a larger amount of all the elements of worldly prosperity than this Green River section of Kentucky. In this section the Baptists are very numerous, and there is among them a vast amount of wealth. They have not yet learned to do all their duty, but year after year they are improving. Large sums have been contributed for educational purposes within the three years past. They have a noble College at Russellville for boys, and one at Hopkinsville for girls. They raised this last year, we were informed, about three thousand dollars for Foreign Missions. Made provision to sustain the missionaries within their own bounds, and very promptly raised near five hundred dollars at the Association for the Bible and Colporteur work of the Bible Board. I have but little doubt this will become a thousand before the year is out, and next year it will probably be double that. God has greatly blessed our brethren of the Bethel Asso-

ciation. Not only in giving them wealth, but the heart to use some of it in his cause.

A. C. D.

The Western Recorder.

There was a time when we did not much admire this paper as we do now. We do not now approve of all we see in it; but we wish to say that there is one feature in it which we do approve most particularly, heartily and exceedingly. We call attention to this feature in order that we may commend it to all our denominational papers. The Western Recorder has a standing head for each of the Boards of the Southern Baptist Convention, and week by week the editor either writes or selects some one or more articles of interest connected with the department of each Board. These articles are sometimes taken from the Home and Foreign Journal; sometimes from other papers North or South; and they are sometimes furnished by the editor or correspondents. I was very happy at the Bethel Association to have an opportunity to thank Brother Robinson in person for this most valuable arrangement. Let the Baptists of Kentucky give him and his paper a generous support. It gladdened our heart to learn that its prosperity is constantly increasing.

A. C. D.

The Young Men of Baltimore.

What of them? Are they any better than other young men? We do not say they are. We merely wish to call attention to the fact, that the young men, in two of the Baptist Churches of Baltimore have found something for themselves to do—something to do as Christians, and as Baptists. We call attention to it not for the sake of praising them, but in order that we may, if possible, induce some other young men to follow their example.

But what is it that they are doing? Simply this—they have a city Mission Society, which is in fact a Bible and Colporteur Society. And we have been informed, regards itself in this department of its work as the auxiliary of the Bible Board of the Southern Baptist Convention. The members of this Society spend two or three hours on every Sabbath going from house to house talking and praying with the people, and distributing bibles, books and tracts. They have restricted the city among themselves, and on some night of each week hold prayer meetings at rooms which they obtained for the purpose. In their visits they gather up the children that have not been accustomed to attend any Sabbath School, and open the path for them to Sunday School instruction. Convictions and conversions already have blessed this effort, and who can imagine what the results for time and for eternity will be if such a system as this shall be perseveringly followed by them, and adopted by all the other cities of the South.

N. B.—If it will not be too much trouble we hope the Society will send to us a copy, monthly, of their report.

A. C. D.

The True View of Colportage.

We clip the following from a circular issued by the secretaries of the American Tract Society. It presents our conception of what a genuine Christian Colporteur more perfectly than we could do in words of our own choosing—we commend it to those who are engaged in the work, or who have the selection of those who are to engage in it.

"Colportage, in its true conception, is neither upon the one hand a mere book-selling business, thus degrading it to the level of a worldly transaction, estimating our success by the number of volumes sold; nor upon the other, is it a mere running to and fro of pious men, exhorting and praying in every family, and carrying books and tracts chiefly as a means of gaining access to the people; but rather, it is a happy combination of personal effort and the power of the press to bring truth, and therefore soul-saving truth, impressively, widely, and permanently into living contact with the minds and hearts of the masses.

The true colporteur has an experimental knowledge of God in Christ, feels and manifests the life of God in his own soul, and burning with zeal for the glory of his Saviour, longs to bring others to an acquaintance with him; yet not relying simply nor mainly upon his own knowledge of divine truth, nor his power to communicate it effectively to others, he brings to his aid the best thoughts of the holiest men, and in a printed and permanent form leaves in the families these discreet, quiet, ready, direct, pungent, tireless, immortal preachers, to urge the claims of Christ

day to day and Sabbath to Sabbath he is pressing on to other destitu-

the spirit of the colporteur is the soul-
ing Spirit of Christ; the work of the
pour is to impart a knowledge of
the chief, though by no means
exclusive medium of that knowledge,
the printed page.

With such a conception of this agency,
such men to carry it forward, may we
expect the most blessed and large re-

to the glory of God?
That this instrumentality may be made
efficient, by finding larger numbers
of intelligent, earnest, and godly men to
engage in it; that we should appeal to
some means, who can rely partly
on their own resources for a support to
this self-denying work; that col-
portage is adapted to all states of society,
villages, and farming communi-
ties, to regions where the church has been
established, and to new settlements
where the church is not yet found, though
perhaps with equal promise of results
each, and that it must be extended
inward and outward with increased ener-
gy and hopefulness—were points discus-
ed with much interest and great unanimi-

Dear brethren, let us with renewed faith
dedicate ourselves afresh to the great
work before us, arduous and self-denying
it is. "He that goeth forth and weep-
eth, bearing precious seed, shall doubtless
come again with rejoicing, bringing his
sheaves with him."

Fuller on Baptism and Com- munion.

We condense the following from a letter
received some time since from Brother D.
Everett of Florida.

DEAR BROTHER DAYTON:

In reply to your request for means to
show what our baptist books are doing, I
tempted to relate an incident which I have
thought of publishing.

In the fall of 1850, Dr. John W. Patton,
of Dallas County, Alabama, stopped
at my place for a short time to try the benefit of

the mild and salubrious atmosphere of
my place upon a constitution enervated by
febrile disease. He was truly a most

interesting guest, a highly polished gentle-
man, learned in his profession, deeply
religious and delightfully sociable. One day

he came into his room, he jumped up
from the couch on which he reclined to
marking with peculiar emphasis,

under obvious excitement "This is
certainly the most conclusive argument I
ever read."

What is it Doctor? said I, and I dis-
covered in his hand the lectures on bap-
tism and communion by Dr. R. Fuller.

After a short, friendly talk on our denomina-
tional differences ensued. I suggested
that conviction should be followed by cor-
responding action. He said he had long

been a devoted Presbyterian, and could
not come into our close communion prac-
tice. He had not finished the book, and I

had no more.

On his return home he addressed me a
very kind letter which, after many com-
ments and thanks, went on in a strain
like this:

I do not think my visit to your beauti-
ful place has been of any physical advan-
ce to me. I was too far gone to be
aided by residence or climate, and
for the pressing influence of friends,
and a sense of duty towards my dear
family, I never should have made the
visit. But I never shall regret it—aye I
consider it one of the greatest providen-
tial blessings of my life. By it I was led
to examine a christian duty of infinite im-
portance, and by the light of plain, un-
adorned truth, and the force of irre-
futable evidence, I learned what that
duty is. I have been a Presbyterian 18

or 20 years—my father and father's
father were eminent members of that
denomination—my family and family connec-
tions belong to the Presbyterian Church,
and I regard this denomination as em-
bodying the most pious and learned peo-
ple on earth. It will be like plucking out
the eye to sunder my religious connec-
tion, but with my views of duty I must
do it. If the Lord should, in mercy,

grant me the necessary health, I shall
gladly for Scriptural baptism as preached
in your Church. I shall, if accepted, be-
come a Baptist. I do not consider bap-
tism essential to Salvation, but it is a
positive duty imposed by the

Head of the Church, and it is at our
duty that we neglect it. No Chris-
tian whose heart is right in the sight of God,
and whose mind is properly informed on
the subject, I think, can neglect it. If
the importance of a proper understanding,
and an implicit observance of this great
duty were enforced on young minds,

they would be cautiously guarded against every
calculated to warp the judgment
and pervert easy, natural conclusions, few
could err as to what baptism is and the
place it scripturally belongs. Dr. Patton

died, I believe, before he obtained the
health he thought necessary to baptism—
at least I never heard of his joining the
Baptists. He left an interesting family
and many worthy relatives. His Post
Office address was Richmond, Ala."

Yours in the Bethel Convention,
D. P. EVERETT.

RICEVILLE, Va., Sept. 5th, 1857.
Dr. A. B. Dayton:

DEAR BROTHER:—You ask for informa-
tion respecting the influence of our de-
nominational works. Last Sabbath a
gentleman of splendid talents and good
education, who was educated for a Pede-
Baptist Minister, and who had been an
exhorter, applied to one of my Churches
for admission. He rose before about five
hundred persons and related the following:

"At an early age I professed religion
and united with the Moravian Church.
At 16 I stood on the sacred desk! Since
that time my profession required me to
travel. I have not lived as I ought to
have done. I have entered communities
and made no pretensions to religion, for
I was unwilling to bring a reproach upon
the cause of my master. Since this
meeting, I have examined myself and
sought the forgiveness of God. I trust I
have obtained it. I love him and his
people. I now stand before a Church
whose members I was taught to despise as
consummate bigots.—I have read Pede-Bap-
tist works and then read Mell on Baptism,
and Grace Truman on Communion and
Spurgeon's Sermons. The views set forth
in these works I have adopted, because
they are scriptural and unanswerable.
With streaming eyes he told how he ne-
glected God and his work, and said yet he
hoped to do great things for his cause.
His relation of a work of grace on the
heart was scriptural and forcible. The
Church and the congregation, with the
speaker, was bathed in tears. Last Tues-
day I led him into the water and im-
mersed him. I have met with but few
such men. His mind is of a high order,
and if he devotes his time to preaching he
will soon be one of the most powerful
ministers in the State. May God count
him worthy and put him into the ministry.
Yours, Respectfully,
JOHN B. HARDWICK.

A Theodosia Fact.

An intelligent young lady of Pede-
Baptist parents, visited our city last
winter, during a revival of religion in our
Church. I understood she was troubled
on the subject of baptism—he had re-
cently professed religion, but had not
joined any Church, being undecided on
the above question. I was too much en-
gaged day and night in the meeting to pay
her any attention. I had just read Theo-
dosia, and felt satisfied that she could put
her all right. I introduced the two young
ladies. After two weeks she saw her
duty as fairly as Theodosia did, and fol-
lowed her example. She was the first of
her family that ever joined the Baptists,
since then, two of her brothers have pro-
fessed religion, and have declared their
intention to be baptized, and joined the
same Church with their sister.

There is no Baptist Church in the re-
gion where they live. Who can tell but
this may be the beginning of a Baptist
Church in that section.

W. J. M. WILLIAMS
BALTIMORE, Oct. 19th, 1857.

BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., DECEMBER, 1857.

Tennessee—Nashville.

We made, recently a visit to the capitol
of this State, to attend the meeting of the
General Association of Middle Tennessee
and North Alabama. Although we had
once before passed through Nashville, yet
this may be called our first visit to the
city. During the greater part of our so-
journ there we were confined by sickness,
but as we began to convalesce, the kind
friends with whom we were, gave us fre-
quent opportunities of riding out, by which
means we saw nearly every part of the
city and surrounding country for several
miles. Nashville has every indication of
a prosperous and growing city, and the
country around is dotted, on the principal
thoroughfares, with large and commodious
family residences, giving the appearance
of continuous villages. We should think
it must be a delightful place of residence
during the later spring and summer, but,
from the exemplification of the effect of
rains in filling the streets with "slush,"
we think we had as leave be absent in
wet weather.

The 1st Baptist church is exhibiting
evidences of renewed prosperity since the
resumption of its pastorate by brother
Howell, and we learn that measures are in
train for the settlement of brother Reuben
Ford, who has for a number of years been
a successful pastor in Virginia, with the
2nd Church—now a very feeble body
Judging from the past, if brother Ford

shall be sustained in this position for a
sufficient period, he will build up an effi-
cient church.

Southern S. School Convention.

When we arrived in Nashville, this body
was in session and had progressed so
far as to have before it the report of a con-
stitution. Two members of the commit-
tee, on the organization, reported adverse-
ly to such a movement, but the report of
the majority was adopted, the constitution
received and the Southern Baptist Sunday
School Union organized—minus a "local
habitation" and a board of managers, and
a meeting appointed to be held at Ameri-
cus in connection with the Georgia con-
vention in April next, to decide the fate
of the new "union."

It will be seen that brother Dayton gives
some account of this meeting in the pres-
ent number of the Journal. We beg leave
to correct one or two errors in his state-
ment. 1st. He enumerates Virginia as
among the States represented. It is true
that brother E. P. Walton and the writer
were present from Virginia, and by invita-
tion took seats in the Convention. But
it was stated, explicitly, that we were not
delegates from any body, and could not
assume to represent the State. We did
not have authority to do so, and did not
know the sentiments of the brethren—all
that brother Dayton meant, we presume,
was that brethren from Virginia were pres-
ent. 2nd. Brother Dayton states that
there was great unanimity of opinion as to
the desirableness of some general organi-
zation, and the only question was whether
it was expedient to form it then. In this
brother D. is mistaken. We, for one, and
there were others who agreed with us, ex-
pressed the opinion that we did not need
any new organization. That the Conven-
tion, though a board, could attend to the
business except publishing, and the South-
ern Baptist Publication Society could pub-
lish all that was needed, better than a new
society could do.

We make these statements simply to set
matters right, and for the purpose of indi-
cating what we think, are the real issues
for consideration at Americus: viz. 1.
Will it not be better that the Southern
Baptist Convention, through the Bible
Board, or by a new Board, shall take
charge of Sunday Schools, rather than to
have a separate convention for this pur-
pose? 2nd. If it be decided to continue
the organization commenced in Nashville,
ought it to be organized as a publishing so-
ciety, or, would it not be better to leave
publishing to the Southern Baptist Publi-
cation Society? We do not design to discuss
these matters, in the Journal, as the space
allowed to us can be better devoted to our
missions, and we would respectfully sug-
gest to our good brother Dayton to pursue
the same course.

General Association of Middle Ten- nessee and North Alabama.

We had very little opportunity of atten-
ding the sessions of this body, by reason
of sickness. Brother Howell supplied our
lack of service to the Foreign Mission
cause, and raised a subscription of about
\$1,000—intended as the commencement
of an effort for \$3,000 during the year.
We hope the agent will carry out the plan.

Another Missionary Returning.

We are expecting brother Cason and his
wife of the Central African Mission, to
arrive in this country in a few days. They
have both been sick, but it is chiefly the
health of sister Cason that necessitates the
return. We were not prepared to expect
this, as our advices, up to those which
brought the intelligence, had led us to be-
lieve that they would probably enjoy good
health in Africa. We suppose that expo-
sures in a journey from Ijaye to Ogbomi-
shaw, undertaken at an unfavorable time,
and an accident, happening on the way,
falling from a horse, placed sister Cason
in such a condition as to render it unsafe
for her to remain. We trust that their
health may soon be re-established. Who
will go to take the place vacated by
them? There is an inviting opening for
very many laborers in Central Africa.
The sickness and return, or death, of mis-
sionaries should not chill the ardor of our
devotion to the missionary work, but ra-
ther, as soldiers, press forward in battle
to take the places of the slain and dis-
abled, so should the soldiers of the Cross,
in this great warfare for the subjugation
of the world to Christ.

Who will go to China for Christ?

We need, very much need reinforce-
ment for our Chinese mission, especially
at Shanghai. The Lord is blessing the
labours of our brethren there, but they
are few, and the work is great and ardu-
ous. They need assistance. Who will
go and join them? Young brother, is not
this work the Lord's? Does he not re-
quire us to go with the message of salva-
tion to all nations? Will you not make
the sacrifice for his sake? Why should
you not? Is there destitution in these
United States with the tens of thousands
of ministers here? But what is this com-
pared with the condition of the three hun-
dred and fifty millions of China, with less
than one hundred missionaries? Will
you not pity the poor idolaters, and say,
"I will go?" Read and pray over the
appeals of brethren Yates and Crawford
in this number of the Journal.

A Sign of the Times.

It is an encouraging indication that As-
sociations are asking for missionaries to
be supported by them. There are appli-
cations now before us for eight new mis-
sionaries, and such do we regard the re-
liability of the applicants, that if suitable
men could be found, we should not hesi-
tate to recommend their appointment.
Who will give himself to the work under
the patronage of these Associations? Some
of them are in Georgia and others in
Virginia. We should "rejoice and be
exceedingly glad," if we could fill up at
least one-third of the number from Vir-
ginia; but if we must still have only one
representative from this State in heathen
lands, we shall be glad to have the whole
eight from other States.

It will be seen from his letter, which
we publish in the present number, that
brother and sister Reid had arrived safely
at Sierra Leone after a voyage of thirty-
five days. Will not all our readers unite
in thanksgiving for their preservation and
safe arrival in Africa, and prayer for their
continued preservation and usefulness?

Alachua Association, Fla.

A correspondent sends us the following
account of the meeting of this body:

"Alachua Association, Florida, met
with the church at Newhope, Marion
county, on Saturday before the fourth
Lord's day in October, 1857. There was
in attendance a large, well-ordered audi-
ence. Forty-three churches, and three
more added this session. About eighteen
ordained preachers, and three or four li-
cenciates. Had four missionaries in the
field last year. Dismissed several churches
to form a new Association. Funds re-
ceived, including balance in treasury,
\$556 24."

Our Missions.

Letter from Rev. R. H. Graves.

We are glad to present our readers the
following letter. Let us thank God for the
preservation of our missionaries at Macao,
and their continued good health, and unite
in earnest prayer for them and the mis-
sion.

MACAO, Aug. 10th, 1857.

My Dear Brother Taylor:

Your favor of May 25th was received
by the mail. I am glad to hear that you
had so pleasant and interesting a meeting
at Louisville, and hope that Percy's "ef-
fective" speech on China will lead some
to devote their lives to this field.

NEED OF MORE LABORERS.

We are praying that the Lord would use
the present difficulties to open a wider door
for the truth in China. But if the door is
opened, who is there to enter it? I fear
that we will be compelled to mourn over
the sight of populous cities, towns, and
villages, where the Gospel might be preach-
ed without much opposition, still left igno-
rant of Jesus. A mighty harvest dead
ripe for eternity, but no laborers to gather
it! Will not the further opening of China
still more increase the already fearful
weight of responsibility resting on the
churches at home? If there will be in-
creased facilities for trade and a large field
open to the enterprise of merchants, I
have no doubt but that every advantage
will be taken of it. Should "the children
of this world be wiser in their generation
than the children of light?" We should
have four or five men here now engaged
in studying the language, that we might be
able to occupy the field when peace is re-
stored. Are there no young men in any
of our colleges, no young ministers in any
of our churches, who will devote them-
selves to this work?

"PRAY FOR US!"

My dear brother, I beg that wherever

you go you will ask the brethren to re-
member us before the Throne of Grace.
When a missionary leaves home he does
not leave behind him his corrupt heart, but
only moves to a place where he generally
has fewer Christian privileges and stronger
temptations. Satan is not willing to give
up a large province of his empire without
doing all that he can to ensnare and oppose
those who come to wrest it from him. He
therefore persuades us that we are advan-
cing finely when we begin to understand a
little of the language; that it is too hot to
do much work; or fills our hearts with
spiritual pride and self-conceit on account
of the little we have done. But I need
not particularise. You and other Chris-
tians "are not ignorant of his devices."
Pray for us, that we may have grace to
take heed to ourselves, and to the ministry
which we have received of the Lord
Jesus.

JAPAN.

I am glad that the attention of the breth-
ren at the Convention was directed to Ja-
pan as the scene of the future labors of
our Board. The door does not yet seem
to be open there, but I see by Com-
Perry's Narrative, which I have just fin-
ished reading, that the Japanese seem to
consider our treaty as the first step in a
new line of policy. Under the present
arrangement a missionary would probably
not be allowed to reside there, especially
if he had a family. But a man might live
in China and acquire something of the Ja-
panese language, so that he would be able
to commence his labors in Japan when it
it open. A knowledge of Chinese is requi-
site to learning Japanese, as the latter con-
sists of the Chinese characters in addition,
to an alphabet of their own. As was the
case with China, I have no doubt but that
the prayers of God's people will, before
long, open the long barred gates of Japan,
and that interesting people will receive,
in all its purity, that Christianity which
they once so willingly embraced in its
corruption.

Though there have been an unusual
number of deaths in the foreign commu-
nity this summer, our health has been tol-
erably good. I yesterday attended the
funeral of an infant daughter of brother
French, of the Presbyterian mission.

Our chapel services have been regularly
maintained, but nothing of unusual inter-
est has occurred. Mr. I. J. Roberts has
been in Macao for a week. He tells me
that Choc-Seen-Shang, who was formerly his
assistant, died at Hong-Kong last week.
He had been thrown into prison on account
of his connection with foreigners, and
there was seized with a dysentery, which
caused his death. He has acted very
badly, but may have been led to repent-
ance by his sufferings. Mr. R. was with
him a few hours before he died, and says
that the last words he heard from him were
the last line of a doxology, I think: "And
these Three are One True God."

Yours, in Christ,
R. H. GRAVES.

Letter from Rev. M. T. Yates.

SHANGHAI, Aug. 31st, 1857.

Dear Brother Poindexter:

We are on the eve of sailing for New
York; I shall probably embark to-morrow,
or next day. Within a month or two after
you receive this, I hope to see you face
to face. I desire, however, before taking
my departure, to urge once more upon the
attention of the Board, (possibly it may be
the last time,) the importance of immedi-
ately reinforcing this mission.

Dear brethren, can you not feel that
Shanghai has peculiar claims upon your
attention? Cast your eyes over the whole
world—where do you find another so im-
portant, so interesting, or so promising a
mission station as Shanghai? Why this
is the port of entrance to 100,000,000
souls. This vast empire, so long closed
against Western nations, will be penetra-
ted from this point. But apart from the
advantageous position of Shanghai, there
are other considerations why this mission
should receive your immediate atten-
tion.

We are now permitted to behold the
wonderful power of God in the conver-
sion of souls in our midst. Two weeks
ago three males and one female were re-
ceived into our church by baptism. Last
week another female was received as a
candidate for baptism. This week three
more (males) have professed to have
found peace in believing. There are still
others inquiring what they must do to be
saved. You will readily see the impor-
tance of a vigorous prosecution of the
work at this point in order to secure the
full results of the past ten years labor.—
And you can as readily see that the pres-
ent force at Shanghai is insufficient to
meet the demands of the station. And
further, neither Crawford nor Cabanis is
in vigorous health. On the contrary, the
probabilities are against their remaining
at their post till I return.

I beg you, dear brother, seriously to
consider the position of things here; con-
sider what has been done; consider what
is now being done. Where have you
another mission, established upon such
permanent basis as this? Have you an-
other mission, through which half as many
souls can be reached, (and are now acces-
sible to the Christian missionary,) as
this? And where is the field that prom-
ises more immediate results? It can be

easily shown that history does not record a more successful mission than that at Shanghai. Then why is it, that there is no one willing to come hither? Does no one feel sympathy for the poor Chinese?

My experience during the last week or two, has been quite sufficient to make the most apathetic heart feel, and relent its opposition to mission efforts in this quarter. The members of our little church have been calling to take leave of us. O! my brother, it is enough to melt the stoutest heart to witness the feeling manifested by these native brethren and sisters towards their teachers, and to hear their earnest pleadings for our speedy return. Some of them say—"Cah-Seen-Sang, and Caw-Seen-Sang, are not strong. If they have to go away, what will become of us? You must come back—say, will you come?" "Can't you bring some one with you? Is there no one else willing to come? O, we do wish many more would come, then there would be many believers." Time would fail me to write down all the good wishes and prayers uttered by these Christians for us and the churches at home. To-day, Mrs. Yih-Oer, first female member, called for the third time to take leave of us, bringing two of her sheaves with her. After a long and truly devotional conversation, she proposed, of her own accord, that we spend a moment in prayer before we parted. Whereupon she offered a long and most appropriate and affecting prayer. She prayed for us who go—for those who stay, and for the churches in Christian lands. She prayed earnestly for a reinforcement at this place. I believe that the God of Missions will hear and answer her prayer.

Brethren, shall not a station that produces such fruit, and promises much more of the same kind, be encouraged

Affectionately,
M. T. YATES.

Letter from Rev. T. P. Crawford.
SHANGHAI, Aug. 31st, 1857.

Dear Bro. Taylor.—The Ariel will sail early to-morrow morning with Mrs. Crawford, brother Yates, and family on board. God grant them a safe and speedy voyage to their native land, and an early restoration of health. They reluctantly go, and we reluctantly give them up; but the will of the Lord will be done. We who remain will, by the grace of God, go on with our work.

PLEA FOR MORE LABOURERS.

The labourers here are few and the harvest is great. Who will come to our aid? Who?

Come, ye herald of the cross,
Why wilt thou doubting stand?
Come, shed abroad salvation's light,
O'er China's long benighted land.

MORE BAPTISMS—JOYFUL DEATH OF A CONVERT.

Our little revival still goes on. Since I last wrote you, one month ago, four of the outstanding candidates, mentioned in my letter, have been baptized, one has been approved for baptism, and one has gone to the realms above. He died joyfully in the Lord, leaving the blessed assurance behind him that he is now in the arms of Jesus whom he loved. He was a youth of fifteen years of age,—the only son of our first female convert; and he is the first sheep gathered from among us to the joys above. His happy death left a deep impression on the minds of all the church, and also on many of the heathen.

ADDITIONAL CONVERSIONS AND INQUIRIES.

Two more persons professed conversion last week. Bro. Cabanis' houseman, Yih Suu, and my houseman, Yung Kwany. The first was formerly the servant of brother Shuck, the latter of brother Percy. They will doubtless rejoice to hear of their conversion. They have heard the gospel eight or nine years, and have been, till recently, regarded as the "hardest cases" in Shanghai. The gospel is the power of God, and if faithfully applied, will, in process of time, battle to pieces mountains of adamant. I have just heard that one of our enquirers speaks of a change which he experienced last evening; but as I have not yet talked with him, I can say nothing more in regard to his case. The number of our enquirers increases rather than diminish. Shall we not, churches and all, thank God and take courage? Shall we not say, in the language of our sacred poet—

"The morning light is breaking,
Th' darkness disappears."

Your last letter encouraged us very much, and we were all delighted to hear you had so good and so harmonious a meeting at Louisville. Hope you will send us the minutes this time.

Bro. Yates' and Mrs. Crawford's health has considerably improved within the last few weeks.

Henceforth I must toil alone in this distant heathen land. Pray for me that I may have grace to endure hardship as a good soldier of Jesus Christ.

Extract of a Letter from Brother Burton.

"Sept. 1.—Brother Yates and company were off about 11 o'clock. The ship will go out to sea this evening or to-morrow morning. Brother Cabanis told me, last afternoon, of another man who seems to have found peace in believing. We do

pray that the good work may go on and spread until we shall see them coming in by tens and hundreds.

Influence of a Poor Woman at Shanghai.

Bro. Taylor.—About three years ago, we baptized a poor illiterate woman,—the first female received into our church at Shanghai. From the time of her conversion, she evinced a most lovely spirit, and seemed to feel that she was converted to glorify God. Though about forty-five years of age, she learned to read, through the instrumentality of her little daughter, who attends Mrs. Crawford's school. She commenced worship with her children, and prayed fervently for her husband, who cared for none of these things. About two months ago—very much to her joy—he was baptized, and is now a devoted Christian. Her little son has been an invalid nearly all his life, and for the last three years, confined to his bed most of the time. She says, as she saw his body was of no use, she constantly prayed that his soul might be saved. About three weeks ago, he trusted in Christ, and was perfectly happy. He lingered two weeks more on earth, and then fell asleep in Jesus, in the fifteenth year of his age. The day before he died, he told his mother not to mourn for him when he was gone, as he had trusted in Christ and was not afraid to die. His triumphant death has tended very much to strengthen the faith of our members, and the Christian resignation and pious conversation of his mother impress all who visit her since his death.

Her husband, who is a painter, had a young man working with him. She prayed for and instructed him also; and a few weeks ago, she had the happiness of seeing him converted. He getting better employment elsewhere, accepted it,—but stipulated with his employer that he wished to reserve four days to himself, in each month, which time the man could deduct from his wages. To this the employer readily agreed. Her husband then took in another assistant. She commenced the same way with him, and he is now a serious inquirer.

But she does not stop with her household. Yesterday she called to see me, bringing a female neighbour along with her. She has been instructing and praying with this woman, who seems to be anxious to become a Christian. This sister, Yih, and her husband are dependant upon their daily labour for a support; and when work is dull, they scarcely know one day where they are to get anything to eat the next. I suppose everything they have in the world would not sell for more than ten dollars. Yet she is always cheerful. I would as soon doubt my own existence, as doubt the success of the gospel where there is even one such church member as this.

Truly yours in Christ,
A. B. CABANISS.

August 9th, 1857.

AFRICA.

Letter from Rev. B. J. Drayton.
MONROVIA, Aug. 20, 1857.

Dear Bro. Taylor:

Our interest at Palmas is growing finely. The school is in fine operation,—some thirty children as members. The Sabbath school connected with the church, is alive and progresses encouragingly.

I am happy to inform you, that the natives are quite reconciled,—church-going, calling out for teachers and preachers, and are very much inclined to receive instruction.

I have had a visit from my old associates,—the native children. They are obedient, and appear to have a stronger interest in our cause than before.

Please do all you can for the speedy erection of our chapel. I will write again shortly.

Yours very truly,
B. J. DRAYTON.

Extract of a letter from Rev. J. Day.
DAY'S HOPE, MONROVIA,
Sept. 10, 1857.

REV. A. M. POINDEXTER:

Very Dear Sir.—I now write to inform you, that my health is much improved, and that my soul is thrilled with the prospect of a general, simultaneous revival of religion throughout this republic. Up to a few weeks ago, when the Stephens left our shores, a general coldness pervaded our churches. The missionaries united in consultation and prayer. We thought, prayed, and acted. Now in my church is the work of the Lord going on. Christians are revived, backsliders are reclaimed, sinners are awakened, and those in darkness are brought to marvelous light. Millsbury, Clay Ashland, Junk, Cape-mount, Caldwell, Basa, and Cosertown, in Sierra Leone, are all sharing with us the refreshing shower. The Methodists now have a glorious time. Notsy, but glorious, and we must rejoice with them. Not so loudly, but sincerely, the work with Presbyterians is deep and still. Their fishers catch big fish. The work began with us to show itself, but the Presbyterians had been long praying, and are abundantly rewarded. They had two high school students converted; one join-

ed the Methodists. We have one convert in our high school. The Methodists have three high school converts, and caught one,—making four. And we are all now in the midst of a shower of divine grace.

LAGOS.

Letter from Rev. J. M. Harden.
LAGOS, Sept. 4th, 1857.

Rev. A. M. POINDEXTER:

MY DEAR BROTHER—I received your kind and encouraging letter by the last mail. I am always glad to hear from you, and to receive your kind and affectionate encouragement. I am sorry, however, that I have nothing that is very encouraging to write at present. I have preached to and mourned over this poor, perishing people day after day, and month after month, but their hearts seem as hard as adamant. They are not accustomed, or at least have not been, to hear such plain and simple doctrine as that which I preach to them, and hence they come and go seemingly unimpressed by anything that is said. Sometimes after they have heard a strong appeal to their consciences, they go away and tell my interpreter that my preaching is too hot for them, and the same persons seldom return to the House of God again. It is true, that several persons, through my instrumentality, have thrown away their idols and become regular attendants of the House of God; but I have not seen a single one whom I could conscientiously baptize.

The Iketu woman of whom I wrote last year, has been true to her word. She attends my preaching regularly on the Sabbath, and has as much appearance of being a Christian as any of the Sierra Leone people, though she has never given me evidence of a change of heart. I have, however, hope of her. Another woman, who is grandmother to two twin orphan children, used to attend church quite regularly before, but it appeared to me, however, that she attended church because I used to give her a few cowries, to help her take care of her helpless children—accordingly she came to me several times and I gave her no cowries—so it turned out just as I expected, for she has not been to my chapel since.

Before I went up to Abbeokuta I had been in the habit of going to visit and to preach to an old helpless, afflicted woman; I also gave her a few cowries to help her along. After returning from Abbeokuta, I went to visit, and to preach to her again; but, lo! she was not—she had gone to try the reality of the things which I had preached to her. I inquired if she had left any testimony behind her; but all that I could gather was this—she had frequently spoken to persons who came to see her of my kindness to her, and told them that I had told her to always pray to God. She was frequently heard to pray, Lord, save me, (Olorun gbà mi là;) thus she died. O, that the Lord would hear me, and that the Almighty would grant unto me my request; that he would even cut loose the sting of my stammering tongue, and give me eloquence in this people's own language, that I might be able to lead them to the Lamb, Christ Jesus, which taketh away the sins of the world.

Extract from a letter of Rev. A. D. Phillips.
JAYE, Aug. 27, 1857.

REV. JAMES B. TAYLOR:

Dear Brother,—I have before stated that brother and sister Cason left Ogbomishaw with the intention of going to Fernando Po, and that brother Priest and myself advised them to go to the United States. I believe that if health is ever regained, and they are permitted to return, it will be effected sooner from America than a torrid region. If we entered here it was in judgment and not of design.

Bro. Cason comes with the desire of devoting himself to the cause wherever his lot may be cast; and we hope he will be very useful to the African mission, whether here or there. It is with deep regret he leaves the field; and all our hearts are filled with sorrow when we think we shall "see his face no more."

Letter from Rev. T. A. Reid.

SIERRA LEONE, Africa,
Sept. 11th, 1857.

Dear Bro. Taylor.—The Atlantic is crossed, and the shores of a foreign land are looked upon with all their varied scenery. We arrived here on the afternoon of the 9th, about 7 o'clock. The first night on the schooner we rested very well. We "weighed anchor" off New York about 9 A. M. the day after you left us, (the 7th August.) Before we crossed the bar, myself and Mrs. Reid were both sea-sick. We were both sick through the whole of the passage, except a few days at the close,—and even then felt badly from the effects of our sickness, which disqualified us for enjoying the voyage.

The second night from New York, our vessel was discovered to be leaking, which gave us some uneasiness, and we turned back towards port, and ran about four hours, when it was found to be a hole in one of the scupper holes, caused by a stick having been forced into it by some means. After much pumping, the water was removed, the damage repaired, and we turned in our destined course again.

The sea was very rough during the first twenty-two days,—but we made good time, and would have made Sierra Leone in twenty-six days at the same rate, but had baffling winds and calms, and were about thirteen days making the last 700 miles. I cannot describe to you the annoyance of the rolling of the vessel and knocking of the booms, carried about by the different currents—not having the power to counteract them. I am well assured that I shall never be a seaman, without an entire renovation of body and feelings.

Our Captain has been very kind to us, in giving us any information that we desire. Our Supercargo is a very gentlemanly man, and has given us all the satisfaction he could. The other officers and the steward have been exceedingly accommodating to us.

The natural scenery of Sierra Leone is as fine as any I have ever seen. The mountains which are seen by the eye about forty-five miles distant, strike the mariner with peculiar beauty and delight. The plain upon which the town is built, is also very beautiful.

I have secured our passage on the steamer Ethiope, which arrived yesterday morning, and will leave to-morrow or next day for Lagos. Our passage costs us \$131. They would not make any reduction, except taking all our baggage free of charge.

I have seen brother Brown, our missionary here. I was at his house, and I am much pleased with him. He says there are about seventy communicants in his church. They seem to be progressing pretty well with the mission. I also saw the missionary, G. S. Meeks, of the Waterloo Station. He told me he had five members now, and six waiting for baptism.

We have often spoken of you since we left. Remember us in your prayers.
Yours fraternally,
T. A. REID.

Letter from Rev. Wm. C. Burke.
CLAYASHLAND, Aug. 23d, 1857.

REV. J. B. TAYLOR:

Very Dear Brother.—I received your kind letter of encouragement and advice by the M. C. steamer, which advice and encouragement, I do assure you, my dear brother, I most highly appreciate. It is my daily desire and striving with all to exhibit the life of a meek and humble follower of the Lord and Saviour Jesus Christ. I have been chosen by the Baptist church of this place for the last two years to go in and out before them as their spiritual teacher; and although we have not had any very powerful outpouring of the Holy Spirit at any time, yet I bless God that we have often felt his presence in our midst. Our little church is increasing in number, and I trust, in true piety. Our present number is fifty-nine, having lost several this year by death. We have baptized two this year. There have been no revivals in any of the churches on the St. Paul's river during this year. I pray that the Lord may soon visit us with his Holy Spirit, and add unto all the churches such as in eternity shall be saved.

I feel that my calling is from God, and that it is one of fearful responsibility. My greatest desire is, to be able at last to give a good account of my stewardship. I feel that I have given myself to God and his Saviour, and feel willing to spend and be spent in the cause of my Redeemer.

The Sabbath school in this place is in quite a good condition for this season of the year, being much prevented by rains. I am the superintendent and teacher of the Bible class. I trust that it may prove a nursery from which many may be transplanted into the church, that may grow up ornamental and fruitful trees, the planting of the Lord.

I shall be most happy to hear from you at any time. I remember of meeting with you in Richmond, in your study, at which time you gave me a book of the Lives of the Virginia Baptist Ministers.

Letter of Rev. J. H. Cheesman.
EDINA, June 26, 1857.

REV. J. B. TAYLOR,

Cor. Sec. T. F. M. B. of B. C.

Dear Brother: Having forwarded to the Express Company, my quarterly report, I feel it my duty also, to forward you a copy. The extreme suffering of the natives from the failure of the crops, has been quite a draw back upon our operations among them, but He, who can bring light out of darkness, may bring out of this state of things, good to poor Africa. As missionary, I am still trying to do what I can, but cannot say that I do much. I am, however, still inclined to go on, trusting in God.

The gospel must be preached, and Africa must be redeemed. If I can be instrumental in assisting to bring about a reformation among the aborigines, I shall be happy. The native youths reported some time ago, as having made a profession of religion, are demeaning themselves finely, and promise future usefulness. I am anxious that Bro. Vonbrum be employed immediately, as he will be a valuable acquisition to our mission, especially in the native department.

The examination of the school under my supervision, in Edina, took place the 19 inst. Forty scholars present. The scholars acquitted themselves well.

Class No. 1.—1st Reading and Spelling; 2d Geography; 3d Astronomy; 4th Arithmetic; 5th Natural Philosophy; 6th English Grammar; 7th Composition.
Class No. 2.—Reading and Spelling; 2d Scripture Recitations; 3d Geography; 4th Natural Philosophy; 5th Arithmetic; 6th Grammar.

Class No. 3.—Reading and Spelling; Scripture Recitations; 3d Geography; 4th Arithmetic.

Class No. 5.—Reading and Spelling; 2d Scripture Recitations; 3d Arithmetic.

Class No. 6.—Spelling from one to ten syllables.

The school needs Slates, Copy Books, Readers, 2 large Atlases, of the E. & W. Hemispheres, Spelling Cards, &c.
Very affectionately, yours,
J. H. CHEESMAN.

Receipts

Of Foreign Mission Board, by A. T. Thomsen, Treasurer, up to Nov. 24th.

MARYLAND.
Broadway Baptist Sunday School, per Ch. S. Adams, \$4

VIRGINIA.
Collection by Rev. George Pearey, from churches of Shiloh Ass'n, \$295 27

Luray ch. Potomac Ass'n, per do., 8 41

Part pledge Rev. C. George, for 1856, per do., 24 00

J. Roach, Roanoke Ass'n, per do., 5 00

Oakland ch. Goshen Ass'n, per do., 5 00

Rev. A. F. Davidson, from Concord church, Concord Ass'n, 27 25

Ditto, from Bethlehem ch. Concord ditto, 25 00

Jordan Mason, 10 00

Jno. N. Shepherd, Tr. Female Miss. Sp., Hollins' Institute, 16 50

E. T. Finch, Clarksville Sunday School, 5 00

M. Graves, pledge at Dover Ass'n, A. M. P., 10 00

Miss M. A. Wheeler and mother, 2 00

Bal. Female Miss. Society, Taylorsville, ch., 3 73

Wm. F. Broadbent, \$19 60, Upperville ch. per Rev. G. W. Harris, \$50, Luray ch. \$7 84, Alexandria African ch. \$6, Fredericksburg African ch. \$42, per Wm. C. Kerfoot, 125 50

Lebanon Associat'n, \$23 40, Denton's Valley ch., for China Miss. per Rev. G. B. Taylor, \$2 00, 25 40

E. G. Tompkins, for Bible distribution, 2 00

Ann Shelton, Clarksville, 5 00 555

NORTH CAROLINA.
Union Ass'n, per J. L. Boyken, 65 93

Jno. Jackson, 1, cash 25 cts. Returned by Rev. G. Bradford, 25 00

Collections, Rev. G. Bradford, 56 73

Taylorsville Associat'n, for Western Bap. Conv., per E. D., 18 60

Subscription of Rev. E. Dollson, 10 00

Brier Creek Associat'n, for Western Convention, 21 36

Collections by Rev. George Bradford, 43 75

North Carolina Bap. State Convention, per Rev. Mr. Purify, 343 77

Raleigh Bap. Ass'n, in part support Rev. M. T. Yates, 336 87

Collection on Lord's Day, at Convention in Hertford, 170 77 1093

GEORGIA.
Robert Pully, for African mission, 1 00, Mrs. R. Ravens, 1 00; Collections by Rev. D. G. Daniel, 700, 702

MISSISSIPPI.
Collections by Rev. W. M. Farrar, 50, less by 5 returned, 45 00

Collections by Rev'd W. Farrar, 55 00

Ditto, part collection of Rev. James J. Sledge, Panola Ass'n, 7 00

Ditto, by Rev. Wm Farrar, 31 00 138

ALABAMA.
Bap. ch. Mobile, per T. P. Miller, Esq., 100 00

S. Turner, 10, Miss Mary J. Milton, per Rev. R. Holman, 2, 12 112

LOUISIANA.
W. H. Rondeau, New Orleans, 10

TENNESSEE.
Collections Rev. R. Kimbrough, 125

MISSOURI.
Second Bap. church, St. Louis, per D. G. Hancock, Treasurer, 20

Total, \$3019

HOME & FOREIGN JOURNAL.

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