

PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, MAY, 1858.

Scraps from our Missionaries.

Brother John F. Morrall, who is supplying for the present the field of his brother, now indisposed, but who is, we are happy to learn, recovering, writes from Darien, Ga., "Our congregation is pretty good, and increases weekly. In the absence of the pastor, the Church has thought proper to defer the reception of candidates for baptism. There are several for baptism, who will be immersed as soon as we can get a proper administrator. There are also some three or four whites to be received by letters."

Brother A. H. Booth, Rienzi Mission, March 16th, writes, "I am glad to say that our prospects are very flattering. Our membership is in good condition, and we take deep interest in the cause. Our congregations are good. We are in our new house, though it is not quite finished. By the end of the next quarter we shall be able to report the house completed."

Brother A. P. Morris, Graniteville, S. C., writes, "Our congregations are large and attentive in both this place and Blacksville. The houses generally are crowded and some feeling manifested."

Brother Noah Davis, Baltimore, writes, "I am pleased to see at present a better state of feeling evinced more generally among the brethren; and the congregations are much improved, not only in numbers, but in serious attention. We have had no addition to our number during the last three months, although some have professed conversion. Our feelings for prayer and conference during the present month have been deeply interesting."

Brother D. B. Hall, Shelbyville, Tennessee, writes, "Our prospects here are beginning to be somewhat flattering. When accepted the care of the Church, eighteen months since, all was dark before us, but thanks be to God the cloud is being gradually dispersed. Labor, long and arduous will conquer if the Lord is sought. Some of the additions we have lately made will tell on our future progress. We have shortly to baptize a man and his wife of influence. We have strong opposition here, in fact our brethren who know the place, call it the Gibraltar of Tennessee. Still our congregations are twice as large as they were twelve months ago."

Brother Wm. Price, Saint Joseph, Mo., March 13th, writes, "We have been engaged in a deeply interesting meeting for three weeks in our Church, which resulted in thirty-eight additions to our number, and some of these are men of considerable means and influence in society. We can indeed say the Lord hath done great things for us whereof we are glad." Our congregations during the meeting were immense. On one baptizing occasion, not less, we think, than 1500 were present, and on the first occasion I preached on the much agitated theme, "Close Communion," it being the first sermon on the subject ever preached in this city. It has created considerable feeling, and already has resulted in satisfying several on that subject. Our prospects as a Church are now very cheering."

Brother R. H. Taliaferro, Austin, Texas, March 17th, writes: "The Lord has enabled our brethren to erect a church-building eighty feet long and fifty wide, and stories high. It is built of the finest kind of rock, and the workmanship is of the most durable style. One room of the basement-story is rented for a Female Academy. In the other room of the basement-story the Church is now worshipping. The contract is let out for finishing the upper story, which is to be the audience room. By the time the house is finished it will have cost, probably, between twelve and thirteen thousand dollars. When you remember there are only nine male members in the Church, and that they have received only about

seven hundred dollars from friends at a distance, you will then see that the brethren have consecrated their property to the Lord. When the building was commenced Texas had enjoyed constant prosperity, so that many persons subscribed who say that they are not able to pay since there have been two successive failures in crops. The dead weight of these unpaid subscriptions falls upon the shoulders of our brethren, none of whom are wealthy. And yet, so far from groaning and fainting, they rejoice to part with their possessions as did the disciples at Jerusalem when they gave their hearts and then their property to the Lord. Truly do our brethren regard themselves as stewards of the Lord. Had it not been for the very same severe financial pressure that has fallen upon this city, we believe our brethren would never have called upon your Board for aid. But we thank God that his servants abroad can aid in this our day of need. May the Lord bless the dear brethren for their helping hand extended in the name of Jesus."

Brother T. G. Henderson, Pensacola, March 25th, writes, "Since my arrival the church-house has been plastered on the sides, ceiled and painted overhead, and provided with comfortable pews. A most excellent melodian has also been purchased for the benefit of church-music. The house yet lacks painting without, a bellfry, and bell, and needs also to be enclosed. I regret to say that the opposition to us from other sects is of the most virulent kind, really it far exceeds anything I have ever before witnessed. It does seem that they have about spent their force, and hence there is some hope to me of better times. But the Lord has blessed the Church with peace and harmony. The members all sustain me in my views and sympathize with me in my trials. Fourteen have been added during the quarter, seven of them by baptism. On Sabbath last two very interesting young men were baptized. Two ladies have signified their intention to join next Sabbath by experience. One of them is a Methodist lady; poor, but respectable and intelligent. My congregations are gradually increasing, and are quite attentive and respectful."

Brother H. Thomas, Delaware City, K. T., March 16th, after speaking of the houses of worship as extremely uncomfortable for winter use, says: "The people are generally attentive to the preached word, and some in my congregations seem to be serious, but there is so much political excitement among the people of this Territory that serious impressions are removed from the minds of many. I pray God that these strifes here may soon close, for their influence is 'evil and only evil continually.'" We met in Lawrence on the 11th of this month for the purpose of organizing a Baptist Association. I went up bearing letters and contributions from four Churches. Five or six other Churches were represented in the meeting. My instructions from my Churches, were to assist in the organization of our Association upon principles generally adopted by Baptists. We did this, and I was anticipating better times for us as a denomination in K. T. But my hopes were disappointed. Near the close of the meeting a very strong anti-slavery resolution was introduced and passed by the body. I remonstrated against this, but finding my remonstrance of no avail, I withdrew from the body myself, and the four Churches which I represented. I greatly deplore the fanaticism which prevails here. I will write more at length upon this subject ere long."

Brother L. M. Berry, March 25th, says: "There ought to be preaching in the town of York, S. C., there is no Baptist preaching there, and one sister told me that she could not enjoy herself in religion, for she could not hear a Baptist preacher once in twelve months—others are anxious. The population of the town is about 2500 souls. A gentleman and his wife told me

that I was the first Baptist preacher they had ever heard."

Brother G. W. Kinnard, Arkansas, March 17th, "received in to the Cedar Grove Church, 1 by baptism and 9 by letter. Let me know what the Board is likely to do with reference to Bateville Church. She is now, and I fear will remain destitute unless supplied by the Board, which I shall very much regret to see."

How it Works.

Brother T. W. Bailey writing from Cahaba, Ala., says—

"I commenced my labors in this place on January 21st, and I find it to be a very interesting field. I find that a good number of those who have been Baptists have joined other churches, owing to the want of regular preaching by a Baptist minister."

We will not raise the question of the propriety of the course of these Baptists in connecting themselves with other denominations, but the fact plainly teaches us the importance of sustaining our missionary efforts. And we have a vast number of places unoccupied with a Baptist ministry, in which are probably to be found Baptists, who in the absence of a church of their own preference, deem it so important to be in some church connection that they gladly enter any regarded by them as orthodox. Bro. B. goes on to say:

"Four weeks ago we organized our Sabbath School which seems to prosper. The brethren and sisters cheerfully contributed \$17 for the purpose of obtaining a library and other necessary books. . . . On the 18th of this month (March) we commenced a meeting which was protracted for eleven days, and which has proved the means of blessing the church and community at large. Five were added to the church by letter and three by experience, and there are few others of whom we have hope. Last Sabbath morning the church could not afford accommodations to the multitudes who flocked to our service."

We hope our brother's labors will prove the means of doing much good in Cahaba. This is a town of considerable importance in Alabama, and when the railroad is completed which is now under contract from Marion, there is but little doubt of its future prosperity. This is the way it works, the missionary gathers up the scattered brethren and puts them all to work, and then the Father sends down his blessing upon them and sinners are brought to the knowledge of the truth. We expect the church in Cahaba will shortly be able to support her own ministry, and return to the treasury of the Board more than she will have received.

California.

HARD TIMES FOR MISSIONARIES.

Brother Shuck in his last letter (Feb. 18th) states that he failed to receive his draft from us as he expected, and was under the necessity of borrowing money at 3 per cent. per month, *i. e.*, at the rate of 36 per cent. a year. And that ministers there are not so favorably situated as most are in the Atlantic States; who in cases of great emergency can borrow of their friends; while in California their friends are not such as have the means to loan. Times there are continuously hard.

"The money," he says, "taken from the California mines by such hard toil, goes to your side of the Continent, enriches you but impoverishes us; a few hundred dollars sent back to sustain ministers here might well be promptly and heartily sent. The series of meetings to which I referred in my last, have given quite an impulse to our interests here, and I hope for more fruits."

We are now holding a series of meetings every night with the Chinese, and with much encouragement. We have had several interesting inquirers among them for sometime: one of whom, Ah Tat, has been received for baptism."

"The Sacramento Daily Bee" of February 27th, announces that on the following day Brother S. would baptize another Chinese convert.

The same paper states that Brother S., on the preceding Sabbath, preached the dedication sermon of a new Church edifice in Unintown, Eldorado County.

Thus the work is progressing in California. We are encouraged to labor and pray for Christ's cause there.

"More Blessed to Give than to Receive."

The following extracts from a private letter we intended publishing some time since.

"In the February number the text, 'It is more blessed to give than to receive' was so beautifully illustrated by A. C. Dayton, that I enclose to you two dollars. Credit me with two years for the Home and Foreign Journal—the balance apply to any object you think best. The perusal of the article alluded to has amply repaid me for all the money I ever paid to benevolent purposes. I have not the language to express the delight I enjoyed in reading it. I wish all the Baptists would take and read the Home and Foreign Journal, especially the discourse referred to; and not only read but apply it.

I will take more interest in procuring subscribers for the Journal." W. A.

How different the spirit of the above from that manifested by many who return their paper with bitter complaints. "W. A." evidently enjoys a missionary spirit—the spirit of the gospel. We venture the remark that no one who thus enjoys religion ever returned the Journal.

INDIAN MISSIONS.

Letter from Brother Buckner.

We publish the following letter from Bro. Buckner, knowing that our readers are always pleased to see anything from this long tried missionary to the Indians.

Mico, Creek Nation, March 4th, 1858.

Dear Bro. Holmes: Brother Murrow and I have just returned from a missionary tour, of which I will give you a brief account. We left home on Wednesday morning, Feb. 24th, in company with Jake, Jack, Habeche, and our interpreter Goliath Herrod, for a tour of about one hundred miles. I was sad to leave Mrs. Buckner sick in bed; but my anxiety was great to fill the appointments, and I felt that I must go.

The first night we preached in the house of London Coker, whom I baptized two Sundays ago, to a large and deeply affected audience. Many came forward for prayer. We then travelled North-West by W. fifty miles; and preached at night to the Montgomery church, in the house of brother Ekun Chata, or Red dirt. The brethren had mistaken the time of our appointment, hence the congregation was small; but we had an interesting meeting, and several came forward for prayer. On Friday we travelled North-West by W. 20 miles, and came to Hop-Hlok-Ko town. On our way we passed through Me-Ko-Sake, a Seminole town, and were interested in examining the place where their dead bodies reposed. They were not graves, but elevations of earth upon which reposed the dead, covered only by poles. We made many "reflections on a skull," which we found to be large and well shaped; only the anterior portion was disproportionately large. We found the bows and arrows of the deceased placed by the sides of their former owners; and also *sukka pots*, which had been often filled by the surviving mourners with the food which Indians like best, for the souls (?) of the departed.

At night we preached at Hop-Hlok-Ko town, in the house of Daniel Bernard, where no Baptist had ever preached. The house was crowded inside and outside, and some even went up on the roof. Many came forward for prayer, and some even of those who were outside, and on the top, came in and knelt down when the invitation was given. Six of the Indians in this town are Methodists, but all united in urging us to visit them frequently.

The man in whose house we stayed was not a believer, but he once lived at North Fork, and frequently came forward for prayer when he lived there.

On Saturday morning we travelled North-West until we came to Montezuma church, where we preached at night and on Sunday. Here the brethren had also mistaken the time of our appointments; and as it turned out, suddenly very cold, our congregations were small. We reached home just one week from the time we left; and oh! how sad to find Mrs. B. still in bed! sick, and my little son with his arm broken the second time, and in the same place! Truly a missionary life is one of intense joy and sorrow.

Affectionately, &c.,

H. F. BUCKNER.

A Missionary's Sentiment.

Solom, Feb. 22nd, 1858.

DEAR BRO. HOLMES: This is the first time I have written to the Board since you were here; for I could not find it in my heart to press my brethren while

they were complaining so loudly of hard times; for a report is equal to a dun in my opinion. The Home and Foreign Journal says, "The present is truly a time of great need with the Board of Domestic and Indian Missions. There must be a reduction of the salaries of missionaries, or a removal of some of them from their fields. Surely the opposite of Lyeurgus has passed through the United States! for he put silver and gold out of circulation by putting no value upon them, but the people of the United States by placing too great a value."

The cause of religion is advancing daily—its strong opposers are saying, we have nothing against it—well said, for who can? The principal chief expresses a willingness to unite with the people of God. It is to be hoped he will make that profession public by immersion in no distant day. May God grant it. We have one church-house, in which you preached, in fine repair. The brethren pray that you may be spared to preach in it again.

Yours in Christ,

D. N. MCINTOSH.

The above letter from our native preacher, among the Creeks will be read with pleasure. It breathes the spirit of a pure Christianity. Can any one say that the Indian is too far removed from the hope of being made a genuine disciple of the peace-loving Jesus, to justify the efforts of Christians to bring them under the power of the gospel? This man continues his laborious round of duty among the people of his nation, bearing his own expenses, and even fails to make out and send on his report lest it may look like a "dun," and the Board be embarrassed. I think Bro. McIntosh always appropriates the amount of his salary to aid the other missionaries who may be more dependent than himself. A noble instance of devotion to the cause of Christ. Bro. Buckner too is a noble coadjutor in this beloved brother. God is blessing this mission. We hope the next letter of Bro. M. will convey the happy intelligence that "the principal chief" has been baptized.

A Helping Spirit.

A brother encloses \$20, and says: "I have \$20 for the Indian cause. One half to the Creek Library and the other Bro. Buckner. Brother B. and myself are twin brothers in one sense. We were both licensed to preach on the same day, by the same church; and there is no man who has my sympathies more than he. I have often thought I should like to be with him. The Home Mission is my favorite mission, and if there is any mission I could do well for, it is the Indian Department. I love to plead their cause. They have a strong claim on us. We have their homes—their lands—and we ought to give them the gospel."

BIBLE BOARD.

NASHVILLE, TENNESSEE.

The Bible Board and its Auxiliaries.

The Bible Board was organized in 1851 by the Southern Baptist Convention, which met that year in Nashville. At the first meeting of the Convention afterwards, that which was held in Baltimore, it presented "A PLAN OF OPERATIONS," in which "The Board proposes that there shall be a Bible organization in each Southern State, either in the form of the Board of the State Convention, or a Bible Society auxiliary to this Board, and that each State, able to do so, shall take the entire direction of the Bible interests within its bounds."

At the next meeting of the Convention which was held at Montgomery, the Board urged the adoption of a similar plan upon the Convention, with specifications of its details, to wit: that there should be a State Bible organization in each State, auxiliary to the Board, and so far as practicable, one in each district association auxiliary to the State organization, and one in each church auxiliary to that. The Convention adopted and recommended the plan and recommended further "that a system of colportage which should embrace not only Bibles, but religious and denominational books be established by these associational Societies."

Shortly after this Convention the Board published the "Plea for the Bible Board," with which many of the readers of the Journal have since become familiar. In this document, after stating the reasons why every society, large or small, should be made directly or indirectly auxiliary to us, we used the following language:

"Wherever, therefore, there is a State Baptist Bible Society, or a State Bible Board of a General Association or Convention, let it collect funds by its own

agencies; (and we will do all we can to render those agencies more efficient;) let it invest those funds at its own discretion; employ colporteurs according to the suggestions of its own wisdom; but let it do this work as the *auxiliary*, and not as the rival of the Bible Board of the Convention. And let them report to us every year what they have done, and thus through us to the denomination and the world.—We will thus become helpers to one another, and no longer rival claimants for the same funds. No local, or associational, or State organization could be any less efficient for doing this; and it is easy to see how, by the influence of our publications, and the occasional visits of our agents or secretaries, not to bring away their funds, but to plead with the churches to increase their amount, each one of them may be made vastly more capable of doing what it proposes to accomplish."

Such was the plan recommended by the Convention and adopted by the Board.—In accordance with it the Corresponding Secretary has visited different States to secure the organization of such societies, and urged the brethren and the churches by his tongue and his pen in public appeals, and by many hundreds of private letters addressed to churches, to private members, and to pastors to send their Bible funds to us, or where they have a State organization to that and not to us.—For in the language of the report of the Board to the Convention at Louisville last May—"We preferred to accomplish all the work so far as practicable, through the State Societies or other local Bible organizations. The funds collected within their limits, we desired to place at their own disposal. We wished them to employ the colporteurs, to purchase the Bibles, and themselves attend to their distribution so far as they could be bought to do it effectively and promptly."

In another part of the Report at Louisville, the Board expresses its intention to carry out this plan:

"We shall continue to labor in this direction until we have a State society or its equivalent in every State connected with the Convention. We need them as much for the work of distribution as for that of collection. They do us double service—first raising the funds and then superintending the employment of them, and other funds if need be in the supply of the destitution within their own bounds."

The question has recently been asked whether the funds thus raised and employed within their own bounds by our auxiliaries ought to be reported to the Convention as Bible Funds, or only so much as they can spare from their home destitution and forward to us to be employed in other States or in the Foreign field. If this is all that the Board should have reported it would have reported very little, for to quote again the language of its report at Louisville—"Almost the whole of what we have been enabled to report as the amount of our operations for the last two years has been done by our permanent auxiliaries."

The great object which the Board has had in view was to establish and build up those auxiliaries. When the Secretary visited the States where they exist, he did not go to present the rival claims of the Board in Nashville, but to advocate those of their own organization. And it would be equally unjust to the auxiliaries and the Board to represent the little pittance which they in the infancy of their home organizations can spare for the foreign work as the whole amount of their contributions for the Bible cause. Their home work is but just begun. Their home fields are not yet explored, much less supplied. But the exploration and supply of these fields in Virginia, in North Carolina, in Georgia, or in Alabama, is just as much the legitimate work of the Bible Board as operations of the same character in Texas, California or China. In the "General Plan of co-Operation," as presented on the cover of the first editions of the "Plea," some twenty thousand of which were distributed among the churches, we expressly stated that "while we earnestly desire that they (the State Bible Boards) may be made auxiliary to us, we are very willing that they should help us first to supply the destitution in their own midst. We do not wish to divert a single dollar of their own funds from their own control. Let them collect and appropriate it as they will. Let them devote it to the home work or the foreign. They help us alike in either case, and we will in either case do all we can to help them; but in either case let them as our auxiliaries report to us and through us to the denomination what they have done, and all they have done, every dollar col-

lected and disbursed, and not the little pittance, merely, which they can spare for the foreign field. This is the only way that we can know, or that the denomination, or the world can know what Southern Baptists are actually doing for the Bible cause.

Such is the plan which I understood the Convention at Montgomery to recommend. Such is the plan proposed to the churches by the Bible Board. Such is the plan which I have laboured to have generally adopted. And it certainly contemplates that the funds employed by our auxiliaries in their home work shall be reported by us to the Convention and made the basis of representation.

There has been a question also as to whether the funds employed by our auxiliaries in the distribution of other books besides Bibles and Testaments should be thus reported and made the basis of representation. But of this we will not speak at present. A. C. D.

Benevolence and Beneficence.

Benevolence is *wishing* well. Beneficence is *doing* well. A good old Deacon told me once that he found it very hard to exercise Christian fellowship for a great many church members. "When they relate their experience," said he in substance, "I fellowship that. When they tell how much they love Jesus, I fellowship that. When they tell how much they love the churches and the people of Christ, I fellowship that. When they tell how much they wish to do good, I fellowship that. But the fact is, I find after they have been received into the church on such an experience and with such professions, they soon show that they had nothing but *wishes*. They *desired* to do good, but I never find them *doing* any. They pity sinners and say prayers for them, but I never hear of their talking to them, giving them a tract, or *doing* anything to bring them to Christ. They have benevolence enough but no beneficence; plenty of good *wishes*, but no good *deeds*. Now, are they Christians? They have a name to live, but are they alive? Are they followers of him who went about *doing* good?"

But one may say, the Lord looks at the heart, and if I have the *desire* in my heart that is enough. No, my dear brother, no, my dear sister, that is *not* enough. A desire that leads to *no effort* for the accomplishment of the thing desired, is not worth calling a desire. These are not the kind of desires which the Holy Spirit produces or which the Lord approves. The desire must be strong enough and last long enough to lead you to *do* something. Your benevolence is not worth having, much less worth speaking of, if it do not end in beneficence. To *do* good to others and not merely to say "I wish you well," is what the Lord requires. A. C. D.

Giving and Working.

Some people are always ready to *give* something for any object which calls for a gift. They do not love money as well as they love ease. They had rather part with a dollar than make the mental or physical effort that may be needful for the accomplishment of the object which they have in view. Others will freely give time and labour, but cannot be prevailed upon to furnish cash. They will think for you, talk for you, write for you, beg for you, or do almost anything for you except to *give* you anything that they value as property. Now as one great object of all our beneficence is to mortify and destroy our selfishness, each of these classes should seek to compel themselves to do those things which are most disagreeable. Those who prefer to *give* should deny themselves enough to *do* as well as give, and those who prefer to *do* should deny themselves enough to give as well as do. A. C. D.

Explanation.

The last number of the Journal has in it no original matter of mine except the little Bible song which was written months ago. The reason is, that I was suffering so much pain at the time my matter should have been prepared that I felt I might be excused from writing, especially as I knew there was a large amount of selected matter which had been some time on hand waiting for room. I am

now very thankful to be able write with comparative ease—though still far from well. A. C. D.

Death.

Many times within the fifteen years last past I have been reminded that I must not expect to tarry very long in this land of labour. I have again and again been brought to look death in the face as one who stood not in the dim and distant future but right before me. I could feel his icy breath upon my cheek; I could feel his bony fingers clapping around my heart; I lay helpless and speechless. The very pain of death was seemingly past, yet I did not feel, except in one instance, that I should really die. In that one case, oh, I shall never forget how precious, how above all price was the simple *trust* of the gospel.

As soon as the conviction came home as a reality that I could not possibly survive another hour, memory rushed out and gathered up my sins—the sins of childhood, sins of youth, sins of early manhood, sins of mature age—sins of unbelief, sins of disobedience, sins of desire, sins of words, sins of action, sins of the last year, sins of yesterday, sins of today, sins of the present hour—*nay*, sins *now*, still resting in the heart. Oh! what a fearful, ghastly array! And every sin seemed so exceeding sinful! At first I shrank back in dismay. But there was no escape. There they stood; I could not deny them; I could not excuse them; I could not answer for them; I must die—as I was. No time now for repentance. No chance to grow any better. Die thus? Oh, how could I *die* with all this load of guilt upon my soul? All this gathering up by memory, and these distressing fears had occupied but a few moments. The mind, under such circumstances, does in moments the work of hours. In a little time more I should have sunk into despair, but suddenly the thought flashed across the deep and fearful darkness that was closing around my soul, "Where is your Saviour? Oh yes, I have a Saviour—I had forgotten that. I am a sinner, a great sinner, an awful sinner; but I have a Saviour, a great Saviour, a glorious Saviour, an Almighty Saviour; and what need I to fear. But will he own such a sinner? Will he, can he save me with all *this* load of sin upon me? And then the sins looked more and greater than ever. They seemed to rise like a great mountain between my soul and him. They shut me in on every side. Will he? Can he? If I only had time to *pray*—if I only had time to utterly tear *all* present sin from out my heart, then I could not fear; but *now*, to die *now*, to die *just* as I am, can I, *dare* I thus die? The answer came up softly and soothingly into my heart, I WILL TRUST HIM. I closed my eyes, and in a few minutes was sound asleep. How long I slept I do not know. When the sensation of suffocation awakened me, and I could turn my thoughts on my condition, I saw that the immediate danger was passed. Doubtless my *trust* had saved my life. The perfect *quiet* which it gave, though I was far from home and on a journey, having no one near me whom I had ever seen,—calmed the circulation, checked the flow of blood that had been pouring from my lungs, and I slowly recovered.

This was years ago. Twice since then has Death come very near, but I did not feel that I should die. God grant that when Death comes I may be better prepared, but that whatever my condition may be I may have my Saviour with me. May I *live* trusting and *die* trusting in Jesus. A. C. D.

To Pastors of Churches.

DEAR BRETHREN:

The Bible Board has not a single agent in the field. Except, therefore, in those States where our auxiliaries have employed one, there is no one to call upon your churches to plead the Bible cause. We trust this to you. Will you refuse the trust—will you show so little love to this great work as to refuse to say to your people that we need their aid, and give them an opportunity to make a contribution? What harm can it do? Will it injure them? Will it injure you? It will not be any *very great labour* to present in a few words the claims of the Bible cause, take a collection for it, and forward the money, much or little, to our Treas-

urer, C. A. Fuller, Nashville, Tenn.—or, in those States where we have an auxiliary organization send to that. We have before us a vast field, and cannot occupy it unless the churches will give us supplies. A. C. D.

From the Scientific American.

The Stone Cutter.

As I was passing a stone-yard one day, I noticed a respectable-looking man, engaged in measuring a flag-stone, with unusual care. It occurred to me to use his occupation as an introduction to a more important subject. After a few remarks exchanged with reference to what he was now doing, and the purpose for which he applied his rule with such extreme care, I asked him if he had a kind of rule that would measure and fit the duties of his life. "I suppose," said he, "you consider the Bible that rule—if so, I have it."—"Do you use it as carefully and as often, as the one you hold in your hand?" "I must admit," said he, "that I have neglected it very much—almost entirely. But to tell you the truth, I have realized my guilt and danger more for a few days past than ever before. I have been praying for the last three days and nights, that God would send some one to guide me, or in some way change the condition of myself and family, and I am heartily glad you have called."

His eyes, as he said this were moistened with tears, and I felt encouraged to hope that God had indeed, sent me to him, saying, "Behold, he prayeth;" and as in the case of Saul of Tarsus, might use a feeble instrument to open the eyes of one who had already been smitten by the Spirit. He told me that he had a wife and seven children, all living and growing up without hope and without God; and he felt alarmed, lest his family might be ruined by his neglect of God. Last Sabbath three of his children were at the Sabbath School, and a subsequent visit to the stone-yard has left me no less encouraged than at first, to hope for a saving work grace in that family.

Modest and Decorous.

The *Tablet*, a violent Popish paper, insists that Mr. Wright, our excellent and Christian Minister to Prussia, should be recalled or reprimanded by the Administration, for his Protestant speech at the Berlin Conference of the Evangelical Alliance. Even his presence, where Catholics were "proscribed as enemies of truth, progress, and enlightenment," is considered an insult which a Democratic President and Cabinet should punish, *out of regard to "the position of the Catholics in the late President election."* This is but a fair specimen of the spirit in which the servants of Rome have always used, and always will use, any political power they may have in their possession; but the majority of them will probably be more discreet in giving notoriety to their views of Church and State, in this country, for a time at least.

Cast thy Burden upon the Lord.

Dr. Payson, when racked with pain and near to death, exclaimed, "O what a blessed thing it is to lose one's will. Since I have lost my will I have found happiness! There can be no such thing as disappointment to me, for I have no desires but that God's will may be accomplished."

John Newton, in his old age, when his sight had become so dim as to be unable to read, hearing the Scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I hope to be. Soon, soon, I shall put off with mortality, all sin and imperfection. Though I am not what I ought to be, and what I hope to be, yet I can truly say I am not what I was once—a slave to Satan; and I can heartily join with the apostle, and acknowledge, "By the grace of God I am what I am."

"I was once called," says Mr. Jay, "to attend the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted, but this is my sheet anchor: He hath said, "Him that cometh unto me I will in no wise cast out." I know I come to him, and I expect he will be as good as his word. Poor and unworthy as I am, he will not trifle with me nor deceive me. It would be beneath his greatness as well as his goodness.'"

The Love of Souls a Passion.

Devotion to Christ is never genuine, when it is not connected with longing desires for the salvation of sinners. Piety and benevolence, like the Siamese twins, are bound to each other by an indissoluble ligament. So it was in the primitive Church, so it must be in us, or to little purpose is our study of the lessons of life. What pains and sacrifices the apostles might have escaped, if they had contented themselves with cloistered piety, or with caring only for their own souls. But this was impossible. The example of their Master, in living and dying for the world's

salvation, had on them the effect which Themistocles said the victories of Miltiades had on him; "it would not let them sleep because they thus judged, that if one died for all then were all dead" in sin and under the wrath of God. How could they stand quietly by, and see untold millions rushing into hell? No—primitive love was a flame of unquenchable love to souls. This was an absorbing passion, this has always been an absorbing passion in all the ages of the Church's history. Nor can we enter on the new year in healthy state of piety without this spirit of love to souls. If that has died out, has been quenched by the tide of passing events, we are receding from the true Christian standpoint, we are departing from our old and only true spiritual landmarks.

An Artless Argument.

Nainbanna, a black prince, arrived in England from the neighbourhood of Sierra Leone. The gentleman to whose care he was entrusted took great pains to convince him that the Bible is the word of God, and he received it as such, with great reverence and simplicity. When he asked what it was that satisfied him on the subject, he replied: "When I found good men minding the Bible, and calling it the word of God, and all bad men regarding it, I then was sure that the Bible must be what good men call it, the Word of God."

Dr. Judson's Burmese Testament.

The story of the preservation of this precious work, related by Mr. Judson, might adorn the page of romance. It was taken to Ava in manuscript; and when Mr. Judson was thrown into prison, was secretly sewed up by his wife in a cushion too hard and unsightly to tempt the curiosity even of his jailors, and used to him as a pillow. When at the close of seven months he and his fellow sufferers were so rudely thrust into the inner prison, the old pillow fell to the share of one of the keepers, but finding it probably too hard for his use, he threw it back, and it came once more into its owner's hands. It was again lost when he was driven to Oung-pen-la; and, being stripped by one of the attendants of the mat, which was tied around it, the roll of hard cotton was again flung back into the prison. Here was found by Hwang Ing who home as a memorial of his teachers, and out suspecting its priceless contents. Several months after the manuscript, which now makes a part of the Burmese Bible was found within, uninjured.

Valuable Recipe.

A correspondent furnishes the following recipe for making a good prayer meeting: "Get your own heart well prepared and well filled with the spirit and love of Christ before you come to the meeting." Let each one comply with the above directions, and you will not fail in having a blessed meeting. The same will hold true in relation to all other religious meetings. Try it.

The Pentateuch Confirmed.

A work has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He found James mentioned five times, Moses twice and Balak son of Zippor, at a place called Huzoth; that a people of whom Moses was leader marched toward Palestine the way of Migdol and Zoar; that they were connected with the names Midian and Aram; that there was a contest at a place of a great water-flood; that a noble youth meets a sudden and mysterious death, and that a royal order immediately issued for the hasty departure of a people of their feast of "paring the dead," and that miracles were named as being performed by their leaders in Lower Egypt.

Extraordinary Immigration of Baptists (Welsh) into East Tennessee.

A body of one thousand and two hundred Welsh Baptists are now on their way to N. Y. to settle upon a large body of land near Knoxville, Tennessee, purchased by them by agents previously sent to several entire churches came, and the educated men, and able to preach in English as well as the Welsh, but most of the colony speak and read only Welsh. Bro. John Owens, brother of Edward Owens, of Mo., who preceded the immigrants some weeks, is now with us. He is a very intelligent man. We have learned these facts from him.

Closing with Christ.

Salvation is not waiting till some miracle is wrought before we come, nor till we have made ourselves different from what we are now; it is instant closing with Christ; first, for his forgiveness, as our Priest; next, for his teaching, as our Prophet; lastly, for peace, accounting it as our complete and accomplished righteousness, as our great God, our Sovereign and gracious Ruler.—Cumming.

[CONTINUED TO PAGE FOUR]

teenth Annual Meeting of the Board of For. Missions.

REPORT.

Thirteenth Annual Meeting of the Board of Foreign Missions was held, according to appointment, in the Mission Room, Richmond, on the afternoon of Tuesday, April 14th, and an adjourned meeting at night at the 2nd Baptist Church. Brethren Broadbent and Pritchard who had been appointed to the service, both declined, on account of previous engagements, to be present. T. G. Koen of Petersburg, and Rev. T. W. Tobey of Yanceyville, N. C., attended, and delivered interesting addresses on the occasion. The session was somewhat inclement, and the audience smaller than we had hoped for. We give the report of the Board, to the exclusion of other matter, in the present number.

Thirteenth Annual Report of the Board of Foreign Missions of the Southern Baptist Convention, adopted April 14th, 1858.

Rendering the thirteenth annual account of their stewardship, the Board gratefully record their sense of the kindness of our Heavenly Father in preserving the lives of all the members of the Board, with one exception, and of the missionaries connected with them. The exception alluded to is of Rev. Lattimore, of Mississippi, vice-president.

At the last meeting of the Convention brother Lattimore was present, but his health for years had been feeble, became more impaired during his sojourn in Louisville. He returned to his home at Aberdeen, Miss., and, though still engaged with his accustomed energy and fidelity in the duties of his pastorate, it was not long before he was called to rest from his labors.

But it was not long before he was called to rest from his labors. Brother Lattimore was an able and earnest preacher, an exceedingly pleasant companion, and a warm-hearted friend. As a debater he won distinction in several discussions of the peculiar views of the denomination. He had a large influence in the affections and confidence of the brethren of the South.

The missions of the Board are in a healthful and encouraging state. There are indications of a growing interest in the work among the churches. As special importance we note, as such an indication, an increased desire with the pastors to interest their brethren for the salvation of the heathen.

FINANCES.

The last annual report of the treasurer showed a balance in hand of \$3,211 73. Since then \$1,302 55 have been received, making an aggregate of \$37,514 28. The expenditures are \$33,633 02, leaving a balance of \$3,881 26. In view of financial pressure which has prevailed for more than half the current year, can but hail this result with gratitude, and increased confidence in Him who disposes the hearts of his people to contribute thus liberally. It should be known, however, that an increase beyond the present rate of contribution will be necessary to sustain the missions of the Board. The funds which enable us to make so favorable a report were in part from the collection of a debt due the Board and the payments on account of brother Bowen's work on Central Africa, and, to a considerable extent, increased contribution for the first half of the year; during the latter half there has been a serious diminution. It should also be remembered that we shall probably send out the next year several additional missionaries, and thus need a larger amount of funds.

AGENCY.

Brothers E. Dodson and Geo. Bradford in North Carolina, William B. Johnson in South Carolina, J. H. Campbell in Georgia, and R. L. Thurman in Kentucky, have continued in the service of the Board throughout the year.—Under Martin Ball of Mississippi was compelled, early in the year, to resign on account of the sickness of his wife. Since then we have had no agent in Mississippi. Brother R. G. Kimbrough is still employed by the Foreign Mission Board of the General Association of Middle Tennessee and North Alabama. Brother Cason, returned missionary, has been appointed by us agent for Tennessee. But so far, the health of sister Cason has prevented his entering upon the service. Brother D. G. Daniel has been successfully engaged during the greater part of the year in a field embracing Georgia, Florida and a part of Alabama. Brother George Pearcey is engaged in Virginia. The Corresponding Secretaries continued their labors in this department. It is very desirable to have an agent in each State, and could suitable men have been found, willing to serve, the Board would have appointed them. Such a system of agencies would largely increase the resources of the Board, and be of essential service to the churches.

PERIODICALS.

By erasing the names of non-paying subscribers, and the ordinary discontinuance, the present issue of the Home and Foreign Journal is reduced to 12,500. Contrary to the probability mentioned in the last report, the deficit of the year ending in June '57, was less than for the preceding year. But the financial pressure of the present year has seriously affected collections, and a different result is anticipated on the volume to end in June 1858. The Commission reached during the first year, a circulation of about 1,100, and the receipts were within \$9 of the expenses of the year. At the commencement of the second volume we printed a large number of copies in anticipation of such an increase of patronage as would demand it. Although there has been considerable increase, yet it has not been commensurate with our hopes, and the number of copies printed has been reduced to correspond with the demand. We now issue 1500. The Commission has been as highly commended as we could have desired, and it is believed it will continue to increase in circulation. It is indispensable, if the Board are to communicate full information of the condition of our missions, or to preserve in a safe and convenient form the materials for their history.

APPOINTMENTS.

Rev. T. A. Reid of the Reheboth Association, Georgia, has been appointed missionary to Yoruba, to fill the place of the lamented brother Durand, and has entered upon his work. Rev. J. Boardman Hartwell of Louisiana and Rev. Geo. F. Bagby of Virginia have been appointed to the Shanghai mission, and will depart for the scene of their future labors as soon as Providence permits.

RETURN OF MISSIONARIES.

Rev. J. H. Cason of the Yoruba mission has been compelled to return on account of the health of Mrs. C. They do not attribute the failure of her health to the climate of Yoruba, and entertain the hope that she will be restored and be permitted to return to Africa.

Rev. M. T. Yates, who for about eleven years has labored faithfully at Shanghai, by the advice of the Mission and the Board, is on a visit to this country.—Brother Yates had become so much enervated by his residence and labors in China as to need such a respite. He will resume his labors there, Providence permitting, as soon as his constitution is re-invigorated. His family and Mrs. Crawford accompanied him. The health of sister Crawford is quite feeble, but we trust will be restored by a brief sojourn with her friends.

MISSIONS.

CANTON.—CHINA.

REVS. C. W. GAILLARD AND R. H. GRAVES. MRS. GAILLARD. NATIVE ASSISTANT SEUNG SIN SHANG.

These missionaries were, at latest advices, still at Macao. Canton has been taken by the English, but it is uncertain when our brethren will be able to resume their labors there. They have not been idle. The following extracts from their annual report sufficiently exhibit the work of the year:

CHURCH SERVICES.

Our chapel will sent about forty, and has been open every day in the week for a part of the time, and six times a week for the rest. The congregations vary in number. Sometimes a very few attended; at others, the benches are full and a crowd is collected in the aisle and at the door.

TRACT DISTRIBUTION.

After the services are over we give each of the hearers a tract, or a portion of a tract. These are almost always well received. We have occasionally among our attendants a man from some inland district. These we often furnish with a

copy of the New Testament to take back with them to their respective towns. We hope that these messengers of truth, and portions of the precious Word of God, carried to the shops and homes of the people, and scattered throughout the villages, will be blessed to the awakening of some immortal souls.

* * * During the year we have distributed 1905 copies of the New Testament, and portions of the Scripture comprising 151,630 pages; 11,017 tracts approved by American Tract Society—206,407 pages—and 270 copies of denominational works—65,800 pages. The last were printed from our own means, as we have no fund for this purpose.

For several years past the mission has felt the need of a set of blocks for printing the New Testament. This year we have had blocks cut for all except Matthew and Mark; these two books are now in the hands of the block-cutters, and we hope to have them before long.

NATIVE ASSISTANT.

Our assistant, Seung Sin Shang, is, as far as we can see, a firm and constant Christian, though he has defects as a speaker, his heart seems to be right.

ACQUISITION OF LANGUAGE.

The senior member of the mission has acquired sufficient command of the language to speak to the people, and the younger is beginning to make himself understood.

SHANGHAI.

REVS. M. T. YATES, A. B. CABANISS, AND T. P. CRAWFORD, AND G. W. BURTON, M. D., MRS. YATES, CABANISS, CRAWFORD AND BURTON.

As has been stated, Mr. and Mrs. Yates and Mrs. Crawford are now in this country. The health of both Messrs. Cabaniss and Crawford is feeble, and we fear they will be compelled to return before the close of another year. These missionaries have labored faithfully through a long night of doubt and discouragement. Many at home were beginning to feel that our efforts in China would prove abortive. But now, a bright day has dawned at Shanghai—and however clouds may flit across the horizon from time to time, we believe its sun will never go down until the end shall come.

As descriptive of the condition of the mission at the commencement of the year 1857, we give the following extracts from a letter dated January 5th, 1857.

The history of our mission may be divided into two distinct periods,—before and after the war at Shanghai; or, before and after 1854; the first period comprising six years, the latter four. I will compare these two periods together, and leave you to draw your own conclusions as to the present position and future prospects of our mission. Before the war, we had only two preaching places in the city. Since the war, we have had four, at a less annual cost than the two; we have also done more preaching. Before the war, we had only four day-schools; since, we have had six. Before, we had no suitable school books; since, we have gotten up a nice little series without expense to the Mission.

Before, the Shanghai dialect was in an unwritten state; since, we have reduced it to writing, and now a child can learn in a few weeks, or months, to read in its own tongue the wonderful words and works of God. Our three native sisters have also learned to read on this system. Before, we had only detached portions of the New Testament for distribution; since, we have had it entire, with an excellent epitome of the Old. We have also added a denominational tract, and a hymn book in the vernacular language.

Before, we had three converts, all of whom soon proved to be unworthy of the Christian name; since, we have had six; (these are exclusive of Asaw, the Canton boy, and the German;) all of whom, thus far, have proved to be worthy. Before the war, we seldom had inquiries; since the war, we have seldom been without them.

Before, we worshipped as a church once a month in English; since, we have worshipped every Sabbath morning in Chinese. * * * Our congregations, before and since, have been about the same as to numbers, but the attention has been some better since.

Before the war, we spent annually a considerable sum of money for rent of dwellings for one, or more, of the missionaries; since, we have spent nothing in this way, but have all lived in comfortable foreign built houses, the permanent property of the Board, or rather of the churches; a great saving, both of money and health.

The spirit of inquiry referred to in these extracts has continued, and resulted in the conversion of quite a number of Chinese. A letter from brother Crawford dated 14th of May, brought the pleasing intelligence of the baptism of two and the recent conversion of a third. From this period the letters of each month have reported conversions and baptisms. One dated July 30th, contains the following statements.

Our little revival at Shanghai still continues. Since I last wrote, one month ago, we have had five more professions of conversion: though none of them have yet been received into the church. I suppose they will be ere long. Others give evidence of interest and of penitence for sin. Our little flock seems to be growing in grace, knowledge and strength. Some of them are as warm-hearted, zealous, and lovely Christians as are to be found in any nation. * * *

Our little church now number 14 members, with outstanding converts. Their names are as follows:

Males.—Wong, Gee, Tseu, Puk, Yih, Zung, Zee, Law and Lee.—9.
Females.—Yih, Tseu, Chu, Wong and Saw.—5.

Outstanding converts:

Males.—Lieu, Shew and Yih.—3.
Females.—Yang and Lee.—2.

On the 7th of October, brother Crawford wrote:

Our little church now number 22 native members. Since the resignation of brother Yates the pastorship of the church has fallen on me. On last Sabbath we organized a Sabbath school. The pupils do not consist of children, as with you, but of members of the church. On next Sabbath the church will choose a native deacon and deaconess.

By a letter from brother Cabaniss, dated December 7th, we learn that the work was still progressing.

Yesterday we received the daughter of our Brother Yih and the widow lady from the country, mentioned in a former letter as candidates for baptism.

It was our communion season, and we had some of the Ningpo Baptist brethren, with two of their disciples to join with us. It was a cheering and refreshing time to us all. After preaching, Mrs. Cabaniss invited this widow lady to our house with some of our Chinese sisters, and brother Crawford and I were very much interested in overhearing them tell each other their experience in the Christian life, and how the Lord enabled them to overcome the obstacles in their way. They talked so much like Christians do at home that we were mutually struck with it, and had to exclaim, "Christianity is the same all over the earth!"

There have been nineteen, or more, baptized during this revival, and at our last advices the interest had not subsided. What abundant reason we have to thank God and take courage.

There are many interesting incidents connected with this revival, narrated in the letters of the missionaries published in the Commission and the Journal, which cannot be here related. The case of Tseu, mentioned in a letter of May 14th, is remarkable. About two years ago he became known to the missionaries, by attending services at the chapel, and requesting brother Cabaniss to pray for the city people, who, he said were dying of cholera and relying on their wooden gods which do them no good. The following conversation ensued, as related in a letter of Mrs. Cabaniss:

Mr. C. commenced by saying,
"Why don't you pray for the people?"
"I do," he gravely replied.
"Are you a member of any church?"
"No; but I have observed the Washing Ceremony," (Peto-baptist translation.)
"How did you observe it?"
"Once when it was raining, I went out, looked toward heaven, and let the rain fall on me."
"But that was not Scriptural."
"What was I to do? I was off at a distant place, and had no one to perform the ordinance for me."

During the interview it was ascertained that he had heard the gospel about eight years before, had abandoned his idols and had been engaged since in studying the scriptures and endeavoring to serve God. Soon after the above conversation he left Shanghai and was not heard from for some time. Early in March last, a letter was received from him, stating his intention of visiting Shanghai and soliciting baptism, and also that he thought his wife was a Christian and he wished her to come and be baptized. Since then, as stated, both have been baptized, and since his baptism Tseu has been a valuable assistant in the mission.

AFRICA.

LIBERIA.

Our mission in Liberia is still progressing successfully. During the year most of the churches have been favored with revivals, but we have not such reports as to enable us to state the number baptized. We are sustaining in this mission about thirty preachers and teachers, located as follows, viz:

Stations.	Preachers.	Teachers.	No. of Scholars.
Monrovia,	John Day,	three,	77
New Georgia,	Henry Underwood,	A. F. Cheeseman,	27
New Virginia,	John T. Richardson,	S. O. Richardson,	25
Caldwell,	one,		
Clay Ashland,	Wm. C. Burke,	J. B. Yates,	55
Louisiana and Millburg,	R. White,	Peter M. Page,	22
Cape Mount,	one for both P. and T.		
Junk,	Adam White,	S. S. Page,	
Buchanan,	A. P. Davis,	T. Neyle & Z. B. Roberts,	55
Elmina,	J. H. Cheeseman,	M. H. Cheeseman,	45
Greenville,	Isaac Roberts,	James N. Lewis,	25
Farmersville,	ditto,	A. F. Morel,	18
Lexington,	ditto,	Josiah Neyle,	23
Cape Palmas,	J. B. Drayton,	one,	
Marshall,		Solomon Page,	15
Vonbrunsville,	Jacob Vonbrun,	one,	

We have not received reports from all the schools. Those submitted speak well of the condition of the schools to which they relate. The school at Monrovia, Day's Hope, is one of rich promise. It is divided into a primary and classical department, and provides for both males and females. It is the Baptist High School of Liberia; and from it we hope for a succession of well trained teachers and preachers. Brother Day, our venerable missionary at Monrovia, and Superintendent of the school, was, at latest dates, quite unwell. One of the teachers, W. W. Stewart, had recently died, and also a very promising young brother, a student of the Institution.

SIERRA LEONE.

REV. J. J. BROWN. — WEEKS, Teacher DANIEL W. DURING.

Brother Brown still continues his labors in this mission, assisted by brother Weeks at Waterloo, with evident tokens of the Divine blessing. Under date of January, 1858, brother Brown writes of the station at Freetown:

The members of this church, though few in number, are endeavoring to walk in the faith of the gospel of God's dear Son—and the Lord working with His servants, is adding thereto such as shall be saved daily, for I had the pleasure of admitting into church-membership, on the 27th Decr. her last, by baptism, nine persons, making a total of eighteen persons baptized and added to the church during the year. Now the total number of members in connection with this church are eighty-two, thirty males and fifty-two females. Connected with this church are a Sunday and Day School. The day school has been much reduced during the past year for want of a proper and competent teacher, but now we have employed one Mr. Dan'l W. During, who, we believe, is both able and competent to discharge that duty with credit, and I believe also that in course of time the school will be enlarged. Though the school was recently re-organized, yet it now numbers fifty-three.

WATERLOO STATION.

This place, says bro. Brown, is one of the largest and most populous towns in the colony, situated about 25 miles east of Freetown. There is a small chapel here in connection with the first Baptist church in Freetown. A small house used as a place of worship, and built by the poor people there, can hardly conveniently seat 150 persons, and the congregation that worships there average about 250.

"During divine worship," writes bro. Weeks, "A great number of persons are obliged either to sit or stand outside whether it rains or not."

The day school is in a progressive state, and numbers forty-five scholars; the Sabbath school is also progressing. The native preacher in this place writes, "The people on the other side of the river from here are desirous of having a teacher among them, to teach them and their children. May we not, on their behalf, cry out like one of old, 'Come over,' &c. Oh! brethren,

Shall we whose souls are lighted
By wisdom from on high, &c., &c.

YORUBA MISSION.

LACOS.—REV. JOS. M. HARDEN.

Brother Harden still continues at Lagos in the faithful discharge of his duties as missionary and agent of the Board at Lagos. He has preached regularly in the chapel and from house to house, but as yet has not been permitted to witness the success of his efforts in the conversion of his hearers. We trust it may not be long before the seed which he has sown in tears shall spring up a joyful harvest.

ABEOKUTA.

REV. T. A. REID AND MRS. REID.

Brother Reid has not been long enough at his station to report any results from his labors. Before his arrival brother Priest had been located by the Mission at Abeokuta. It was at one time contemplated by them both to remain there and to establish two stations. But the necessity of occupying Aw-Yaw led the Board to direct that brother Priest should locate at the latter town. During his residence at Abeokuta he baptized four persons, one of whom had professed conversion at Ogbomishaw.

IJAYE.

REV. A. D. PHILIPS.

The missionary labors of brother Philips, during the year, have been very much interrupted by his having to superintend building at Abeokuta, and by sickness. At latest information he had recovered his health and was industriously and hopefully engaged in endeavouring to instruct the natives, publicly and privately.

AW-YAW.

REV. R. W. PRIEST AND MRS. PRIEST.

As stated, brother Priest has been directed to locate at this place, but there has not been time for information, since the appointment, whether he has settled there or not.

OGBOMISHAW.

REV. WM. H. CLARKE, REV. S. Y. TRIMBLE, AND MISS TRIMBLE.

The health of Mrs. Trimble has been quite feeble, but at last advices she was convalescent and strong hopes were entertained that she would soon be well. The brethren of the mission have devoted themselves to their evangelical labors, but without any very special results.

Brother Clarke has made a trip through Ilorin to the Niger. In giving some account of the excursion, he notices several important towns, which it is desirable at once to occupy, and pleads earnestly for more laborers.

YORUBAN GRAMMAR AND DICTIONARY.

Rev. T. J. Bowen, who is still detained in this country by ill health, has been engaged in carrying through the press, in connection with the Smithsonian Institute, a Grammar and Dictionary of the Yoruba language. These works are nearly completed, and will be of great value to the Mission. The Board cannot withhold the expression of their profound regret at the prolonged sickness of this dear brother, and their earnest sympathy with him in his sufferings—especially the great heart-pain of being prevented from returning to his chosen and loved field of labor. They would invoke the earnest prayers of all the friends of Africa that he may be restored to health, and permitted again to enter upon the work which he was selected by Providence to commence.

CONCLUSION.

The Board would earnestly urge upon the brethren everywhere the importance of increased zeal, prayerfulness and activity in the work of Foreign Missions. From every one of our missions urgent pleas for increased aid are pressed upon us. Men are wanting. Men for China and Africa—Jesus Christ's men—who are willing to toil and suffer and die to glorify Him. Means are needed to enlarge our operations, and much prayer for the blessing of God. Could the Board feel the assurance of meeting with such increased sympathy and co-operation, they would enter upon the labors of another year with proportionably increased confidence and vigor.

BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., MAY, 1858.

LETTERS RELATING TO THE JOURNAL should be directed, "Home and Foreign Journal, Richmond, Va."

LETTERS TO THE MISSIONARIES IN CHINA should be mailed at the P. O. of the writer, the postage prepaid, and super-scribed "over land via South Hampton;" postage on a single letter 33 cents.

FOR MISSIONARIES IN CENTRAL AFRICA, direct to the care of Rev. J. M. Harden, Lagos, West Africa, and pre-pay; single letter 45 cents.

To send letters to the Secretaries of the Board, or to brother Smith, of New York, increases the expense, causes delay, and renders their transmission less certain.

The Journal.

The next number will close the 7th volume of the Journal. By erasing the names of non-paying subscribers—a process, by the way, which is not yet completed—the issue is reduced from 14,000 to 12,500. And can it be true that there are no more members in our churches who wish to be informed of the progress of Foreign and Domestic Missions, and the Bible Cause, and who are willing to pay 25 cents per annum for such information, than these figures represent? We do not, we cannot believe it. Why then is not the circulation of the Journal largely increased? We believe it is owing to a want of effort on the part of pastors and other prominent members of our churches to secure subscribers. The instances are rare in which such efforts are made, and faithfully persevered in, that they do not result in a considerable addition to the number. Again it happens that some brother or sister secures a club. After a time they grow tired of the trouble of distributing. Then we receive an order from the P. M. to discontinue, because the papers are not taken from the office, and thus we lose a considerable amount of arrears, which are justly due; and have to stop sending the paper to many, it may be, who by a little effort might have been induced to become subscribers.

We ask all our readers, how, for the same cost of labour and money, they can do as much good as by circulating the Journal? If our brethren are to yield an intelligent and hearty support to the Boards of the Convention, they must have information of their efforts and needs. This they can gain, under existing arrangements, from no other source. May we not hope, then, for a general and vigorous effort to enlarge the list before the commencement of the next volume? Brethren and sisters what say you? We await your answer.

P.

Premium.

A number of our exchanges are offering premium for subscribers. We have a very valuable one which we propose to every one who will faithfully labour to increase the circulation of the Journal. It is, THE CONSCIOUSNESS OF DOING GOOD.

P.

Appointment of a Missionary.

Rev. George F. Bagby of Virginia has been appointed a missionary of the Board to Shanghai, China. Several other brethren are thinking of devoting themselves to this work, one of whom is expected to appear before the Board at its monthly meeting in May. We are cheered by these facts. Brethren, pray for us, and give us the funds to sustain these missionaries and scores more. You are able, and God will bless you in doing it.

P.

Our Missions.

CANTON—CHINA.

Letter of Yang Seen Sang—Native Assistant.

The following letter will be read with pleasure, especially by those who knew Yang when he was in this country.

Salutation to the sisters of the First Baptist Church, Richmond; peace be upon you all. My heart always remembers you, and always prays to the true God to bless you.

I, at first, not yet having known the true doctrine of Jesus, was in the midst of gross darkness. But now having heard the true doctrine of Jesus, immediately understanding it, I emerged out of darkness and walked in a light place, where there is no fear of stumbling. I truly thank the heavenly Father, because

He sent the disciples of Jesus, who came to China to preach the gospel, and opened my heart's darkness. I know that the gold and pearls of this world are not true pearls—the gospel is a pearl. Nothing earthly is happiness; the gospel is happiness. All things are vanity; the gospel is enduring. All things are false; the gospel only is true.

I love the everlasting heavenly Father; I rely on the name of Jesus, the gospel's true doctrine, and no more.

I earnestly desire that you disciples, with true hearts, may honor and love the heavenly Father, who is Lord of all things, and that you may serve Jesus, the Saviour of the world, and that you would pray and not cease. Day and night are like an arrow; the sun and moon are like a weaver's shuttle. Time, time, never returns!

Having one day, let us spend one day in serving the true God; having one hour, let us spend one hour in studying the gospel; having all things ready prepared for the journey which is before us, and thus we may attain to heaven. As an ambassador for Jesus, I must, with all my heart, and all my strength, preach the gospel of Jesus and teach my countrymen, so that I may fulfil my mission; first, because of the great grace of God, and secondly, because of your great favor.

When the English disturbed Canton last year, we came to Macao, rented a house for a chapel, and have preaching. Seen Shang Gaillard can preach intelligibly. All men praise Seen Shang Gaillard and Seen Shang Graves, saying that they do for men much more than all the other disciples do, because they are indefatigable and can pity men according to their condition, sacrificing their own for the good of others.

Every day, at 11 A. M., we have preaching, and many men praise the gospel. But alas! their hearts are not changed. I know that God is almighty, and can of His own power change their hearts. I thank God, because He has protected me and preserved me through another year, that I and my family are well. I hope that the heavenly Father will protect and bless you, rising up and sitting down, going out and coming in. My heart truly desires this.

To all the disciples of the First Church, from Jesus' disciple,

YANG SEEN SANG.

Macao, Dec. 27th, 1857.

[Translated by C. W. Gaillard.]

MACAO.

Letter from Rev. C. W. Gaillard.

MACAO, Jan. 13th, 1858.

Rev. Jas. B. Taylor, Richmond:

DEAR BROTHER:—The old year has just closed and we now enter upon the new year, looking with much anxiety to its coming events, though they are all hid from us, and no doubt wisely so. Yet we are more prone to look into the future than to reflect on the past and to profit. In turning my thoughts to the past year, I see many things for which to be thankful; for we can see every day that the Lord has blessed us above our fellows, both with spiritual and temporal blessing, which should make us thankful, take courage and go on. We now have some prospect of returning to Canton shortly, at least one of us. The city is now in possession of the English, and we think that quiet will be sufficiently restored in a few weeks for one of us to go up and see about getting a house and a chapel, which I expect will be very difficult, as so many have been destroyed by fire. I think, however, that I can find a small house to accommodate myself for a few months, and perhaps a place within the "Sacred City" to preach. If not I can hire a small boat for a house and preach in the streets for a while.

I feel that one great obstacle to our mission work has been removed, which is the great confidence the Cantonese had in their city gods. They boasted greatly last year that their gods had protected them against the English. But this they can no longer say, for the English and French are in the city, and have made prisoners of the three highest officers. We will, no doubt, in future have access to the inside of the city. This we feel is another obstacle out of the way. It is true, that there are more people outside than we can preach to; but we think that being kept out of the city had its influence. I do not feel, however, that we should place our hopes too high. For if some obstacles have been removed, others are created. The feeling of the people towards foreigners will not be that of friends, but of enemies, for many persons have been killed and much property destroyed, and the French soldiers are ill-treating the people. The English soldiers are not permitted to rob or injure the people. But if the people do hate foreigners, they will also fear and respect them to some extent. This they did not do before.

The bombardment of the city began December 28th at 6 A. M., and continued all day and all night, till 10 A. M. on the 29th. At this hour the bombardment ceased, and the city was entered by escalade. The English entered from the north and the French from the east. They did not meet with very much resistance after entering. The English had 99 men killed and wounded, and the French 20.

It is now nearly two months since we heard from you or Brother Poindexter. But as the mail will be here in a few days, we will perhaps hear from you. I suppose you were attending associations, and perhaps did not have time to write. We have nothing in our mission either new or interesting. We continue our daily preaching; and we are having some books printed to take with us to Canton. We have had a scarcity of Bible funds ever since I have been in China. It is now three

years since I began preparing the blocks for the New Testament, and they are not completed yet, because we have not had the funds to do it. I am glad to say, however, that they are all ready except Matthew and Mark. I do hope, or rather I wish that you could secure for us at least \$300 for Bible funds for this year. If I knew the officers of the Bible Board, I would write to them on the subject myself. I want to put a copy of the New Testament in every shop in Canton city.

The blockade by the English and French is still in force, so that the flags of other nations cannot go up to Canton. An English missionary intends going up to Canton on one of the ships-of-war, and if the Admiral will promise to protect him, he will remain in the city. We cannot ask such protection, as there are no American ships-of-war there.

SHANGHAI.

Letter of Rev. A. B. Cabaniss.

The following extract from a letter of Rev. A. B. Cabaniss, dated Shanghai, Feb'y 5th, 1858, contains our latest news from that mission.

We have at present only one candidate for baptism. I am happy to inform you that there were sixty Chinese received into the different Churches at Shanghai during last year. This may appear small in comparison with the number of laborers here. But so is a grain of mustard seed, and yet we know that myriads of seed spring from one little grain,—and we furthermore know that Christ has compared his Church to this very seed. We are now sowing that which, as sure as God's word is true, will, in time, yield an abundant harvest.

Truly yours,

A. B. CABANISS.

P. S.—My health continues feeble.

AFRICA—LIBERIA.

Letter from Rev. John Day.

The following extracts breathe the same spirit of devotion to the salvation of the heathen of Africa which has ever characterized Brother Day.

MONROVIA, Feb. 10th, 1858.

Rev. Jas. B. Taylor:

VERY DEAR SIR:—When I wrote you last I was very dangerously ill. I am still confined to my bed, but feel that I may live another year. The loss of our teacher and a young man who I expected would make a bright light in Liberia, has fallen heavily on me, but I have learned the prayer, "Thy will be done." I am oppressed with, as I conceive, a sense of duty to advise a change in the Liberian Mission.

My hope is gone, in a mixed missionary work. Men who labour among natives should labour among them exclusively. When I was able I laboured with great delight among heathen. Often have I preached in four country towns after having conducted prayer meeting, Sunday School and preaching in my own little chapel, in the forenoon; and then returned in time to preach at night. But I cannot say that I had no partialities for the poor heathen. Often played on my imagination, hosts of poor heathen sinking to flames, nerving my very soul to action. Often have I left my sick bed, staggering as I walked, to carry the word of life to dying heathen. Once Dr. Johnson said to me, "You will never come back again. Well, Dr., I fall with my face to the foe."

No use in spinning a yarn. As soon as I am well enough I shall write what I think is the best plan of action in this Mission.

I hope I shall not be understood as saying anything disparagingly of our men. No—they work at home, but will not work among the heathen as I think they should. I can not. When I go to the grave-yard, such palpitation, such faintness attend me, people say, don't go.

My strength fails me, and I can do but little, but hope to do what I can while I live.

I am, affectionately, yours, &c.,

JOHN DAY.

EDINA.

Letter from J. H. Cheesman.

Rev. J. B. Taylor, Richmond, Va., U. S. A.

DEAR BROTHER:—Your favor by the M. C. Stevens reached me safely on the 4th inst., and as she is expected to leave this port soon, I hasten to drop you a line. I could wish, however, that I had something of interest to communicate, as I presume our friends in America are anxious to know that scores of the aborigines of the country are being christianized and brought into the Church of God. Such intelligence would be as pleasing to me as to them, but I am denied the privilege of making any such communication. That efforts are being made to ameliorate the condition of the poor heathen is true, but the work is the Lord's and to him alone I look for success. I do not feel discouraged, knowing that the word of God requires that I should "sow in the morning and not withhold in the evening"—and again it is said, and very truly, that "Paul may plant and Apollos water, but God must give the increase. Being aware of these facts I see no reason why I should be at all discouraged, only I have not the means of

doing all that I wish. I find, however, that our friends in America are still inclined to do what they can for Africa, notwithstanding the money pressure which they have recently experienced.

I have entered upon the duties of the year, hoping that my labors may be blessed. If I should be so happy as to see any souls brought to Jesus during the year, however few, I shall feel myself more than amply rewarded for all my toil. I preached to a congregation of natives yesterday, had a number of chiefs and head men present, and have promised to meet them again at Old Soldier's town this week. My school commenced with fifty-two scholars. I need books for the school, and hope you will be able to send me a supply by the first conveyance, whether first or second handed is not material with me. Send me some if possible.

Bible or no Bible.

[Bible Board continued from 2nd page.]

He who would know the value of the Bible may learn it by comparing the United States with Mexico. Mexico was first settled, and by as good men perhaps as could be found any where, without the Bible. The soil, the climate, the minerals of Mexico, were all superior to those of the United States. She had the superiority in everything except men, and the difference in the men was chiefly attributable to the Bible. We talk much of Anglo-Saxon blood. But why is that blood better than the blood of Aragon and Castile? The blood of all our race is reculent and feeble until the religion of the Bible gives it purity and vigor. No candid man can find any adequate cause for the boundless disparity between the people of the two republics, except that one is a Protestant and the other a Catholic nation; one has the free word of God, the other has it not.

Let the world look at the state of facts now exhibited in the two nations, and give a verdict of truth. Let them say whether the Lord is God, or the Pope of Rome; whether they will be ruled by the laws of God, or by those of an ignorant, lewd and lying priesthood.

In Mexico is a population of eight millions of people, poor, ignorant, violent, revolutionary, and a priesthood who have contrived to amass all the wealth in their own hands; a people and a country in abject poverty, and a church with seventy millions of dollars. In one nation cities rise on every hand—navies float on every sea—canals, railroads, and communications of every sort facilitate the growing greatness and happiness of the people; while in the other cities dwindle away and commerce scarcely has existence. In one nation every man is industrious and inventive, secure in his home, his family, and his property; in the other, everything is indolence and insecurity. In one country schools are every where, instruction everywhere, intelligence and manly independence in every countenance; in the other, superstition, ignorance, servility, worthlessness. One country feeds the starving Catholics of Europe; the other starves Catholics at home. One is the land of freedom and plenty, to which the oppressed and starving of Europe are thronging as to a paradise; the other the abode of oppressors, and shunned by the most miserable as the place where they would only be made still more miserable. One country is adorned and blessed with thousands of churches, few of them rich, but filled with intelligent Christians, taught by a thoroughly educated and pious ministry; the other has churches filled with images, pictures, and ignorant devotees bowing before them, under the dictation of priests, who, with some exceptions, are ignorant, vicious, cock-fighting, game-playing, and all in all as thorough going a set of villains as ever took holy orders this side of the bottomless pit. One nation is full of Christians; the other is full of Catholics. One nation is full of Bibles; the other full of tradition. The Bible has made us to differ. Let us thank God and keep it, and not only keep it but study it, and fill our minds and the minds of our children with its purifying and ennobling truths.—*Journal of Commerce.*

From the Religious Herald.

A Want of the Times.

The church is sadly in want of men to turn the world upside down. Men of a noble type, who will neither fear the scoffs nor court the applause of the worldling. Men who will speak the truth, because it is the truth and they love it. Men who will think for themselves, and having once embraced the doctrine of Jesus, will cherish it as a living principle; an active and compelling element of their being. Men who would (as another has expressed it) "repeat the wonders of apostolic piety."

A race of such men would turn the world upside down.

What wonders would they work in the church? In the pulpit earnestness and plainness of speech and honesty; what vehemence against abuses, what tolerance of ignorance! How calm, yet how impressive; how gentle, yet how firm; how heavenly-minded, yet how severe in the analysis and dissection of character? In the pew, how meek and gentle, and easy to be entreated; how prayerful and how fervent spirited!

There would be a family altar at every fire-side—a closet for the communion of every soul with its God.

Social gatherings would be made the occasion of heart-work instead of lip-work and tongue work.

Abroad, whether on a journey or at an occasional sojourn, the things nearest thoughts would find utterance; and fire would be kindled and hearts would burn where else there had been coldness and frigidity forever.

The world would feel the shock. Many a hoary headed iniquity would totter to fall; many a dearly cherished error would be exploded. Why have we not such men?

GAIUS.

Howard, the Philanthropist, standing in the street, heard some dreadful oaths and curses from a public house opposite. Having occasion to go across, he first buttoned up his pocket, saying to a by-stander, "I always do this when I hear men swear, as I think that any one who can take God's name in vain, can also steal or do anything else that is bad."

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